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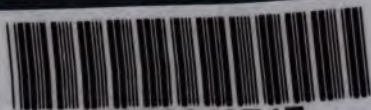
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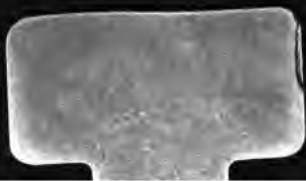




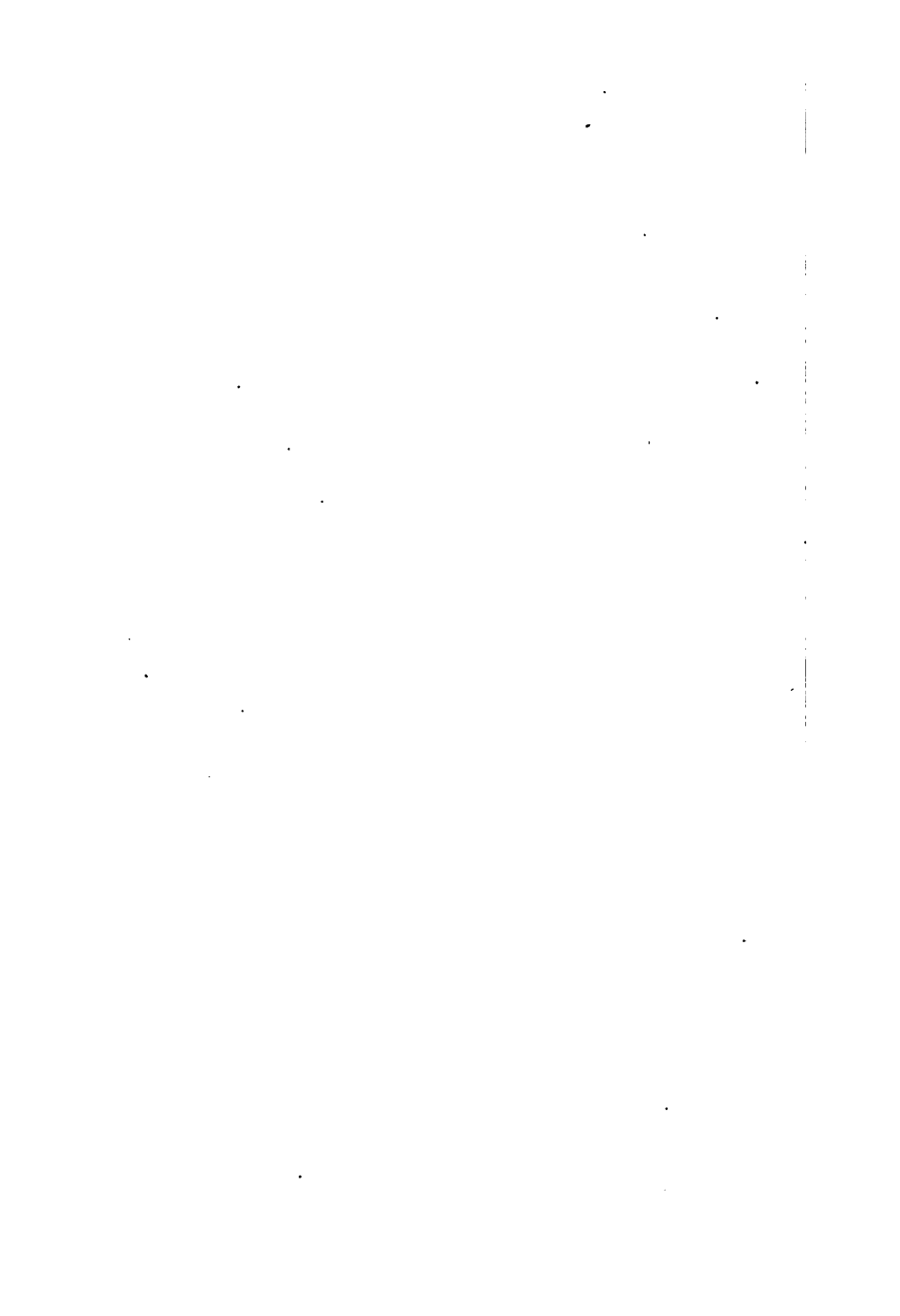




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*Works by the* REV. JOHN E. B. MAYOR.

Thirteen Satires of Juvenal. Cambridge, 1853. 8vo.  
*Second edition in the press.*

Cambridge in the 17th century. Part I. Nicholas Ferrar. 1855. *Out of print.* Part II. Matthew Robinson. 1856. Part III. William Bedell, *in the press.* Cambridge. 8vo.

Early Statutes of St John's College, Cambridge. The text. Cambridge, 1859. 8vo. *The notes, completing the book, are in preparation.*

Cicero's second Philippic. With notes. Third edition. Cambridge, [1861, 1865], 1867. sm. 8vo.

Ricardi de Cirencestria Speculum Historiale de gestis Regum Angliae. Vol. I. (A.D. 447—871). London, edited for the Master of the Rolls, 1868. 8vo. *The second and concluding volume is in the press.*

The Scholemaster, by Roger Ascham. London, 1863. 8vo.

Catalogue of Baker MSS. (in the Catalogue of MSS. preserved in the library of the university of Cambridge, v. 193—567). Cambridge, 1867. 8vo.

*In the Press.*

Baker's History of St John's college, Cambridge. With notes and additions. Cambridge. 8vo.

The Narrative of Odysseus. Homer's Odyssey, books IX—XII. With notes. Cambridge. 12mo.

Two lives of bishop Bedell, with his letters. Cambridge. 8vo.



**FIRST GREEK READER.**

**Cambridge :**

PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.

# FIRST GREEK READER.

*EDITED AFTER KARL HALM,*  
WITH CORRECTIONS AND LARGE ADDITIONS,

BY  
JOHN E. B. MAYOR, M.A.  
FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE.



London and Cambridge :  
MACMILLAN AND CO.  
1868.

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304. g. 7.



*And therefore, we do not contemne Rewles, but we gladlie teach Rewles; and teach them, more plainlie, sensiblie, and orderlie, than they be commonlie taught in common Scholes. For whan the Master shall compare Tullies booke with his Scholers translation, let the Master, at the first, lead and teach his Scholer, to joyne the Rewles of his Grammer booke, with the examples of his present lesson, untill the Scholer, by him selfe, be hable to fetch out of his Grammer, everie Rewle, for everie example: So, as the Grammer booke be ever in the Scholers hand, and also used of him, as a Dictionarie, for everie present use. This is a lively and perfite waie of teaching of Rewles: where the common waie, used in common Scholes, to read the Grammer alone by it selfe, is tedious for the Master, hard for the Scholer, colde and uncomfortable for them bothe.*

*The Scholemaster, by Roger Ascham.*

*London, 1863. pp. 4, 5.*

TO THE REV.

HENRY WHITEHEAD MOSS,  
HEAD-MASTER OF SHREWSBURY SCHOOL.

MY DEAR MOSS,

I seize the first opportunity of expressing at once loyalty to our common school, and also the conviction that the character won for it by bishop Butler and professor Kennedy will be fully maintained under your rule. We in college who taught with you, or learnt from you, know how much St John's owes to your taste and accurate scholarship, and to the lively interest which you take in the progress of each individual pupil ; and we have already gathered the first-fruits of your new labours.

The names of Aristophanes, Aristotle, Lucretius, Shakspeare, Thucydides, remind the world that Cambridge Salopians are true to the traditions of their youth ; the admirable edition of Plato's *Apology*, the legacy of the lamented Riddell, shews that at Oxford also some are not ashamed to confess that grammatical

exactness is the one firm foundation of philosophical and historical criticism.

Works like these push forward the limits of scholarship; this little primer seeks a more modest corner on your shelves, content if you, and other friends and pupils, find your toil in any degree lightened by its use.

Believe me to be,

My dear Moss,

Ever very truly yours,

JOHN E. B. MAYOR.

CAMBRIDGE, 1 *May*, 1868.

## TO THE READER.

*It seems certain that Greek and Latin may be taught more easily than they are at present, and with less waste of time<sup>1</sup>.*

So I have long thought, and accordingly several years ago I collected the classical books read in the lower forms of German public schools, intending to introduce the best of them into this country. Circumstances retarded the execution of my design, till last December I was reminded of it by the awakened interest in educational reform.

As a basis I have adopted the first half of the *Griechisches Lesebuch für die zwei ersten Jahre eines griechischen Lehrkursus. Bearbeitet von Dr Karl Halm. Sechste Auflage. München, 1867.* From this with few exceptions the first ten lines or so of each paragraph are taken. Throughout I have compared

<sup>1</sup> Goldwin Smith, *The reorganization of the university of Oxford* (Oxf. 1868) 32.

several other *readers*<sup>1</sup>, and borrowed such examples as were to my purpose.

Thus about half the text was ready to my hand ; the remainder I have gleaned in the field of Greek literature, leaving few authors wholly untouched. Aelian, Plutarch, Diogenes Laertios, Stobaios, Epicetetus, Antoninus, the Paroimiographoi, the fragments of the dramatists (especially of the comic poets, a rich vein, very little worked) and of the philosophers, Lysias, Isokrates, Plato, Xenophon, have supplied the largest number of extracts. For numerals I have

<sup>1</sup> Masters may find a list of these books useful, as supplying more interesting and varied materials for composition than the common exercise-books. (1) Fr. Jacobs, *Elementarbuch d. gr. Sprache*, ed. J. Classen. 17th ed. Jena, 1859. 8vo.—(2) [Berger], *Beispielsammlung zu den gr. Grammatiken v. Buttmann u. v. Rost*. 2 pts. 2d. ed. Göttingen, 1856.—(3) J. A. Dünnebier, *Elementarbuch d. gr. Spr.* Jena, 1860.—(4) Al. Dominicus, *Gr. Elementarbuch*. 3rd ed. Coblenz, 1860.—(5) Friedlein, *Gr. Lesebuch für Lateinschulen*. Pt. 1. Bamberg, 1859; pt. 2. *ibid.* 1860.—(6) Karl Schenkl, *Gr. Elementarbuch*. 4th ed. Prag, 1860.—(7) Gaupp u. Holzer, *Materialien zur Einübung der gr. Grammatik*. Stuttgart, 1857. All these I have used, more or less. I have by me also : (8) Feldbausch u. Süpfle, *Gr. Chrestomathie*. 7th ed. Leipzig, 1857.—(9) Jul. Kayser, *Gr. Lehr-Übungs- u. Lesebuch*. Darmstadt, 1842.—(10) Gust. Pinzger, *Elementarwerk der griechischen Sprache. Erste Cursus*. 2d. ed. Breslau, 1834.—(11) Hottenrott, *Übungsbuch f. d. ersten Unterricht in d. gr. Spr.* 2 pts. Köln, 1855-7. (12) J. F. W. Burchard, *Griechisches Elementarbuch*. 2d. ed. Berlin, 1849.—(13) A. Capelmann, *Gr. Elementarbuch*. 2 pts. Wien, 1853-4. Nos. 1, 2, 3, 5, will be found most serviceable.

consulted Euclid; *HOC VINCE* led me to Eusebios; the construction of *τιμωρῶ* to Ammonios.

Repetition could hardly be avoided when I encountered the same passage in some cases six or eight times over, in the original author, in collections of fragments, and in the *Elementarbücher*. There still remain perhaps twelve duplicate sentences, though I have spent many hours in weeding out such as I could find. The same spear which dealt the wound must heal it; I excuse repetition by repeating, *τὸ καλὸν δις ῥηθὲν οὐδὲν βλάπτει*.

The principles to be observed in elementary books seem to be such as these:

I. Keep the master in view, as much as the pupils; let each sentence be either new to him, or suggestive of some heroic act, some noble character, some masterpiece of letters or of art, some pregnant law of language; let common sayings be traced to their source; many a story, supposed of recent importation from the backwoods, is hoary with the dignity of 2000 years, and proves once more, that 'there is nothing new under the sun.' In short, let each line, like the oratory of Perikles, 'leave its sting' in the hearers; at least let it convey some information not wholly trivial.

II. Let each sentence be a *whole*, intelligible in itself; proverbs, words of the wise, anecdotes which

clothe the skeletons of history with flesh and blood, linking contemporaries indissolubly in the memory; choice flowers from the *Florilegia*; those lofty γνῶμαι in which the Greek literature is rich beyond all thought of rivalry,—let these form the staple of the feast. Season all with Attic salt of a lower, but not less enduring kind, tart homely gibes of Diogenes, light touches of Menander's pencil, and the broad fun of Hierokles. Who does not recall, after 30 or 40 years, the σχολαστικός carrying a brick by way of sample of his house, apt emblem of our puffing advertisements? It is of the last importance never to set before any student a whole too large for him to apprehend in one view. Παθὼν ἔμαθον when a boy I was hoisted, by a cruel jerk, from Xenophon, whom I could readily follow, to a Greek play, without note or comment, and without a competent teacher; I rarely understood a complete sentence, perhaps not a single one in a chorus; the main drift of the play was a blank to me<sup>1</sup>.

By the observance of these two rules you may ensure that a boy who learns Greek only for a week, will carry away with him something of real interest.

<sup>1</sup> Greek plays are generally read too early in school; the Greek vocabulary should be learnt from Xenophon, Arrian, Lucian (?), Lysias, Isokrates. Of these only the first is much used among us.

III. Do not crowd the memory, but teach one thing at a time. For reading this book no syntax whatever need be consulted; it is a collection of examples in accidence alone. No doubt beginners will bring with them from Latin a general knowledge of inflexion, of the concords, and of such terms as *object*, *subject*, *predicate*. No doubt also a good deal of syntax is incidentally taught, and Madvig's grammars and some other books are cited, for the use of masters. But no *learner* is expected to know more of syntax than is contained in the notes and vocabulary. References to other parts of the book supply the place of a grammar, and foster habits of induction and comparison. In §§ 1—4 all inflected words, not belonging to the first declension<sup>1</sup>, are explained in the notes; the *forms* of all such words are in the first instance<sup>2</sup> disregarded. Thus a boy, still innocent of the rules for comparison of adjectives, may be familiar with the look and meaning of many comparatives and superlatives; by the time he learns irregular verbs, he is at home among all ordinary forms of such

<sup>1</sup> Feminine adjectives, declined after this declension, are treated as belonging to it, *e.g.* if a boy finds *πικρᾶς*, he knows that it is gen. of *πικρᾶ*, which he will find under *πικρός*, *δ*, *όν*, in the Vocabulary.

<sup>2</sup> Afterwards, upon revision or examination, the boy may of course be required to know as much of the accidence of these early sections, as of the latest which he has learnt.



verbs. On the other hand, those who recognise no single acquaintance in a long paradigm, are bewildered with shyness on plumping down amid a large family of strangers<sup>1</sup>. The failure of Gottschick<sup>2</sup>, who employs *no form which the scholar cannot explain by what he has already learnt*, confirms my conviction that if you would rapidly master complex paradigms, you must know the more difficult forms by sight before you commit them to memory at all. Here I would beg for a large amount of time, 2 hours a day, for Greek (or any other language) at the commencement. By a vigorous onslaught the accidence and easy syntax may be carried, and a certain fluency of translation won, within the first year. For instance if I were taking a boy through this book (and there is no

<sup>1</sup> H. H. Almond (as cited below) 10: 'I think that abstract rules are often learned by rote before the practical application of these rules is understood, and that the practice of the art, the actually working concrete examples, ought to occupy a far more prominent place than it often does in practical education.' Compare what Mr Pattison says (*Suggestions on academical organisation*, Edinb. 1868, 280—285) about 'exercise, practice, *Uebung*,...the only road to the language faculty. The constructive and imitative stage of education in language-training must precede the analytic stage of linguistic science.' He is speaking of 'composition,' but the same rule applies to translation from Greek into English; it should precede the study of the grammars.

<sup>2</sup> *Gr. Lesebuch f. untere u. mittlere Gymnasialclassen. 4te Auflage.* Berlin, 1859. 8vo.

higher intellectual treat than that of introducing to Greek a child thirsty for knowledge, such a one as I have in my mind while I write), I would read the whole 165 pages in 6 months<sup>1</sup>. Schoolmasters of experience inform me, what my own observation confirms, that few boys now acquire a Greek vocabulary of any range; a boy rapidly carried through so much Greek as is here closely packed together, can scarcely fail to remember most of the common words.

IV. Even accident by itself, where so varied as the Greek is, chokes the learner if hastily gobbled. Ignorance of gender<sup>2</sup> and of the forms of irregular nouns and verbs too often prevails even among men who have read much of the best authors. Here as elsewhere the first step to amendment must be a confession of the inherent difficulties of the case. No

<sup>1</sup> Whether as much can be done in those public schools over which the spring-tide of barbarism has swept, so that they train more athletes than scholars, I cannot tell; but that a father can easily do it with his children at home, I am confident.

<sup>2</sup> The professor of Latin at University college appears to think that this ignorance is matter of indifference or of rejoicing, certainly nothing to lament or to blush for (*Essays on a liberal education*, Cambr. 1868, p. 158): 'lads are taught to be ashamed of falling short of perfect knowledge in the genders of Latin nouns, which involve no principle at all, and in which a minute accuracy can hardly be attained without a certain frivolity or eccentricity of memory!' (The note of admiration is Mr. Seeley's).

one Greek verb has all the tenses which appear in the full paradigm; many of the commonest verbs adopt, instead of a passive of their own, neuter verbs of alien origin; some verbs take each several group of tenses from a different root. Add the numberless dialectic variations of verbs and nouns and pronouns, and it is evident that we cannot rely on tables of accidence<sup>1</sup> alone, committed bodily to memory. Some advance has been made of late years; boys have less to unlearn; no one probably is now taught, as I was in Camden's (the Westminster) grammar, that all verbs (except a few *defectiva*) have 2 aorists and 2 futures in every voice (3 futures in the passive).

Happy they, *sua si bona norint*, who are spared the many wrenches which it has cost me to uproot such venerable *aviae*! Another great step will be gained when scholars shall agree to teach Attic Greek, chiefly Attic prose, in the first instance, reserving authors, early or late,<sup>2</sup> who write in any other dialect,

<sup>1</sup> Mr Percival Frost has published such a table in a cheap form. My brother, Mr J. B. Mayor, is engaged on an introduction to Greek prose, which may be studied *pari passu* with this *Reader*.

<sup>2</sup> Excepting of course the New Testament. See H. H. Almond, *Mr Lowe's educational theories examined* (Edinb. 1863, p. 26): 'The other "utility" of a knowledge of Greek which I shall mention, is the power it gives of reading the Greek Testament. If you want to teach a boy to read accurately, observantly, and critically, if you wish to introduce him to the

for more advanced students. Many of the best extracts in this book are from Aelian, Plutarch, Polybios, etc. nor could I dispense with them; but I have corrected their Greek throughout, substituting Attic for Hellenistic forms; the abstract substantives, which grate upon delicate nerves, have given place to the participles, adjectives etc. which filled their room before the dissolution of the language; single words tersely express the sense which Aelian in particular dilutes in long periphrases; such a word as ἀποκτείνει is allowed no other passive than ἀποθανεῖν. Some few late words, little likely to mislead, have been retained, but are noted as late in the Vocabulary.

Here and there I have introduced what I believe to be true readings of corrupt passages; e.g. in Apollonios VII 20 I read ἐνὸς χανόντος μετακέχηθεν ἄτερος for ἐ. χ. μετέσχηκεν ἄτ. The alteration is very slight, AKEXHN for EΣXHK; it restores sense and metre, rhythm and reason; and it adds (what Cobet foretold would be found in the collections of proverbs) a new verse to the comic fragments, as well as a new word to the dictionaries. Soph. fr. 779 :

παῖς δ' ὦν κακὸν μὲν δρᾶν τι προῖκ' ἐπίσταται,  
αὐτὸς παρ' αὐτῶν μαθήων ἀνευ πόνου·

most perfect specimen of artless and graphic narrative, of simple and eloquent discourse, let him read the Greek Testament.' Twice or thrice only have I admitted epic verses of unusual intrinsic excellence or grammatically important.

τὰ χρηστὰ δ', οὐδ' ἦν τὸν διδάσκαλον λάβη,  
ἐμνημόνευσεν, ἀλλὰ κέκτηται μόλις.

In the second line I read *παρ' αὐτοῦ*, which seems to be required by the contrast with the next line.

These various corrections have somewhat delayed the publication of the book, for my main occupations have of late been such as rather to deaden than to quicken those chaste instincts of criticism, which shrink from the touch of a barbarism.

In determining the authority of rival forms I have used Buttmann's and Krüger's grammars; the Paris Stephanus; G. Traut, *Lexikon über die Formen der Griechischen Verba*. Giessen, 1867; the two series of *Lectiones* and other works of Cobet, whose wit and flowing Latinity enliven the driest details of accident; Pape's *Wörterbuch der gr. Eigennamen*<sup>1</sup>; above all Veitch's *Catalogue of Irregular Verbs*<sup>2</sup>. Any one

<sup>1</sup> 2d. ed. Braunschweig, 1850. For the letters A—Π I have used the third ed., very largely increased by G. E. Benseler, *ibid.* 1863, 5, 7.

<sup>2</sup> Second ed. Oxf. 1866. 8vo. Mr V. says: 'I feel grateful to the Delegates of the Clarendon Press for their scholarly generosity in bringing out this book, so little fitted to engage the favour of the trade.' Of the many valuable works with which Oxford has of late strengthened the hands of teachers, none is the result of more devoted labour than this. Its author, like Dr Adams and Sir W. Hamilton, proves that Scotland in the 19th century remembers the traditions of Hen. Scrimger, Buchanan and Ruddiman.

who may be ambitious of doing service to Greek learning can scarcely be better employed than in gleaning the scattered ears which have escaped all these keen eyes.

In my notes, as in the text, I have aimed at the pupil through the master, once or twice releasing somewhat lengthened observations which have long chafed in captivity. Halm's remarks, so far as they went, I have adopted, modified, or rejected, at discretion. In compiling the Vocabulary I have had Liddell-and-Scott and Pape continually, Rost-and-Palm and Stephanus occasionally, under my eye. Words which occur but once, if explained in the notes, will not be found in the Vocabulary at all. I have often given cognate roots from Latin or modern languages, and modern derivatives<sup>1</sup>, and have again and again noted that forms of different origin have in use become parts of one and the same verb. We say *fero, tuli, φέρω, οἶσω, ἤνευκα*, and ought to apply the same principle to all like cases.

The pupil should be required to learn the Notes and Vocabulary as an integral part of his work.

<sup>1</sup> See Mr Almond's pamphlet pp. 25, 26, for some excellent remarks on the thesis, 'a knowledge of Greek is of the greatest possible use for gaining a knowledge of English.' He enumerates 26 English words (and the list might have been enlarged), whose originals are found in the *Alkestis* 200—210.

After the lesson for the day has been parsed and construed, set a few exercises with the same words differently arranged<sup>1</sup>: e.g. The boy who knows the first two sentences of §1 has the key of the sentence, *φιλίας ῥίζα ἐστὶν ἡ ὁμοφροσύνη*, and can give this Greek if given the English, and *vice versa*. Again, having the words *ὁμοφροσύνη φιλίαν ποιῇ* given, he ought when asked, 'What is that which is produced by *ὁμοφροσύνη*?' to answer at once, *φιλία*<sup>2</sup>. So far the reading is *statory*, and to a beginner laborious. To awaken his interest and carry him briskly on, the last quarter of an hour should be allotted to *cursory* reading.

Let the boys read the Greek on a page some 5 or 6 sheets beyond the lesson of the day; let the master examine them in all words of which they already know the form or meaning, and then himself read the Greek, so teaching in a quiet way quantity and Iambic metre; lastly let him read out the English<sup>3</sup>.

<sup>1</sup> It would take too much time to describe the *Methode Toussaint-Langenscheidt*. But those who care to procure a prospectus and specimen (Berlin, Hartmann) will find many hints useful to the student of ancient languages.

<sup>2</sup> After a while these questions may be asked in Greek.

<sup>3</sup> Compare Roger Ascham's humane policy (*Scholemaster* 2, 3): 'After the three Concordances learned, as I touched before, let the master read unto hym the Epistles of *Cicero*, gathered together and chosen out by *Sturmius*, for the capacitie of children.

First, let him teach the childe, cherefullie and plainlie, the

Choice passages of verse, proverbs and whatever is most likely to rivet the attention, may be learnt by heart. Occasionally an English metrical version may be required<sup>1</sup>. When the boys have advanced some little way in the book, they may be practised in reading off into English at sight what they have learnt in earlier lessons<sup>2</sup>. Thus they will get a footing in regions of Greek literature which even well-read scholars now seldom explore; their first course in Greek will supplement their higher reading in school and university. They whose eye can follow a chain

cause, and matter of the letter: then, let him construe it into Englishe, so oft, as the childe may easilie carie awaie the understanding of it: Lastlie, parse it over perfitlie. This done thus, let the childe, by and by, both construe and parse it over againe: so, that it may appeare, that the childe douteth in nothing, that his master taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by him self, let him translate into Englishe his former lesson. Then shewing it to his master, let the master take from him his latin booke, and pausing an houre, at the least, than let the childe translate his owne Englishe into latin againe, in an other paper booke. When the childe bringeth it, turned into latin, the master must compare it with *Tullies* booke, and laie them both together.'

<sup>1</sup> In a few cases I have myself attempted such a version; not as a model, for I have no poetic gift; but simply because I found it easier to express the meaning briefly and clearly in metre than in prose.

<sup>2</sup> See in Gibbon's *Autobiography* how he recovered a knowledge of Latin, revising each day the tasks of previous days.



of argument, the march of history, the catastrophe of a poem, are naturally impatient of discontinuous extracts; it is economy and just order to set the fragments of ancient learning before those who can as yet only digest fragments.

After the first elements have been mastered, the pupil may pass to Phædrus and Nepos, to Aesop and Lucian; for he feels a pride in attacking an entire work for the first time. But Anthologies<sup>1</sup>, which open before him views of the whole field of letters, and, if well selected, draw his steps insensibly on, should supply the bulk of his reading, till he has an effective vocabulary at command. Mr Pitman's selection fell into my hands at about the age of 12, and soon made me familiar with the names and choicest pieces of Latin poetry from Catullus to Claudian, opening a distant glimpse of historical order, of progress and decay, in national literature. The Latin and Greek series of Fr. Jacobs had no little share in the creation of that classical school which is the boast of Germany.

Parents and schoolmasters are now perhaps more

<sup>1</sup> Mr Thackeray has published a very elegant one. Another more directly intended for schoolboys may be expected from two fellows of St John's. The Oxford press promises others. The more the better, for the multitude will puzzle the purveyors of literal translations, whose trade will be ruined if boys are kept to extracts until they have risen above the need and the desire of illicit aid.

than at any time within living memory open to advice; and there is good hope, not only that public schools and universities may attract larger numbers of students, but also that a sounder education of women may oftener render home life an aid, not a hindrance, to school-work.

On examining the list of books read in our schools, we notice two things; first the great number of them, and secondly the large proportion of what may be called 'scaffolding.' Our endeavour should be to resume the simple instruments by which Smith, Cheke and Ascham founded the study of humanity in Cambridge<sup>1</sup>; to employ no more scaffolding than we needs must; to disregard all that is but painfully learnt to be unlearnt (*quæ dediscenda erant, si scires*); and so to make the child indeed 'the father of the man', not only the alphabet and multiplication table, but every lesson of childhood, counting towards manhood's sum of knowledge.

The future scholar can hardly be introduced to antiquity too soon<sup>2</sup>. Kingsley's Heroes, Cox's tales, Macaulay's lays, Aesop, may be first read; then prose tales from Homer, anecdotes from Plutarch, Aelian,

<sup>1</sup> See Ascham's *Scholemaster* (1863), 164, 255—258.

<sup>2</sup> I know by my own experience that a boy of 6 may revel in Rollin (in default of Plutarch), and the English Homer, Virgil (both in prose), Nepos and Caesar.

and Diogenes Laertios, with the choicest sayings and deeds of Sokrates. From the beginning to the end of the course translations of less classical authors should illustrate authors read in the original; thus Plutarch<sup>1</sup> may be taken with Shakspeare<sup>2</sup> or with Greek or Latin historians, Arrian with Curtius, Polybios with Livy. The abuse of translations, to save the labour of consulting grammar and dictionary, has perhaps prejudiced teachers against them; yet by no other means can the mass of students hope to obtain any extensive knowledge of many writers, who in solid worth of matter, though not in style, rank with the first<sup>3</sup>.

Translations may also displace the compendious histories, neither the fruit of original research nor yet

<sup>1</sup> A lady who has been very successful in education, suggests that an expurgated Plutarch should be used. If translations are employed for the purpose here proposed, they should always be freely curtailed.

<sup>2</sup> Tried, with great success, at Rugby.

<sup>3</sup> As the lower class of secondary schools, and girls' schools, where the classics are little read in the original, may read translations with great advantage, I name a few: lord Derby's Homer's Iliad; Worsley's Homer's Odyssey; Cary's Pindar; Plumptre's Sophokles; North's, Clough's, Long's, Plutarch; Plato's Republic, by Davies and Vaughan; Plato's Gorgias, by Cope; Long's Antoninus; Martin's odes of Horace and Catullus; Conington's Virgil and odes of Horace; F. Howes' epodes, satires and epistles of Horace; Tacitus, by Brodribb and Church. Where German is read, a German translation of an ancient classic may now and then take the place of Schiller or Göthe.

works of high art, on which much time is wasted. For each history let the boy learn by heart the cardinal dates, 5 or 6 at first, never more than 30<sup>1</sup>, and let him be called on to repeat them at any moment, till he holds them as fast as the alphabet. Let him also read over and over some slight skeleton of 'Landmarks of History,' on the scale and plan of Weber's compendium of universal history. Having this framework, let him fill it in with Plutarch, Polybios, Dio, Suetonius, Herodian, Ammianus, etc. From these let the higher forms pass to modern works of research, Lewis, Merivale, Grote, Thirlwall. So no fragment of reading will be lost; the original authorities will remain in the memory, to supplement and check the critical historians, who will take their true place, not as substitutes for the ancients, but as commentators<sup>2</sup>.

On Sundays, beside the Greek Testament, church history<sup>3</sup> may be read in translations of Eusebios, Bede,

<sup>1</sup> Tables of such dates have been published by Arn. Schäfer, author of *Demosthenes und seine Zeit*.

<sup>2</sup> As with history, so with grammar, geography, antiquities, etc. What is read in class should be a skeleton only; minor details should be mastered as they occur in reading. Who that has ever tried to read through long grammars continuously, has not found himself baffled? In antiquities Bojesen's books are long enough; Adam, Ramsay, Becker, K. F. Hermann, too long, except for reference. Boys are now left to pick up antiquities from dictionaries only; no wonder that they never gain a general view of the subject.

<sup>3</sup> Here I can appeal to the high authority of Mr Johnson

etc., and a first view gained of the post-apostolic literature, and of the Greek and Latin hymns.

The rank of modern languages in education must vary with circumstances. The Dutch, who cannot travel many miles without a second tongue, commonly learn German, English and French ; but I have heard Dutch parents lament the time which the 'talen' engross. An English statesman envies the German waiter his polyglot acquaintance with the terms of his trade, cork-screws and boot-jacks, cutlets and sausages'. 'Servants and couriers,' retorts Max Müller,

(*Essays on a liberal education*, 384) : 'It is a shameful thing... to leave English Churchmen in ignorance of Augustine, and Benedict, and Anselm.' Compare pp. 347—349, on the interest which boys take in theology. They will (p. 350) 'take Church history and hagiology in any form, and to any extent. This is in truth a literary teacher's widest and most fertile field.....It is indeed melancholy to observe how ignorant clergymen are of ecclesiastical biography, an ignorance which can be justly traced to colleges, and so back to schools; nor is there any branch of literature, which he, who has in these pages undertaken to speak of early philosophizing, would more zealously encourage.' My experience, as boy and master, confirms this: as a boy I studied Butler, Hooker and other divines; as a master, I have found boys interested in Augustine's *Confessions*, the *Octavius* of Minucius Felix, Tertullian's *Apology* and *Testimony of the Soul*. Mr Lowe (*Primary...Education*, 14) complains that the 'Christian religion [in public schools]...was put by to Sundays and dismissed in a very short time.' Mr Sidgwick (*Essays on a liberal education*, 90 n.) seems to recommend the study of Hebrew at schools. There ought at least to be an opportunity of acquiring it.

<sup>1</sup> *Primary and classical education, an address delivered*

'speak French very well, simply because their sphere of thought is very narrow, very limited indeed; whereas an English boy who learns French, wants to speak in it on every possible subject.' Assuredly it is hard to discover why *Schinken* and *Braten* are educationally more valuable than *řnap* and *iecur*, words of unusual philological interest. Study with Mr Lowe is plainly above all things *Brotstudium*.

Mr Lowe elsewhere says (p. 20): 'I think that a man knows a language when he can read with fluency and ease a good plain straightforward author, who

*before the Philosophical Institution of Edinburgh, on Friday, November 1, 1867, by the Right Hon. Robert Lowe. Revised by the author (Edinburgh, 1867), p. 26: 'I have been with a party of half-a-dozen first-class Oxford gentlemen on the Continent, and not one spoke a word of French or German; and if the waiter had not been better educated than we, and known some other language than his own, we might all have starved.' If these six first-class men were so ignorant, and were unable to use a book of dialogues or to make signs of hunger, they certainly deserved to be famished. By the way, one seldom meets six first-class men on the tramp together; were they in buckram? See H. H. Almond, p. 16. Mr Lowe in mortified contrition, a *servus servorum* at the feet of his Kellner Gamaliel presents an edifying contrast to the sigh of patrician consciousness from lord Houghton (*Essays on a liberal education*, p. 379): 'When a distinguished foreigner comes to London, it is almost impossible to collect a dinner-party in the highest circles who can speak with comfort and precision what he has a right to consider the present vernacular tongue of good society throughout Europe.' Poor English! cast off by *good society* as the *vulgar tongue*!*

writes grammatically and sensibly.' And certainly only those who frequently travel or associate with foreigners, will *speak* foreign languages with fluency. Many, even of 'first-class men',<sup>1</sup> gain the power of conversing in language after language, but soon lose it for want of practice; and the report of the Schools Inquiry Commission proves that French conversation in English schools is no certain road to sound knowledge of French. Mr Almond's plan deserves a trial (p. 23): 'Let boys during their school course have a daily quarter-hour lesson from a French phrase-book, getting up one or two phrases daily; let this be alternated after some time with learning the verb;...and then let every boy for whom a knowledge of French is considered important be put into a separate department for a couple of "halfs", in which something like four hours daily is devoted to French and modern languages, partly under foreign and partly English masters, and some real good will be done, and the

<sup>1</sup> To hear denouncers of classical studies, one would think that scholars were exceptionally ignorant both of other European languages and of their native English; whereas in truth the Romance languages are but a later form of Latin, with slight additions mainly from Greek, Arabic, and German, nor can any man be a successful scholar without a careful study of the English classics. Perhaps the Englishman of all others who has taken the widest survey of modern literature, is our foremost scholar, bp. Thirlwall; nor did his friend Julius Hare fall far behind him.

regular school work of the previous years not interrupted and unsettled by French.' To this may be added that holiday-tasks in French, the same for sister as for brother, would do something for home education.

Mr Lowe, in fulfilment of his engagement 'to educate his masters', recommends certain French authors, as soaring far above Jeremy Taylor and South, Swift and Burke (p. 18): 'What is more beautiful and refined, what will exercise taste better than the study of the best modern French prose to be found in M. Prévost-Paradol, Sainte-Beuve<sup>1</sup> and other French writers? There is nothing that can approach it in the English language.' A statesman might have preferred De Tocqueville or Guizot to the two journalists; pity for the parents who hung in faith upon his oracles might at least have saved him from setting before the young Sue and Dumas, Souvestre and Mde. Dudevant, in preference to Pascal and La Bruyère, to Corneille and to Racine<sup>2</sup>.

<sup>1</sup> This popular writer is a very unsafe guide to the choice of books, as I know to my cost.

<sup>2</sup> *Middle class and primary education; two speeches, by the Right Hon. Robert Lowe, delivered at* [Liverpool, 22, 23 Jan. 1868]. *Liverpool and London*, 1868, p. 12: 'Give him [a boy] the most amusing book you can find. If you want to teach French, take an amusing French novel; something that will draw him on, and be a pleasure and delight to him, instead of giving him some insipid moralist or weary tragedian. Give



'The necessity for learning to talk German is not by any means so great or so universal as the necessity for learning to talk French. The advantages of learning German as a literary language are however great and unquestionable to men of deep research in philology, divinity, or philosophy, and scholarlike knowledge of German is a necessity, and accordingly they learn it. But I very much question whether it would have been any advantage to men of this kind to have had a third literary language to master in their school-days; and I am sure, that making the attempt, in the case of nine-tenths of the boys who come to school, would simply prevent the chance of any one language being thoroughly mastered'. Where circumstances

him a story, that will give him a little insight into life.' See Almond, p. 17. Goldwin Smith, *The reorganization, etc.* pp. 33, 34: 'There is more than one objection to giving the French language the place in education which is now demanded for it. It is not like the mediæval Latin, a neutral language; its prevalence would render dominant the political and moral ideas of the French nation. Its excessive use in the education of women, who know little of their own tongue or its great writers, is probably already a cause of the inferiority of the female mind, as I believe the most sensible women begin to feel.' See H. J. Kämmer, 'Der Einfluss der franz. Sprache u. Literatur über die höhere Stände Deutschlands seit der Mitte des 16 Jahrh. Zitt. 1853.' 4to. The influence of France on England, Holland and Belgium, Spain and the Spanish colonies, offers an interesting, though a melancholy, study to the historian of civilisation.

<sup>1</sup> H. H. Almond, pp. 24, 25. To the reasons given by Mr

are exceptionably favorable, German certainly ought to be acquired in boyhood; but I cannot believe, with my friend Prof. Conington<sup>1</sup>, that there is any difficulty in learning it at the university. I did not know a word of the language when I left school, and taught myself to read it in the earlier part of my undergraduate career<sup>2</sup>.

That the broad ascertained facts of material science, purged from its infinite details and from 'private metaphysical theories' of individuals among its votaries, should be taught in higher schools, is scarcely questioned<sup>3</sup>. No one would now renew the scandal of Galileo's trial, and some early insight into natural laws seems to be the best safeguard against the inquisitorial temper. The inbred love of collection, birds' nesting, hunting and drying of plants, supplies a ready starting point; the popularity of Gilbert White's

Almond for the study of German, add that it is the key to Swedish and Danish, and still more immediately to Dutch, the language next in importance to German for the scholar and divine. Bp. Thirlwall has several times insisted on this point, and the church-historian Nippold even calls Dutch theology the only theology entirely on a level (*völlig ebenbürtig*) with the German. I remember that Dorner gives the same certificate to Mr Westcott and other divines of the Cambridge school. However it is certain that no theologian can with impunity disregard the labours of scholars like J. H. Scholten of Leyden and W. Moll of Amsterdam.

<sup>1</sup> *Contemporary Review* for January, 1868.

<sup>2</sup> On the study of English see a paper by Mr Abbott in *Macmillan's Magazine* for May, 1868.

<sup>3</sup> H. H. Almond, 34 seq.

history of his quadruped and feathered parishioners, of Joyce and Mrs Marcet and *Glaucus*, even of Bingley's *Animal Biography*, proves the existence of a real want. A warning is supplied by Pinnock's catechisms, the school geographies<sup>1</sup>, the publications of the Irish Educational Board<sup>2</sup>, and the Indian Civil Service Examination<sup>3</sup>. Do not ram down into boys' memories all the 'clumsy names' with which a syllabus of botany bristles; let naturalists be content to bring their pupils face to face with Nature, and tell their tale plainly, and it will be as seductive as the feats of 'The Heroes'.

They must mourn Mr Tennyson's wasted life<sup>5</sup>, who

<sup>1</sup> Which perpetuate the details of statistics, never accurate, absurdly false after the year of publication.

<sup>2</sup> Whose 'Readers' for the agricultural poor contain dreary accounts of the processes of agriculture, written in Blue-Book dialect.

<sup>3</sup> H. H. Almond, 19, 20: 'A friend of mine, now in India, told me that, acting under good advice, he got up all the minor characters in Shakespeare's plays.....The same friend "scored high" for geology. I asked him where he had wielded his hammer to get his knowledge of the subject. He told me that he had never examined a rock in his life, and didn't know a fossil when he saw one! Now this is knowledge! this is what is called useful, and set up by Mr Lowe and his fellow doctrinaires as something very much exalted above the trained and ready power which wins an Oriel or a Balliol fellowship.'

<sup>4</sup> See the article *Naturwissenschaften* in Schmidt's *Encyclopädie des Erziehungswesens*, v 920—970; Mr Johnson in *Essays on a liberal education*, 324 seq.

<sup>5</sup> R. Lowe, *Primary and classical education*, 19: 'I do not

despise the translation of *Hyperion*<sup>1</sup>, and the chief contributions to *Sabrinæ Corolla*<sup>2</sup> and *Arundines Cami*. It has been truly said, that Mr Jebb's edition of Sophokles bears the impress of his skill in composition; he *could not* be guilty of such errors in grammar and metre as we frequently meet even in learned German publications<sup>3</sup>. Nearly every *Elementarbuch* which I have used in compiling these pages shews the lack of a subtle discrimination of the truly classical from the debased in language; in one volume, several times reprinted, I find *ov* with the imperative. Plainly the German-Greek dictionary has been used in composition, a treacherous help which our best schools discourage. The claim of superior scholarship, asserted for Englishmen by Dr Donaldson in his *Classical*

think the history of poets is so prosperous that the end and object of mankind should be to make as many young people as possible poetasters.'

<sup>1</sup> Mr Merivale, in an eloquent sermon preached at the opening of a hall for Dedham school (London, Simpkin), discusses the ideal, 'success in life', *rem, quocunque modo rem*, held up by Mr Lowe in his Edinburgh philippic. The preface contains a highly encouraging statement of the progress of classical education in the district.

<sup>2</sup> Seyffert, a most capable critic, in a review of this work, mourned, if I may trust my memory, the comparative neglect of verse composition in Germany.

<sup>3</sup> See Wagner's edition of the tragic fragments; Heinrich corrupted a line in Juvenal by making *adhuc* a spondee; Corssen, *Ueber Aussprache, Vokalismus und Betonung der lat. Sprache* (Leipzig, 1858) i 338, makes *solve* of the 2nd conjugation.

*scholarship and classical learning*, is not wholly illusory. Mr Arnold (*Schools and universities on the continent*, London, 1868, 208) is an unexceptionable witness on this head: 'The best style of the best authors is not, to my mind, so well caught in Latin composition by their boys as by ours. This is more particularly the case in verse, where their best scholars often shew, I cannot but think, not only a want of practical skill (that of course is nothing), but a want of tact for what is uncouth and inadmissible, which one would not have expected of people who know the Latin models so well. The same is true, in a less degree, of their prose.'

Some years ago a Jewish scholar, a professor, so far as a Jew could be one, from a German university, spent several weeks with me in Cambridge. Two things moved his admiration: the excellence of the composition which he saw in the rooms of our Hebrew lecturer, and the large amount of the classical authors read by our best students.

Certainly you may make boys loathe verse composition, though naturally, as lord Powis reminded us in the Cambridge schools, the popular subject in a school course. If he who is appointed to teach frets at the drudgery of correction<sup>1</sup>, or if too much is de-

<sup>1</sup> So Euclid is repulsive or attractive, according as the master enjoys him or not. Mr Hawtrey's experience both with

manded at first, the infant Muse will pine. I will illustrate this from what happened to myself as scholar and as master. From Bland's exercises<sup>1</sup> I sprang at once to translations from English poets, at the rate of 12 or 14 lines in each exercise, without any help whatever. Of the whole form very few did the work themselves, and those few spent an amount of time and labour upon it, which made them despair of progress. Long afterwards I was set to teach a low form three hours a week. For more than three years my subject was Greek delectus; the text-book duller than a multiplication table; the boys' energies spent in petty mischief; mine, in petty punishments. For a few months I took the same class in Latin verse. I brought in Boethius, or some other author new to me, selected four easy verses, gave out the English with a few Latin words, and sat down to my Boethius. Each boy, as he completed a verse, brought it to my desk,

Eton patricians and with the labouring poor will I believe be confirmed by the recollections of most men's boyhood. *A narrative-essay on a liberal education, chiefly embodied in the account of an attempt to give a liberal education to children of the working classes.* (London, 1868) 33—77, e. g. p. 35, 'at Eton we do not find Euclid, as a rule, a repulsive study;' p. 37, 'not only is the Euclid lesson an interest full of charm, whether with my Etonian pupils, or with mechanics' children at St Mark's.'

<sup>1</sup> A literal English translation of Latin verses, to be rendered back into Latin, many words being given.

winning a mark for it, if correct. The weariest hours in the week became the liveliest; every boy in the form was put on his mettle; impositions were driven out by eager work. 'Yes, this is right.—No, that won't do.' 'Why not?' 'This *a* is long; that verb ought to be in the plural, that noun in the dative; this verse has only 5 feet.' I never had a question asked about the delectus; the little poets were never tired of probing me. I was reading Bopp, and have drawn from boys of 13 answers to philological questions which would a few hours before have puzzled myself. Plato and Aristotle tell us, 'poets love their verses, as parents their children.' A Latin verse is a *product*; the public opinion of schools, guided by a sound instinct, honours versification as an intellectual gymnastic; many love an exercise which braces the mental thews, who neither will nor can load the memory with information, Nature having formed them proof against the utmost efforts of the crammers. Boys can and do attain to high excellence in verse<sup>1</sup>; it is the earliest

<sup>1</sup> See Professor Conington in the *Contemporary Review* for January, 1868, and Mr Church *ibid.* May, 1868. Many years ago I heard an epigram by a Rugby boy, on the thesis, *Credula simplicitas*:

'Credere nil sapiens, amat omnia credere simplex,  
scilicet hic aliis credulus, ille sibi.'

It would be hard to find a boyish product, costing as little labour, of more intrinsic worth than such a couplet. There must be

discipline of the critical faculty; it is the most humane 'introduction to prose composition.'

Who does not remember the *Apology for Smectymnus*? 'I had my time, Readers, as others have, who have good learning bestow'd upon them, to be sent to those places, where the opinion was it might be soonest attain'd; and as the manner is, was not unstudied in those authors which are most commended; whereof some were grave orators and historians, whose matter methought I lov'd indeed, but as my age then was, so I understood them; others were the smooth elegiack poets, whereof the schooles are not scarce, whom both for the pleasing sound of their numerous writing, which in imitation I found most easie and most agreeable to nature's part in me, and for their matter, which what it is, there be few who know not, I was so allured to read, that no recreation came to me better welcome.'

I have seen it stated that Latin verse composition spoils English prose. The names of Sir T. More, Walter Haddon, Milton, Cowley, Addison, Jortin, Porson, Merivale, may 'abridge the noble sweep' of this censure; those who would, at least cost of time, learn what Latin verse has done for that nation which

some vigour in that which can take such lasting hold of the memory.



has most highly esteemed it<sup>1</sup>, may consult *P. Hofmanni Peerlkamp liber de vita doctrina et facultate Nederlandorum qui carmina Latina composuerunt*. Ed. 2. *Harlemi*, 1838.

The broad shield of Grotius would of itself repel all missiles hurled against the Muses and Camenae<sup>2</sup>. Yet if I plead for this study, it is on behalf of those who, like myself, have no special aptitude for it. I could emulate Hamlet and the Latin Hyperion with equal chance of success. For several years I have not written a verse; but during my school career, till near its close, no occupation had greater charms for me: I constantly wrote exercises twice or three times the required length, committed to memory several thousand lines of verse, including a Greek play, Horace's odes, and a Georgic, and thumbed the *Corpus poetarum* from Lucretius to Ausonius<sup>3</sup>. Per-

<sup>1</sup> The Latin poets fill a recognised place in every history of Dutch literature.

<sup>2</sup> Copleston's answers to the *Edinburgh Review* contain an admirable defence of composition, both prose and verse, and of classical studies. Mr Lowe has only repeated a tirade, which issued from Edinburgh 50 years ago, and was instantaneously crushed.

<sup>3</sup> Of Ausonius I have elsewhere spoken. Here let me ask: In what author do we trace so clearly the transmutation of Latin, in vocabulary, syntax, prosody? Where do we gain so lively a view of the literary, indeed academic, life of the day? The artistic merit of Ausonius, patent as are his faults, is not

haps no single volume, except the Bible, embraces so many ages of literature, and reflects so clearly the changes of a nation's life. I was led to buy and study not a few English poets; Shakespeare I read through, which I have not done since<sup>1</sup>; Milton's verse, English and Latin, I nearly knew by heart. This last gain is not secured by translation, the only kind of verse which Mr Almond (p. 13) would retain.

Upon the whole I would suggest: Practise first translation into English, then into Latin verse; let those alone who shew promise be promoted to original verse, and give them ample time; let themes be the last exercise attempted, and that very rarely. Above all things let diligence have free play; scope to 'ruminate' (as it has been well called); heart for extra work, done spontaneously, *voor de aardigheid*, 'for fun.'

small: to this day I remember, after the lapse of more than a quarter of a century, Scaliger's verdict on the Mosella, *Poëma valde bonum, et quovis magno poëta dignum*. A monograph on the works and life of Ausonius, in all their aspects, is greatly needed. It is in the later authors that the chief discoveries in Latin will be made. The series of critical texts of the Latin fathers, projected by a strict Jew, Jakob Bernays, edited mainly by protestant scholars, under the direction of the Roman catholic academy of Vienna, offers a rich harvest to a Latin professor.

<sup>1</sup> An excellent scholar, who has urged the value of verse as a stepping-stone to prose, tells me that the same is the case with him.

Mr Almond (p. 32) applauds Mr Lowe's brilliant discovery of Volscian towns in the Campagna. I have met with two other passages containing views no less original. Surely the well-known anecdote must be true; *Thompson's* history, the exclusive possession of Mr Lowe, must teem with corrections of traditions hitherto unquestioned. 'I say there is nothing so valuable for a man as to avoid credulity... But what we are taught by this kind of study, our attention being so much placed upon words, is to take everything for granted. We find a statement in Thucydides, or Cornelius Nepos, who wrote 500 years afterwards, and we are never instructed that the statement of the latter is not quite as good as the former<sup>1</sup>.' Certainly Mr Lowe, or rather 'Thompson', is not credulous. We, who are, remember the first verses of Catullus, the (now lost) *letters of Cicero to Nepos*, the *life of Atticus* in which Nepos laments his friend; we dare not, on these *data*, place Nepos more than 360 years after Thucydides. Elsewhere (18) Mr Lowe 'agrees with the German wit, Heine, who said—"How fortunate the Romans were that they had not to learn the Latin grammar, because if they had done so they never would have had time to

<sup>1</sup> R. Lowe, *Primary and classical education*, 24. Mr Almond (31) asks 'Are the higher class schools of Great Britain officered by blockheads and nincompoops?'

conquer the world.” I agree with the Roman wit who retorts ‘And a very good thing too: *Luxuria armis saevior incubuit, victumque ulciscitur orbem.*’ But let that pass. Poor Heine did not know that according to tradition (1) the Romans learnt *Greek* grammar and composition, and St Augustine found Greek grammar very much harder than Latin; (2) the one Roman who conquered the world, also wrote a Latin grammar. ‘Thompson’ knows better; the Roman gentlemen were not *docti sermones utriusque linguae*; Caesar did not write ‘Of Analogy’, when crossing the Alps.

Mr Lowe’s statements will have little weight with any critical reader. He is one of those, once enlisted in the ranks of learning, who have ceased to regard study as their vocation, day-labourers of letters, condemned to discourse at a moment’s warning on the topic of the moment, χρηματισταὶ ἀπο

<sup>1</sup> R. Lowe, *Primary and classical education*, 29 ‘our public schools...are really adventure schools, kept by masters for their own profit.’ Arnold used to say ‘It is not necessary that this school should consist of 500, or of 200, or of 10; but it is necessary that it should be a school of Christian gentlemen.’ Mr Lowe seems to know a profession which labours for the public good out of a purer patriotism. It is greatly to be regretted that the Schools Inquiry Commissioners encourage the sordid temper which Mr Lowe denounces, by their recommendation that schoolmasters be paid mainly by results, *viz.* by the vulgar, palpable result of a crowded school. What

φαινομένης σοφίας ἀλλ' οὐκ οὔσης, forbidden to devise a κτῆμα εἰς αἰὲν by the daily demand of ἀγωνίσματα εἰς τὸ παραχρῆμα ἀκούειν<sup>1</sup>. But one of loftier aims, known beyond this country for his willingness to bear the heavy burden of the age, has thrown down the gauntlet to all Cambridge residents<sup>2</sup>, to all, that is to say, except 'the handful of professors.' Mr Seeley's name will go far to prove his charges to the outer world, while the victims of his gaily brandished scourge will leave his discipline sorer rather than wiser men.

'It is bad enough,' cries Mr Seeley (p. 162), 'that our youth should resort to the shades of Academe

schoolmaster has trained more independent scholars than Dr Kennedy with 110 or 120 boys?

<sup>1</sup> See Mr Pattison, *Suggestions* etc. 294, 295. Mr Goldwin Smith's objections to this description would have weight, if all critics were as disinterested as Mr Smith, if they, like him, wrote under a sense of responsibility, and on subjects familiar to them.

<sup>2</sup> *Essays on a liberal education*, 162: 'It is only persons ignorant of the facts who will consider this description exaggerated.' Mr Seeley will have no difficulty in believing that residents add to their universal ignorance particular ignorance 'of the facts.' The description represents 'men of the greatest ability and promise' as saying to themselves: 'it is my business now to narrow my mind and for three years to consider not what is true, but what will be set; not Newton or Aristotle, but papers in Newton or papers in Aristotle, and to prepare, not for life, but solely and simply for the Senate-House.'

simply to seek marks, but it is worse still that the Platos of Academe should teach and earnestly preach that marks are the *summum bonum*.<sup>1</sup> The term 'Platos of Academe' is afterwards defined; it means (p. 163) 'the teaching class in general', which holds up 'success in an examination as the principal object of study.' If Mr Seeley had not thus explained himself, I should not have recognised myself under either description, as a Plato of Academe, or as one whose *τέλος* is marks<sup>1</sup>.

Mr Seeley speaks for all of us, resident teachers in the university; what evidence he has respecting the pursuits and the ideal of my colleagues, I cannot say; I have a right to ask him to prove his words respecting me in particular. The thoughts and conversation of my undergraduate associates did not run on marks or fellowships; their time was not so engrossed by preparation for the tripos, that they could not devote

<sup>1</sup> Mr Seeley elsewhere describes residents as wholly destitute of 'ability' and 'sense of duty.' See p. 151 'In fact, if the conditions of original research are leisure and ability, a limited field, a sense of duty, and rewards in reputation and money proportionate to exertion, there is no class at Cambridge, except the professors, that possess them in any moderate degree'. When a man calls you a fool and a knave, how can you argue with him? Else one might suggest, that these reproaches, a new *Σπαρατῶν γένος*, are fratricidal. If we lack 'ability' for original research, 'a sense of duty' would make us abstain from it.

three or four hours a day to modern languages, to general literature, to the controversies of the time; Coleridge, Whately, Mill, Newman, Hare, Maurice, Thirlwall, were names more familiar to us than those of any trainers for a 'paltry examination.' Once only, as I remember, was I urged to 'cram' hard passages in certain Greek authors, which authors I had repeatedly read as wholes; to please my tutor I copied the lists, but neither by me, nor by any pupil of mine, have they ever been turned to account. As with the learner, so with the teacher. As applied to my principles and practice as a lecturer, Mr Seeley's 'description' is neither more nor less 'exaggerated', than the statement that the French defeated the English at Waterloo. He makes me 'teach and earnestly preach' doctrines on which I call anathema. I do not know one college tutor or lecturer who ministers to a morbid curiosity about the chances of the Senate-House; if there are fortune-tellers among us, it is among private tutors that they must, to the best of my belief, be sought.

Mr Seeley desires (p. 150) that 'an able man' should 'lecture on Aristotle for 10 years,' then 'his lectures will soon become first-rate, instead of second-rate.' He imagines that German professors are in fact thus tethered to one author; if he will examine the schemes of lectures in German universities for

a series of years, he will change his opinion. However I entirely concur with him and many other writers in the belief, that the teaching power of the university is at present wasted, and that the time has come for reorganising lectures on a university basis.

Mr Seeley forgets, when comparing resident fellows either with non-residents, who need do no more for their college than for their banker, or with German professors, that residents are greatly occupied with university and college business, with clerical duties, with examinations. An examiner in the non-gremial examinations must mark 1700 English essays; if much engaged in this way, he will have little time or energy left for the easier and more remunerative functions of an author.

I will not yield to Mr Seeley in admiration of German research; yet gratitude to foreigners need not have blinded him to his own countrymen's merits<sup>1</sup>. Take the present governing body of Trinity College, its master and eight seniors, and take the first nine professors you meet in the list of any university; compare their literary performance and promise both; I think that the odds will be in favour of Trinity.

<sup>1</sup> A German professor of deserved note once said to me: 'We must publish a book every two or three years, or people ask, *Is the man dead?* I believe there is more disinterested love of learning in your country.'



Mr Seeley tells the world (p. 149): 'As the habit and fashion of original production has long gone out; as no one beyond the handful of professors regards it as lying within his functions to extend the bounds of knowledge, all the arrangements which might facilitate production are neglected.' When he wrote these words, Mr Seeley either was acquainted with Mr Munro's *Lucretius*, or he was not; were I a Latin professor, I would choose the latter horn of the dilemma.

One argument of Mr Seeley's has been honoured by the approbation of Mr Pattison (*Suggestions* etc. 337); 'What avail all the beauties of the classics to those who never attain to appreciate them?...If you are a parent, and think that your son is not fit to go to Cambridge,...you do not send him part of the way to Cambridge; you do not send him to Royston or Bishop-Stortford.' This seems to me identical with the proposition, 'No bread is better than half a loaf.' I have heard tradesmen express their gratitude for the training of a classical school; they had found it of practical benefit in after life. But Mr Hawtrey's experience with mechanics' sons is conclusive (*A Narrative-Essay* etc. 22): 'The boys like their Latin lesson; they are interested and animated by it; a little knowledge of Latin they find a great help in pulling English words to pieces; and they analyse the structure of sentences in the English fashion all

the better from parsing their Latin lesson.' Children who know neither Greek nor Latin listen with eager attention to a comparison of the Greek and Latin alphabet<sup>1</sup>.

One happy result of the inquiries which are probing the foundations of faith and morality is to prove that learning and science are matters of direct practical importance<sup>2</sup>. For two centuries most non-conformists have been cut off from the universities, and in great measure from classical training; now they have returned to us, and carry back to their communions traditions of scholarship which the urgent needs of the time will not suffer to expire. Never was an age less able to avail itself of lord Houghton's well-meaning indulgence (*Essays on a liberal education*, 382): 'It is notorious<sup>3</sup> that works of the

<sup>1</sup> See Mauermann, 'vom Nutzen der latein. Sprache für Nichtstudirende. Görlitz, 1805.' 4to. As I write these words my gyp says to me, 'Of course my boy could do nothing without learning Latin.' The lad is in a druggist's shop.

<sup>2</sup> Richard Rothe, *Theologische Ethik*, III 755 'Dass die Spekulation etwas höchst "praktisches" ist, kann heutiges Tages jedem Gebildeten anschaulich werden. Wer nur ein wenig nachdenkt, muss sich selbst sagen, dass unser jetziger allgemeiner Lebenszustand sie als ein tiefes Bedürfniss fordert, dass ein wirklich gemeinsames *Grundwissen* grade zu den am schmerzlichsten gefühlten Desiderien unsrer gegenwärtigen Zustände gehört.'

<sup>3</sup> Not so notorious to Madame Bunsen, who writes (*Memoirs of Baron Bunsen*, I 29): 'Göttingen, where at Easter of the

value of Baron de Bunsen's "*Bibelwerke*" (*sic*)... have been produced without any assumption of Oriental scholarship. But there has come to seem something incongruous or offensive in any man's assuming to know or care about classic objects or classic letters, without having been taught to construe Greek and Latin.' Hobbes took the same ground long ago, with little result (*Behemoth* 148, cf. 236, 242): 'Now...we have the Scripture in *English*, and preaching in *English*, I see no great need of Latin, Greek and Hebrew.' No act of Julian is more deplored by his heathen panegyrist than that 'inclement' decree, 'worthy to be buried in everlasting silence,' by which he forbade Christians to teach 'Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isokrates, Lysias.' Few remains of Christian antiquity are held in greater honour than the discourse in which Basil<sup>1</sup> urges Christian youth 'to

following year, 1812, he was appointed teacher of Hebrew in the highest form of the school.' Add i. that most of the *Bibelwerk* is due to Kamphausen and Holzmann, both Hebrew scholars, as indeed in Germany every divine must be, more or less; ii. that the book has disappointed Bunsen's friends and foes alike; everybody must see that it can never circulate by hundreds of thousands of copies, as he fondly hoped. I only remember five voices, those of Rothe and Ewald, of Gelzer and Nippold, with that of Dr Williams, raised in its favour, and the approbation of the first two was confined to the design and spirit of the book, which no one will condemn.

<sup>1</sup> See Doergens, 'Der heil. Basilius und die Classischen Studien, Leipz. 1852.'

gather honey, like bees,' from the books of the heathen. The science of criticism grew up in Christendom, and in the service of the Christian scriptures; and whenever religion has revived, learning has revived with it. 'A Bushop that now liveth,' says Ascham<sup>1</sup>, 'a good man, whose judgement in Religion I better like, than his opinion in perfittnes in other learning, said once unto me: we have no nede now of the Greeke tong, when all things be translated into Latin'. But the good man understood not, that even

<sup>1</sup> *Scholemaster*, 151.

<sup>2</sup> See *ibid.* 244—248, Lord Houghton's argument in the mouths of the obscurantists. '*Erasmus*. The translation of the Greek is corrupt. *Magister Gingolph*. Corrupt? and was not St Jerome as good as (*non valebat bene sicut*) you?' Again: 'If Erasmus and Reuchlin say that they know Greek and Hebrew, you are to answer that such learning is not cared for by divines. For Holy Scripture is sufficiently translated, and we need no other translations. Or rather we ought to avoid learning these languages, to shew contempt for the Greeks and Jews.' Richard Croke, in his very interesting lectures as Greek professor at Cambridge (Paris, 1520), proves from Augustine that divines must study Greek and Hebrew in order to understand the Bible, and amend the received version. 'Some will mutter, that all Greek books have long since been turned into Latin. What then? tell me, learned Sir (if I may call you learned "*qui tam impie deliras*") what will you do when versions disagree? Must you not, as Augustine bids, recur to the Greek original?' So Tyndall: 'olde barkyng cures Dunces disciples and like draffe called Scotistes, the children of darkenesse, raged in every pulpit agaynst Greke Latin and Hebrue, and what sorrow the Scholemasters that taught the true Latin tounge had with them, some beatyng the pulpit with theyr fistes for madness and

the best translation is for mere necessitie but an evill impeded wing to flie withall, or a hevie stompe leg of wood to go withall.' Often has a cry been raised against 'the gnawing worm' of pagan literature, and proofs have been at once forthcoming that learning, heathen learning, has at all times been held necessary to the church<sup>1</sup>. Every movement has its *Sturm und*

roaring out with open and foming mouth, that if there were but one Tirense or Virgil in the world and that same in their sleeves and a fire before them, they would burne them therein, though it should cost them their lives, affirming that all good learning decayed and was utterly lost sence men gave them unto the Latin tounge? Conr. Heresbach in his tract in praise of Greek quotes: 'Thomas, Scotus, Bonaventura, the subtle, seraphic irrefragable doctors, were content without Greek; why should we be wiser than they? These languages have filled the world with heresies.' A monk cried out in church, 'Of late a new language has been discovered, called Greek; beware of it, it is the mother of all these heresies;' he next said, another language was springing up, called Hebrew; 'they who learn this become Jews.'

<sup>1</sup> The early Quakers had the same aversion to learning as the Anabaptists. See Geo. Fox, *Journal*, 1694, fol. 15: 'As I was walking in a Field on a First-day morning [A.D. 1646], the Lord opened unto me, *That being bred at Oxford or Cambridge, was not enough to fit and qualifie men to be Ministers of Christ*: And I stranged at it, because it was the common Belief of People.' *Ibid.* 1281\*: 'We came to *Durham*, where was a *Man* come down from *London*, to set up a *Colledge* there, to make *Ministers of Christ* [A.D. 1657], as they said: I went, with some others, to reason with the *Man*, and to let him see, "that to teach Men *Hebrew, Greek, and Latin*, and the *Seven Arts*, which was all but the *Teachings of the Natural Man*, was not the *Way* to make them *Ministers of Christ*. For the *Languages* began

*Drang Periode*, when it is confident of sweeping away

at Babel: and to the Greeks, that spake Greek, as their *Mother-Tongue*, the *Preaching* of the *Cross* of *Christ* was foolishness; and to the *Jews*, that spake *Hebrew*, as their *Mother-Tongue*, *Christ* was a *Stumbling-block*. And as for the *Romans*, who had the *Latin* and *Italian*, they persecuted the *Christians*; and *Pilate*, one of the *Roman Governors*, set *Hebrew*, *Greek* and *Latin* a top of *Christ*, when he *Crucified* him...And *John the Divine*...said, *That the Beast and the Whore have Power over Tongues and Languages.*” Cf. Gerard Langbaine to Selden (*Lelandi Col-lectan.* v 297) 8 Nov. 1653: ‘I was not so much troubled to hear of that fellow, who lately in London maintain’d in publick that learning was a sin, as to see some men...under pretence of piety go about to banish it the University. I cannot make any better construction of a late order, made by those whom we call Visitors, upon occasion of an election last week at All Souls’ Coll.’ See tracts by John Hall, Edw. Waterhouse, Seth Ward and John Webster on the outcry against the universities 1649—54.

I do not know whether the following is honest or simulated madness. K. Heinrich, ‘Nieder mit den griechischen und römischen Klassikern! Nieder mit den Gymnasien! Danzig, 1850.’

A violent controversy was raised by l’abbé J. Gaume: ‘Le ver rongeur des sociétés modernes ou le paganisme dans l’éducation. Paris 1851.’

A new edition appeared in 1852, under the title: ‘Lettres à Mgr. Dupanloup sur le paganisme dans l’éducation.’

The most effective answers to Gaume are by l’abbé Landriot: ‘Recherches historiques sur les écoles littéraires du Christianisme suivies d’observations sur le ver rongeur. Paris, 1851.’ ‘Examen critique des lettres de M. l’abbé Gaume sur le paganisme dans l’éducation. Paris, 1852.’ He proves, by a long catena of evidence, that catholic tradition sanctions the study of the classics.

See too ‘De l’usage des auteurs profanes dans l’enseignement Chrétien par l’abbé Charles Martin. Paris, 1852.’

Sometimes the ‘démagogie grecque et romaine’ has been

all that resists it; but hitherto classical studies have only gained by assaults; their one formidable enemy is security. 'Nur der verdient sich Freiheit wie das Leben, Der täglich sie erobern muss.'

Prof. Conington<sup>1</sup> speaks of Greek as the study most in danger of extinction; and Mr Goldwin Smith<sup>2</sup> is scarcely more hopeful. For my part, believing that the greatest achievements of philology are yet to be won, and her most powerful implements yet to be forged,—seeing the interest which education is awaken-

the bugbear to scare the timid from the ancient world. See W. Herbst, 'Das classische Alterthum in der Gegenwart, Leipz. 1852.'

<sup>1</sup> *Contemporary Review* for January, 1868.

<sup>2</sup> Goldwin Smith, *The reorganization of the university of Oxford*, 4: 'Subjects highly endowed may in course of time be worked out, as seems likely to be the case with classical philology before long;' p. 12: 'the Classics...have sunk in value.' See too p. 25. On the other hand, we read in p. 31: 'Though the Classics are no longer what they were in the sixteenth century, they are still perhaps the best Manual of Humanity; and they are capable of being practically enlarged in their scope and liberalized to an almost indefinite extent in the way of commentary and illustration. I must own that my experience of historical education leaves me finally under the impression that ancient history, besides the still unequalled excellence of the writers, is the best instrument for cultivating the historical sense.' p. 33: 'As languages and instruments of intellectual training the best of them [modern languages] are far inferior to the Greek and Latin, the merit of which, indeed, as organs of thought, is so preeminent that it is difficult to believe that their destinies are yet exhausted.'

ing throughout the world<sup>1</sup>, and the prospect opened out by the Schools Inquiry Commission to both sexes in England,—counting the many histories, translations, commentaries, which have issued from the English press in this century, more than in any other, and weighing the assailants of classical studies against their defenders,—taught by the experience of the continent that the deeper church controversies go, the more indispensable does learning become to the clergy, —I hold with Max Müller that ‘educationally and socially’ the study of antiquity is ‘more important than ever it was,’ and with Rothe<sup>2</sup> that no substitute can ever be found for it.

<sup>1</sup> Das höhere Schulwesen in Preussen. Historisch-Statistische Darstellung...herausgegeben von Dr L. Wiese. Berlin. 1864.

Forslag til en forandret Ordning af det høiere Skolevesen. 2 pts. 1. Project of a law with reasons for it. 2. View of education in foreign countries. pp. 502 and 688. 8vo. 8 Thlr. 15 Ngr. (Leipzig, Alb. Fritsch. 1867).

De l'enseignement secondaire en Angleterre et en Écosse. Rapport... par J. Demogeot et H. Montucci. Paris, 1868.

<sup>2</sup> R. Rothe, *Theologische Ethik*, III 338, 339 ‘Eben weil die Bildung zur Humanität ist, liegt in dem Studium der alten classischen Literatur und Kunst ein durch nichts zu ersetzendes Bildungsmittel. Nirgends sonst in der Geschichte tritt uns eine so objective und reine Erscheinung der universellen Humanität in ihrer Natürlichkeit entgegen. (Wie sich dies geschichtlich motivirt, darüber macht schon Kant, *Krit. d. Urtheilskraft*, S. 225 [B. 7.] interessante Bemerkungen). Uns Modernen in unsrer Subjectivität ist es in hohem Grade heilsam, uns in der Objectivität des antiken Geistes zu bespiegeln.’ See *ibid.*



On one point, in which our scholarship seems clearly at fault, I have touched in § 146 n. 15. It is time to obey the call of Kidd<sup>1</sup>: *Apagē ergo ista inficetā saeculi decimi et quarti additamenta*. He is indeed speaking only of the false quantities committed upon the vulgar names of the vowels E, O, Y, Ω, but he might have said nearly the same of those names rightly pronounced; certainly they were wholly unknown to the ancients, and it has been lately proved<sup>2</sup>, that the termination ψιλόν is opposed, not to δασύ (as *smooth* to *aspirate*), but to δίφθογγον; for instance, the question is asked, 'how, whereas γαῖα is written with a diphthong, γεώλοφον, its compound, comes to be written with the bare E<sup>3</sup>?' So κενός is opposed to καινός, the one being written διὰ τοῦ ε ψιλοῦ, the other διὰ τῆς α διφθόγγου. Y was distinguished from OI in the same manner; and sometimes from EI, H, I, YI. We need no other proof that the names *Epsilon* and *Upsilon*

766, the remarks on the conflict between *Humanismus* and *Realismus*; 767 'In den Gelehrtschulen muss, weil die Wissenschaft wesentlich Sprachwissenschaft ist, das Fundament des Unterrichts für immer das Sprachstudium bleiben.'

<sup>1</sup> Dawes, *Misc. Crit.* (Lond. 1827), 35. Cf. 33—37, 230—236, 630, 631.

<sup>2</sup> By K. E. A. Schmidt, *Beiträge zur Geschichte der Grammatik des Griechischen und des Lateinischen*. Halle, 1859, art. II. pp. 51—79, *Die Benennungen der griechischen Buchstaben*.

<sup>3</sup> Schol. Theokr. i 12 πῶς τῆς γαῖας δίφθογγογραφουμένης ψιλογραφεῖται τὸ γεώλοφον;

first appeared in days when the vowel sounds were confused. There would be no difficulty in returning to the ancient names of these vowels, especially as  $\bar{i}$  and  $\bar{u}$  would bear the same names that they do in English. Sacred associations may plead for *Omega*, yet Prudentius sang

" $\text{Ἀλφ}\alpha$  et  $\Omega$  cognominatus, ipse fons et clausula  
omnium, quæ sunt, fuerunt, quæque post ventura sunt;

and Paulinus,

" $\text{Ἀλφ}\alpha$  itidem mihi Christus et  $\Omega$ .

In concluding this tedious preface, I would ask the masters of our schools to pay more attention to the history and theory of education than they have commonly done. Books like von Raumer's history, and the *Encyklopädie des gesammten Erziehungs- und Unterrichtswesens...hrg...v. K. A. Schmid* (Gotha, Besser, 1859 etc.) should be in every school library. A scholar, familiar with the history of learning, would do service by reprinting (with elucidations) Milton's tract on education, John Dury's *Reformed Schoolmaster*, even the visions of Cowley, Pett and others, when men's minds were stirred by the aspirations of the nascent Royal Society, the bold PLUS ULTRA of Joseph Glanvil.

J. E. B. M.

CAMBRIDGE, 1 May, 1868.

### ERRATA.

In some places accents have been broken off in working;  
these are not noticed.

P. 4 § 6 n. 10, *read ἥσθη*.

P. 6 § 9 l. 3, and p. 102 last line, *read Μίω*.

P. 9 l. 5, *read ἐξάψεις*.

P. 16 l. 11 up, *read Σιδηρώ*.

P. 71 l. 17, *read Μύνδον*.

P. 80 l. 4 up, *dele* <sup>4</sup>.

—— 3 up, *for* <sup>2</sup> *read* <sup>1</sup>.

P. 118 l. 11, *read χρεμετισαντος*.

Add to glossary:

Κελαιναί, ὦν, αἱ, a city in Phrygia, afterwards Apameia § 3.

## FIRST GREEK READER.

### I.

#### FIRST DECLENSION.

§ 1. Πηγή καὶ ῥίζα καλοκάγαθίας ἐστὶν<sup>1</sup> ἡ παιδεία. — Ὁμοφροσύνη φιλίαν ποιεῖ<sup>2</sup>. — Διὰ ὁμοιοίας καὶ ἀνδρείας ἡ ἐλευθερία φυλάττεται<sup>3</sup>. — Ἀπώλλων τὴν κιθάραν καὶ τὴν μουσικὴν ἐξεύρεν<sup>4</sup>. — Πυθαγόρας τὴν μέθην μανίας μελέτην ἐκάλει<sup>5</sup>. — Πλούτος μᾶλλον<sup>6</sup> κακίας ἢ καλοκάγαθίας ὑπηρέτης ἐστίν. — Ὁ σοφὸς ἡσυχίαν ἄγει<sup>7</sup> ἐν ταῖς συμφοραῖς. — Ἰσοκράτης πικρὰν<sup>8</sup> ὀνομάζει<sup>9</sup> τῆς παιδείας τὴν ῥίζαν. — Ἡ τύχη παντοίαις μεταβολαῖς<sup>10</sup> χαίρει<sup>11</sup>. — Ἡ σωφροσύνη ἐστὶν ἐγκράτεια ἡδονῶν καὶ ἐπιθυμιῶν. — Οὐδέν<sup>12</sup> ἐστὶν οὔτε τέχνη ἄνευ μελέτης, οὔτε μελέτη ἄνευ τέχνης. — Πᾶσα ἐπιστήμη ἄνευ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται<sup>13</sup>. — Κοινωνία ἐστὶ καὶ σπονδῆς καὶ παιδιᾶς τὸ συμπόσιον. — Ὁ Σόλων ἑκατὸν ἐποίησε<sup>14</sup> δραχμῶν<sup>15</sup> τὴν μνᾶν.

§ 2. Τηρεὺς Φιλομήλα τὴν γλῶτταν ἐξέτεμεν<sup>1</sup>. — Ἡ τῶν Αἰγυπτίων<sup>2</sup> θεὰ Ἴσις εἶχεν<sup>3</sup> ἐμπειρίαν τῆς ἰατρικῆς ἐπιστήμης. — Ἀντίβας ἐν φυγῇ παρὰ Προυσία ἀπέθανεν<sup>4</sup> ἐν τῇ Βιθυνίᾳ. — Ἀλέξανδρος τὴν πατρώαν ἀρχὴν παρὰ πολὺ<sup>5</sup> ἐξέτεινεν<sup>6</sup>. — Ἀτρεὺς τὴν ἐν Μυκήναις<sup>7</sup> βασιλείαν εἶχεν<sup>8</sup>. — Ἀνάχαρσις ὁ Σκύθης ἐκ Σκυθίας εἰς Ἀθήνας ἀφίκετο<sup>9</sup> ἐπιθυμία<sup>9</sup> τῆς Ἑλληνικῆς παιδείας. — Εὐριπίδου τοῦ ποιητοῦ ἡ μισογυνία περιβόητος ἐστίν. — Ζεὺς μετὰ βροντῶν καὶ ἀστραπῶν παρὰ τὴν Σεμέλην ἦκε<sup>10</sup>. — Χαῖρε<sup>11</sup>, ὦ δυνάστα τῆσδε γῆς. — Ἡ μὲν παιδεία πηγὴ τῆς σοφίας, ἡ δὲ ἀνδρεία ῥίζα τῆς δόξης ἐστίν. — Ἡ δὲ μωρία μάλιστ'<sup>12</sup> ἀδελφὴ τῆς ποιηρίας ἔφν<sup>13</sup>.

§ 3. Ἀλέξανδρος<sup>1</sup> Ἑλενην ἐκ Σπάρτης ἤρπασεν<sup>2</sup>. — Ὁ Εὐφράτης<sup>3</sup> ποταμὸς εἰς τὴν ἐρυθρὰν θάλασσαν ἐξερεύγεται<sup>4</sup>. — Σπαρτιάταις αἰσχροὺς<sup>5</sup> ἦν, ἐκ μάχης φυγεῖν<sup>6</sup>. — Θάμυρις Μούσαις περὶ μουσικῆς ἤρισεν<sup>7</sup>. — Διόνυσος ὁ Σεμέλης παῖς ἐν Νύσῃ ὑπὸ τῶν Νυμφῶν ἀνετρέφετο<sup>8</sup>. — Τὴν ψυχὴν παιδεῖα κόσμει<sup>9</sup>. — Ἀριστείδης εὐσεβεῖα καὶ δικαιοσύνη καὶ φιλανθρωπία διέφερεν<sup>10</sup>. — Μαρδόνιος ὁ Πέρσης, Ξέρξου κηδεστῆς, διὰ τὴν ἀνδρείαν μάλιστα<sup>11</sup> ἐθαυμάζετο<sup>12</sup> παρὰ τοῖς Πέρσαις. — Καλλιῶν<sup>13</sup> ἦν Ἀντίβα ἡ γνώμη, ἥπερ ἡ τύχη. — Ἡ τέχνη τὸν τεχνίτην τρέφει<sup>14</sup>. — Ἔστι<sup>15</sup> τοῦ κριτοῦ τῆς ὀργῆς ἀπέχεσθαι<sup>16</sup>. — Ἐν Κελαιναῖς ἦσαν πηγαὶ τοῦ Μαρσίου. — Οἱ ναῦται τῷ βορρᾷ θύουσιν<sup>17</sup>.

§ 4. Ζεὺς ἐκ τῆς κεφαλῆς τὴν Ἀθηνᾶν ἔτεκε<sup>1</sup>. — Τὴν τεκτονικὴν τέχνην Ἀθηνᾶ προσάπτουσι<sup>2</sup>. — Φᾶσις ποταμός ἐστι τῆς Κολχικῆς γῆς. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς ἐκρίθη<sup>3</sup>. — Αἱ ἐλᾶαι τῆς Ἀθηνᾶς<sup>4</sup> ἱερὰ ἦσαν. — Λακράτης ὁ Θηβαῖος ἐν ταῖς μάχαις λεοντὴν ἐφόρει<sup>5</sup>. — Ἡ μὲν Ἰωνικὴ φιλοσοφία ἀπὸ Θαλοῦ ἤρξατο<sup>6</sup>, ἡ δὲ Ἰταλικὴ ἀπὸ Πυθαγόρου. — Αἱ ἱερὰ ἐλᾶαι τῆς Ἀθηνᾶς, αἱ ἐν τῇ Ἀθηνῶν ἀκροπόλει<sup>7</sup>, μορφαὶ ἐκαλοῦντο<sup>8</sup>. — Λέγουσιν<sup>9</sup> Ἑρμῆν παλαίστρας εὐρετὴν γεγονέναι<sup>10</sup>. — Οἱ Κέλται τὰς θύρας τῶν οἰκιῶν οὐδέποτε κλείουσιν<sup>11</sup>. — Στοὰν ἐν Ἀθήναις ἀπὸ τῶν γραφῶν ποικίλην<sup>12</sup> ὀνομάζουσιν<sup>13</sup>. — Εὐριπίδης ἦν μαθητὴς Ἀναξαγόρου. — Ξενοκράτης τῆς ἡμέρας ὥραν μίαν ἀπένεμε<sup>14</sup> τῇ σιωπῇ. — Οἱ Ἑρμαῖ ἄκωλοι<sup>15</sup> ἦσαν.

## II.

## SECOND DECLENSION.

§ 5. Πενία ἐστὶ τρόπου διδάσκαλος. — Τὸ σκῆπτρον σύμβολόν ἐστι δυναστείας. — Πλούτῳ ἀπίστευται<sup>1</sup>. — Νεῖλος ποταμός ἐστι τῆς Αἰγύπτου. — Ταῖς ἡδοναῖς ἀκολουθοῦσι<sup>2</sup> πόνοι καὶ λύπαι. — Θεραπεύεται<sup>3</sup> ἡ ψυχὴ καλοῖς λόγοις. — Οἱ σοφοὶ κρύπτουσι<sup>4</sup> τὰς οἰκείας βλάβας. — Λύπαι ἀνθρώποις νόσους τίκτουσιν<sup>5</sup>. — Ἀλέξανδρος ἐπὶ Γρανίκῳ ἐκράτησε<sup>6</sup> τοὺς Πέρσας. — Ζεὺς δεσπότης ἦν τῶν θεῶν καὶ τῶν ἀνθρώπων. — Καλόν ἐστι τοῖς ἐγγχωρίοις νόμοις ἔπεσθαι<sup>7</sup>. — Οἱ Ἀθηναῖοι θεαταὶ μὲν

τῶν λόγων ἐγένοντο<sup>8</sup>, ἀκροαταὶ δὲ τῶν ἔργων. — Ὁ λόγος ψυχῆς εἰδωλὸν ἐστίν. — Ὁ Ζεὺς ἐποίησεν<sup>9</sup> Ἴπποκένταυρον ἀκατρέφουσιν<sup>10</sup> παιδίῳ Ἴπποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ. — Οἱ σοφισταὶ ἀργυρίδιον καὶ χρυσίδιον τὸν πλοῦτον ἀποκαλοῦσιν<sup>11</sup>.

§ 6. Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην στρατεῖαν ἐποίησατο<sup>1</sup>. — Τὰ καλὰ ἔργα ἐπαινῶν ἐστίν<sup>2</sup> ἄξια. — Ἐν Ἀλικαρνασσῶ τὰ τῆς Κερίας βασιλεία ἦν<sup>3</sup>. — Λιβύη ἀγρίων θηρίων πληθύνει<sup>4</sup>. — Ἡ Ἰνδικὴ χώρα διττοὺς καρποὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει<sup>5</sup>. — Ἀλέξανδρος ἀποθνήσκων<sup>6</sup> Περδίκκῃ<sup>7</sup> τὸν δακτύλιον ἀπέδωκεν<sup>8</sup>. — Ἡρακλῆς ῥόπαλον καὶ λεοντήν ἐφόρει<sup>9</sup>. — Τριπτόλεμος τὸν πυρὸν καθ' ὅλην τὴν οἰκουμένην κατέσπειρε<sup>10</sup>. — Ἀκινάκης καὶ Ζάμολξις Σκυθῶν ἦτην<sup>11</sup> θεῶ. — Ἐκ τῆς ἐν Ἀἰδοῦ<sup>12</sup> τριόδου φέρετον<sup>13</sup> δύο ὁδῶ, ἡ μὲν εἰς μακάρων<sup>14</sup> νήσους, ἡ δὲ εἰς Τάρταρον. — Τῷ ξένῳ τῷδε, Γοργίας τε καὶ Πῶλος, σοφῶ μὲν καὶ φίλῳ ἐστὸν ἐμῷ, ἐνδεεστέρω<sup>15</sup> δὲ παρρησίας. — Καλὸς παρρησίας θησαυρὸς<sup>16</sup> εὐγένεια.

§ 7. Φινεὺς ὁ μάντις τοῖς Ἀργοναύταις τὸν εἰς Κόλχους πλοῦν ἐμήνυσε<sup>1</sup>. — Ζεὺς Γανυμήδην θεῶν οἰνοχόον ἐν οὐρανῷ κατέστησεν<sup>2</sup>. — Ἡρακλῆς Τυνδάρεφ τὴν τῆς Λακωνικῆς βασιλείαν παρέδωκεν<sup>3</sup>. — Οἱ τὰς τίκτουσιν<sup>4</sup> ὡὰ δώδεκα, καὶ ἐκλέπουσιν<sup>5</sup> ἐν τριάκοντα ἡμέραις. — Νουμᾶς πρῶτος νεῶν Ἑστίας Ῥωμαίοις ἰδρύσατο<sup>6</sup>, καὶ παρθένους ἀπέδειξε<sup>7</sup> αὐτῇ θυηπόλους. — Ἡρακλῆς τὴν νῆσον Κῶ ἐπόρθησεν<sup>8</sup>.

— Γέλων ὁ Συρακοσίαν τύραννος μετὰ τὴν ἐν Ἰμέρᾳ ναυμαχίαν τοῖς λαφύροις τοῖς ἐν ταῖς Συρακούσαις νεῶς ἐκόσμησεν<sup>9</sup>. — Εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν. — Ὁ μὲν ἕτερος<sup>10</sup> τοῖν τυράννοιν ἀποθνήσκει<sup>11</sup> ὑπὸ τῶν πολιτῶν, ὁ δὲ ἕτερος φεύγει<sup>12</sup>. — Ἐν Σάμῳ τῇ Ἡρᾷ πολλοὶ<sup>13</sup> ταφὴν τρέφονται<sup>14</sup>. — Ἀκούετε<sup>15</sup>, λεφ. — Παρὰ τοῖς Ἀθηναίοις οἱ τάφοι πρὸς ἔω ἔβλεπον<sup>16</sup>. — Οὐτε ἵππων χωρὶς χαλινού, οὔτε πλοῦτῳ χωρὶς λογισμοῦ δυνατὸν<sup>17</sup> ἀσφαλῶς χρῆσασθαι<sup>18</sup>. — Χρυσὸς αἰὲ δόλος ἐστὶ καὶ ἄργυρος ἀνθρώποισιν<sup>19</sup>. — Ἐν οἴνῳ ἀλήθεια.

## III.

## THIRD DECLENSION.

## a. SIMPLE

§ 8. Σωκράτης τὴν νόσον ταραγμὸν σώματος ἔλεγεν<sup>1</sup>. — Οἱ Ἀθηναῖοι Σόλωνα διὰ τὴν σοφίαν καὶ τὴν ἀρετὴν πάντῃ ἐτίμων<sup>2</sup>. — Ἡρακλῆς ἐπὶ ἀνδρείᾳ καὶ σώματος ῥώμῃ θαυμάζεται<sup>3</sup>. — Οἱ μετὰ Λεωνίδου Σπαρτιᾶται<sup>4</sup> καλῶς ἐτήρουν<sup>5</sup> τοὺς τῆς πατρίδος νόμους. — Φαρνάβαζος Κόνωνα τὸν Ἀθηναῖον ἐπέστησεν<sup>6</sup> ἡγεμόνα τοῦ βασιλικοῦ στόλου. — Ὁ Ἑλληνικὸς στόλος ἐν Σαλαμῖνι τοὺς βαρβάρους ἐνίκησεν<sup>7</sup>. — Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχεν<sup>8</sup> ἐν παντὶ τῷ σώματι. — Οἱ Ἀρεσπαγῖται ἐν νυκτὶ<sup>10</sup> καὶ σκότῳ ἐδίκαζον<sup>11</sup>. — Ἐγκράτειαν νόμιζε<sup>12</sup> ἀρετῆς εἶναι κρηπῖδα. — Χεῖρ χεῖρα νίξει<sup>13</sup>. — Μῆτε ἐν ἰχθύσι φωνήν, μῆτε ἐν ἀπαιδεύτοις ἀνθρώποις σοφίαν ἐπι-



ζήτει<sup>14</sup>. — Γὺψ κόρακα ἐγγυᾶται<sup>15</sup>. — Ἐλέφαντα ἐκ μυίας ποιεῖ<sup>16</sup>. — Δις παῖδες<sup>17</sup> οἱ γέροντες. — Ἡ φύσις τοῖς πατράσι τοὺς παῖδας μᾶλλον<sup>18</sup> ἢ τοῖς παισὶ τοὺς πατέρας ἐπιτάττει<sup>19</sup> φιλεῖν<sup>20</sup>.

§ 9. Μετ' Ἀγαμέμνονος οἱ Ἕλληνες ἐπὶ Τροίαν ἐστράτευσαν<sup>1</sup>. — Εὐρώπη ἡ<sup>2</sup> Ἀγήνορος ἐγέννησε<sup>3</sup> Μίνωα, Σαρπηδόνα, Ῥαδάμανθυν. — Ἀλέξανδρος τῇ Θηβαίων ἀπωλείᾳ ἐφόβησε<sup>4</sup> τὴν Ἑλλάδα. — Τὴν Ἀρτεμιν οἱ μυθογράφοι κυνηγέ-  
τιν καὶ θηροκτόνον καὶ ἐλαφηβόλον καὶ ὀρεσίφοι-  
τον παρεισάγουσιν<sup>5</sup>. — Γῦπες Τιτυοῦ<sup>6</sup> τὴν καρδίαν ἐν Ἀιδου<sup>7</sup> ἥσθιον<sup>8</sup>. — Ζεὺς ἐν τῇ Κρήτῃ ὑπὸ Κου-  
ρήτων καὶ Νυμφῶν ἐτρέφετο<sup>9</sup>. — Κρήτες καὶ Λα-  
κεδαιμόνιοι συμποσίων ἀπέιχοντο<sup>10</sup>. — Ἀρτεμις τὴν τῶν νηπίων παίδων θεραπείαν εὔρε<sup>11</sup>. — Τέττιξ μὲν τέττιγι φίλος<sup>12</sup>, μύρμηκι δὲ μύρμηξ. — Χαλεπόν<sup>13</sup> ἐστὶ λέγειν<sup>14</sup> πρὸς γαστέρα, ὅτα οὐκ ἔχουσιν<sup>15</sup>.

§ 10. Ἡ γλαῦξ τῇ Ἀθηνᾷ ἀνέκειτο<sup>1</sup>, ὃ δὲ ἵππος τῷ Ποσειδῶνι. — Ἀχιλλεὺς παρὰ Χείρωνι τῷ Κενταύρῳ μυελῷ λεόντων ἐτράφη<sup>2</sup>. — Πλάτων ἔλεγε<sup>3</sup>, τοὺς τῆς ἀρετῆς κλῶνας ἰδρῶτι καὶ πόνοις φύεσθαι<sup>4</sup>. — Πίνδαρος τὰς ἐλπίδας ἐγρηγορότων<sup>5</sup> ἐνύπνια ἐκάλει<sup>6</sup>. — Κρεῖττόν<sup>7</sup> ἐστὶ ποδὶ ὀλισθαί-  
νειν<sup>8</sup> ἢ γλώττῃ. — Ὡ τλήμον, ὡς ἀθλίας σοι<sup>9</sup> τύχας ὃ δαίμων ἔδωκεν<sup>10</sup>. — Ὡ κακόδαιμον Αἴαν, οἰκτεῖρω<sup>11</sup> τὴν σὴν<sup>12</sup> τύχην. — Παθήματα μαθή-  
ματα<sup>13</sup>. — Ἐκ τῶν ὀνύχων ἔγνω ἄν<sup>14</sup> ὃ Φειδίας τὸν λέοντα. — Μητρὶ παῖδες ἄγκυραι εἰσὶ βίον. — Πα-

λαιὸς μῦθος. λέγει<sup>15</sup>, τοὺς Μυρμιδόνας ἐκ μυρμηκῶν ἀνδρας γεγονέναι. — Ὁ Οἰδίπους ταῖς θυγατρᾶσι πλεῖω χάριν ὤφειλε ἢ τοῖς ἄρρεσι<sup>16</sup> παισίν.

§ 11. Μέμνων ὁ Τιθωνοῦ παῖς τοῖς Τρωσὶν ἐπὶ τοὺς Ἕλληνας ἐβοήθει<sup>1</sup>. — Τοῖς ὄρτυξιν ἡδεῖα<sup>2</sup> ἐστι φωνή. — Τοῖν Λήδας παῖδιν Κάστωρ μὲν ἦσκει<sup>3</sup> τὰ κατὰ πόλεμον<sup>4</sup>, Πολυδεύκης δὲ πυγμῇν. — Μάλιστα<sup>5</sup> ἐν τοῖς ἀτυχήμασιν ἐκλάμπει<sup>6</sup> ἡ ἀρετή. — Μίνως τοῖς Κρησὶ νόμους ἔγραψεν<sup>7</sup>. — Φινεὺς ὁ μάντις ὑπὸ Ποσειδῶνος ἐπηρώθη<sup>8</sup>, διότι τοῖς Φρίξου παισὶ τὸν<sup>9</sup> ἐκ Κόλχου εἰς τὴν Ἑλλάδα πλοῦν ἐμήνυσεν<sup>10</sup>. — Οἱ τῶν Λιβύων νομάδες οὐ ταῖς ἡμέραις<sup>11</sup>, ἀλλὰ ταῖς νυξὶν ἡρίθμουν<sup>12</sup>. — Ἡ φύσις τοῖς μὲν κέουσιν ἀλκὴν καὶ ταχύτητα ἔδωκεν<sup>13</sup>, τοῖς δὲ ἀλώπεξι πανουργίαν. — Χαλκιδῶν ἐστὶν ἐπὶ τῷ στόματι τοῦ Πόντου, Μεγαρέων ἀποικία. — Θεμιστοκλῆς τὸν Πειραιᾶ ὠφελιμώτερον ἐνόμιζε<sup>14</sup> τῆς ἄνω<sup>15</sup> πόλεως. — Ἐπὶ Κέκροπος καὶ τῶν πρώτων<sup>16</sup> βασιλέων ἡ Ἀττικὴ ἐς Θησέα αἰὲ κατὰ κώμας ὤκειτο<sup>17</sup>. — Πάντες οἱ τῶν ἀρίστων<sup>18</sup> Περσῶν παῖδες ἐπὶ ταῖς βασιλέως<sup>19</sup> θύραις παιδεύονται<sup>20</sup>.

§ 12. Ζεὺς ἐκ Θέμιδος τῆς Οὐρανοῦ θυγατρὸς ἐγέννησε<sup>1</sup> θυγατέρας Ὠρας, Εἰρήνην<sup>2</sup> καὶ Εὐνομίαν καὶ Δίκην. — Ὁρέστης διὰ τὸν Κλυταίμνηστρας τῆς μητρὸς φόνον ὑπὸ τῶν Ἑρινύων ἐδιώκετο<sup>3</sup>. — Δημήτηρ μετὰ λαμπάδων νυκτός<sup>4</sup> τε καὶ ἡμέρας κατὰ πᾶσαν<sup>5</sup> τὴν γῆν Περσεφόνην τὴν θυγατέρα

ἐξήτει<sup>9</sup>. — Τὴν Δήμητρα οἱ Αἰγύπτιοι ἴσιν ἐκά-  
λουν<sup>1</sup>. — Σεμέλη μία<sup>2</sup> ἦν τῶν Κάδμου θυγατέρων.  
— Οἰδίπους ἄκων Λαῖον τὸν πατέρα ἐφόρευσε<sup>3</sup>.  
— Προσθήκει<sup>10</sup> τοὺς παῖδας τοῖς πατράσι καὶ ταῖς  
μητράσιν πείθεσθαι<sup>11</sup>. — Πυθαγόρας ἔλεγε<sup>12</sup>. δεῖ<sup>13</sup>  
φυγαδεύειν πάντα τρόπον<sup>14</sup> ἀπὸ μὲν τοῦ σώματος  
τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν,  
ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς  
οἰκίας τὴν διαφωσίαν, καὶ κοινῇ<sup>15</sup> ἀπὸ πάντων τὸ  
ἀκρατές.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 13. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ  
Θρακῆος εἰς Μυκήνας ἐκόμισεν<sup>1</sup>. — Ἡ Ἰνδικὴ χώρα  
τῷ κάλλει διαφέρει<sup>2</sup>. — Ἀνάχαρσις τῷ γένει<sup>3</sup>, ἀλλ'  
οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαι-  
δευσίαν ὠνόμαζε<sup>4</sup> πάντων τῶν παθῶν μητέρα. —  
Σκύθαι τὰ βέλη ἰὼ ἔχριον<sup>5</sup>. — Οἱ ἀμαθεῖς καθάπερ  
ἐν πελάγει καὶ νυκτὶ φέρονται<sup>6</sup> ἐν τῷ βίῳ. — Ζεὺς  
ἐκ Λητοῦς ἐτέκνωσεν<sup>7</sup> Ἀπόλλωνα καὶ Ἄρτεμιν. —  
Ἰσχυρόν<sup>8</sup> εἰς πειθῶ λόγος γήγνεται<sup>9</sup>. — Ἡσίοδος ὁ  
ποιητὴς ᾗδε<sup>10</sup> θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ  
ρήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει<sup>11</sup>. —  
Βίων ἔλεγε<sup>12</sup> τὴν φιλαργυρίαν εἶναι<sup>13</sup> μητρόπολιν  
πάσης<sup>14</sup> κακίας. — Πλούτος ὕβριν τίκτει<sup>15</sup> ἢ φειδῶ  
βίου. — Δημήτριος Φαληρεὺς ἔλεγε<sup>16</sup> μικρὸν μὲν  
εἶναι<sup>13</sup> μέρος τῆς ὀφρῦς, ὅλην δὲ ἐπισκοτῆσαι<sup>16</sup> τῷ

βίῳ δύνασθαι<sup>17</sup>. — Ἀριστοτέλης ἔλεγε<sup>18</sup> τριῶν δειν<sup>19</sup> παιδείᾳ, φύσεως, μαθήσεως, ἀσκήσεως. — Ἡθὸς ἐστὶ πηγὴ βίου, ἀφ' ἧς αἱ κατὰ μέρος<sup>20</sup> πράξεις ῥέουσιν<sup>21</sup>. — Ξενοφάνης ἔλεγε<sup>22</sup> τῶν ἀστέρων τὰς ἀνατολάς καὶ τὰς δύσεις ἐξάφεις εἶναι<sup>23</sup> καὶ σβέσεις. — Μέτρον κτήσεως τὸ σῶμα ἐκάστῳ<sup>24</sup>, ὥσπερ ὁ ποῦς ὑποδήματος.

§ 14. Δημοσθένης ὁ ῥήτωρ πόλεως ψυχὴν τοὺς νόμους λέγει<sup>1</sup>. — Μένων ὁ Ῥόδιος ἀνδρεία καὶ συνέσει στρατηγικῇ διάφορος ἦν. — Μὴ κρῖνε<sup>2</sup> ἐκ<sup>3</sup> τῶν λόγων τοὺς ἀνθρώπους, ἀλλ' ἐκ τῶν πράξεων. — Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς ἐπιφανεῖς πράξεις κατειργάσατο<sup>4</sup>. — Τὰ χρήματα ἐν ταῖς πόλεσι στάσεις καὶ φιλονεικίας ἐγείρει<sup>5</sup>. — Ἡφαιστος ἔπληξε<sup>6</sup> πελέκει τὴν Διὸς<sup>7</sup> κεφαλὴν, καὶ ἐκ τῆς κορυφῆς ἐξέθορεν<sup>8</sup> Ἀθηνᾶ σὺν ὕπλοις<sup>9</sup>. — Οἱ Σύροι τοὺς ἰχθῦς ἐτίμων<sup>10</sup> ὡς θεούς. — Ἡ Ἀραβία δυσπολέμητός ἐστι τοῖς Ἑλλησιν. — Ἐξ ἐχθρῶν στάσεις ἐγγίγνονται<sup>11</sup>, ἐκ δὲ στάσεων φόνοι.

§ 15. Οἱ σκαιοὶ τὰς ὀφρῦς συνάγουσιν<sup>1</sup>. — Οἱ τῶν Ἑλλήνων τεχνῖται βοὺς καὶ ἵππους καὶ ἀνθρώπους καὶ θεοὺς ἀνέπλαττον<sup>2</sup>. — Ἡρα τὴν<sup>3</sup> Ἰνάχου Ἰῶ εἰς βοὺν λευκὴν μετεμόρφωσε<sup>4</sup>, μετὰ δὲ ταῦτα<sup>5</sup> τῇ βοτὶ οἶστρον ἐνέβαλεν<sup>6</sup>. — Οἱ Γίγαντες εἰς οὐρανὸν πέτρας καὶ δρυὲς ἡμένας<sup>7</sup> ἠκόντιζον<sup>8</sup>. — Οἱ Πέρσαι τὰ τῶν Ἑλλήνων ἱερὰ καὶ τὰς πόλεις πυρὶ καὶ σιδήρῳ ἐπόρθησαν<sup>9</sup>. — Οὐκ ἰσχύει, ἀλλὰ

πονηρίᾳ καὶ δόλοις ἐκράτησας<sup>10</sup>. — Ἀλκυονεὺς ὁ γήγας τὰς Ἡλίου βόας<sup>11</sup> ἐξ Ἑρυνθείας ἤλασεν<sup>12</sup>.

§ 16. Οἱ Ἕλληνες ἐμυθολόγουν<sup>1</sup>, ὡς πλάσματα ἦσαν Προμηθέως οἱ ἄνθρωποι. — Ἀετὸς Προμηθεὶ ἐν τῷ Καυκάσῳ ἀπέκειρε<sup>2</sup> τὸ ἦπαρ. — Χείρων τὸν Πηλέως παῖδα Ἀχιλλέα ἔτρεφε<sup>3</sup> σπλάγχχνους λεόντων καὶ μυελοῖς συῶν ἀγρίων καὶ ἄρκτων. — Ἀδμήτῳ τῷ τῶν Φερῶν βασιλεῖ ἐθήτευσεν<sup>4</sup> Ἀπόλλων. — Ὀρέστης ἀπέκτεινεν<sup>5</sup> Ἀγισθον, τὸν τοῦ πατρὸς φονέα. — Οἱ γονεῖς καὶ οἱ διδάσκαλοι αἰδοῦς ἀξιοὶ εἰσιν. — Βούλου<sup>6</sup> ἐν τιμαῖς ἔχειν<sup>7</sup> τοὺς γονεῖς. — Βαβυλώνιοι τοὺς ἱερέας ἐκάλουν<sup>8</sup> Χαλδαίους. — Τοῖς τῆς Ἰνδίας βασιλεῦσιν ἐν τοῖς πολέμοις πλήθος ἐλεφάντων ὑπῆρχε<sup>9</sup>. — Ξίφος τιτρώσκει<sup>10</sup> σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητὴς βία ἤρει<sup>11</sup> τὰς πόλεις, κατασείων<sup>12</sup> τὰ τεῖχη, Τιμόθεος δὲ πείθων<sup>13</sup>. — Ἀνάχαρσις τὴν ἄμπελον εἶπε<sup>14</sup> τρεῖς φέρειν<sup>15</sup> βότρυν· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Θαλῆς ὁ Μιλήσιος ἐρωτηθεὶς<sup>16</sup>, πόσον ἀπέχει<sup>17</sup> τὸ ψεῦδος τοῦ ἀληθοῦς, “Ὅσον”, ἔφη<sup>18</sup>, “ὀφθαλμοὶ ὧτων”<sup>19</sup>. — Ἀγησίλαος ἐν δυοῖν ἐτοῖν πλέον<sup>20</sup> τῶν ἑκατὸν ταλάντων τῷ ἐν Δελφοῖς θεῷ δεκάτην<sup>21</sup> ἀπέθυσε<sup>22</sup>.

§ 17. Τιθωνῷ Ζεὺς ἄφθιτον γήγας ἔδωκεν<sup>1</sup>. — Ἴουγκος ὁ φιλόσοφος καλὸν ἔπαινον ἔγραψε τοῦ γήγρος<sup>2</sup>. — Θάνατος τῶν ἐν τῷ γήγρᾳ κακῶν φάρμακον<sup>3</sup>. — Πὰν ὁ Ἑρμοῦ καὶ Πηνελόπης εἶχε<sup>4</sup> κέρατα καὶ πώγωνα λάσιον. — Ἡρακλῆς ἐπὶ χρυσοῦ<sup>5</sup>

δέπαος τὸν Ὠκεανὸν διαπεράσαι<sup>7</sup> λέγεται. — Ἀλκμήνη δύο ἐγέννησε<sup>8</sup> παῖδε, Ἡρακλέα καὶ Ἴφικλέα. — Ἡρα ἔπεμψεν<sup>9</sup> Ἡρακλεῖ χειμῶνα, ὅτε μετὰ τὴν Τροίαν ἄλωσιν κατὰ τὴν θάλατταν ἔπλει<sup>10</sup>. — Οἱ τριάκοντα τύραννοι ἰδίων κερδέων ἕνεκα πλείους<sup>11</sup> τῶν Ἀθηναίων ἀπέκτειναν<sup>12</sup> ἐν ὅκτῳ μηνὶ<sup>13</sup> ἢ πάντες Πελοποννήσιοι ἐν δέκα ἔτεσιν. — Καλοῦ γήρως θεμέλιόν ἐστιν ἐν παισὶν ἢ τῶν σώμάτων εὐεξία. — Ἡ φύσις ἄνευ μαθήσεως τυφλόν<sup>14</sup>, ἡ δὲ μάθησις ἄνευ φύσεως ἐλλιπές. — Ἀρίστιππος ἔφη<sup>15</sup> πρὸς τὸν ἀδελφόν· “ μέμνησο<sup>16</sup> ὅτι τῆς μὲν διαστάσεως σὺ ἤρξω<sup>17</sup>, τῆς δὲ διαλύσεως ἐγώ<sup>18</sup>”. — Ἡ ὕδραυλὶς ἐστὶν εὖρημα Κτησιβίου, Ἀλεξανδρέως, κουρέως τὴν τέχνην<sup>19</sup>. — Δημόκριτος ἔλεγε<sup>20</sup> πράξεως ἀρχὴν μὲν εἶναι τόλμαν, τύχην δὲ τέλους κυρίαν<sup>21</sup>. — Πρὸς τῷ Πειραιεὶ τάφος ἐστὶ Θεμιστοκλέους.

## V.

## IRREGULAR DECLENSION.

§ 18. Δεῖμος καὶ Φόβος Ἄρεος υἱὸς καὶ ὀπαδοὶ ἦσαν. — Ῥέα ἐν ἄντρῳ τῆς Δίκτης ἐγέννησε<sup>1</sup> Δία. — Προμηθεὺς ἐξ ὕδατος καὶ γῆς ἀνθρώπους ἔπλασεν<sup>2</sup>. — Ἀκταίων κατὰ τοὺς μύθους ὑπὸ τῶν ἰδίων κυνῶν διεσπάρσθη<sup>3</sup>. — Κόσμος ὀλυγομυθία γυναικί. — Ἀνδρὸς ἀρετὴν μὴ ἐκ τῶν ἀποβαινόντων ἐξέταξε<sup>4</sup>, ἀλλ' ἐκ τῆς τόλμης. — Ἡ Βακτριανὴ τὸ παλαιὸν<sup>5</sup> πλήθη ἀνδρῶν μαχίμων εἶχεν<sup>6</sup>. — Οἱ Πέρσαι διαφερόντως τῷ πυρὶ καὶ ὕδατι ἔθουν<sup>7</sup>. —

Σεμίραμις Νινύᾳ τῷ υἱεὶ τὴν βασιλειαν παρέδωκεν<sup>9</sup>. — Αἰακὸς τὰς κλεῖς τοῦ Ἄιδου ἐφύλαττεν<sup>9</sup>. — Παρακελεύονται<sup>10</sup> οἱ πατέρες τοῖς υἱέσιν, ὡς χρὴ ἀρετὴν ἀσκεῖν<sup>11</sup>. — Ἀνὴρ γὰρ ἄνδρα, καὶ πόλις σώζει<sup>12</sup> πόλιν. — Ἡ γυνὴ ἅμα τῷ χιτῶνι ἐκδύεται<sup>13</sup> καὶ<sup>14</sup> τὴν αἰδῶ. — Οἱ ποιεῖται οὐδέν<sup>15</sup> ἀλλ' ἡ<sup>16</sup> ἐρμηνεῖς εἰσι τῶν θεῶν. — Ὁ ἰχνεύμων παραπλήσιός ἐστι μικρῷ κυνί. — Ἦν Κύρῳ τὸ σημεῖον αἰτὸς ἐπὶ δόρατος μακροῦ. — Τῇ νηὶ ὁ κυβερνήτης, ὅπερ<sup>17</sup> τῷ ἄρματι ὁ ἡνίοχος ἐστιν. — Κἂν<sup>18</sup> δούλος ᾗ<sup>19</sup> τις, σάρκα τὴν αὐτὴν ἔχει<sup>20</sup>.

§ 19. Πύρραν τὴν<sup>1</sup> Ἐπιμηθέως καὶ Πανδώρας ἔπλασαν<sup>2</sup> θεοὶ πρώτην γυναῖκα. — Ζεὺς ὑπὸ τῶν Νυμφῶν τῷ τῆς Ἀμαλθείας γάλακτι ἐτρέφετο<sup>3</sup>. — Αἱ ἐν τῇ Πελοποννήσῳ πόλεις μάλιστα<sup>4</sup> τῶν<sup>5</sup> ἀθανάτων θεῶν ἐτίμων<sup>6</sup> τὸν Ποσειδῶ. — Σίσυφος ἐν Ἄιδου<sup>7</sup> πέτρον ταῖς χερσὶ καὶ τῇ κεφαλῇ ἐκύλιεν<sup>8</sup>. — Αἱ τῶν ἀγαθῶν ἀνδρῶν ἀρεταὶ καὶ<sup>9</sup> παρὰ πολέμοις ἐνίοτε τυγχάνουσι<sup>10</sup> τιμῆς. — Ἡ Καδμεία Σφίγγι σῶμα μὲν εἶχε<sup>11</sup> κυνός, κεφαλὴν δὲ καὶ πρόσωπον κόρης, πτέρυγας δὲ ὄρνιθος, φωνὴν δὲ ἀνθρώπου. — Ἐκτὼρ νυκτὸς<sup>12</sup> κατάσκοπον ἐπὶ τὰς τῶν Ἑλλήνων ναῦς ἔπεμπε<sup>13</sup> Δόλωνα. — Χερσὶν ἐοίκασιν οἱ ψιλοί, ποσὶ δὲ τὸ ἵππικόν, ἡ δὲ φάλαγξ στέρνῳ καὶ θώρακι, κεφαλῇ δὲ ὁ στρατηγός. — Σταγόνες ὕδατος πέτρας κοιλαίνουσιν<sup>14</sup>. — Ὡσπερ λύκος ὅμοιος κυνὶ<sup>15</sup>, οὕτω καὶ<sup>16</sup> παράσιτος ὅμοιος φίλῳ. — Ποθεῖ<sup>17</sup> ἄνθρωπος νύκτα μεθ' ἧλιον καὶ λιμὸν μετὰ κόρον καὶ δίψαν μετὰ μέθην<sup>18</sup> κἂν<sup>19</sup>

ἀφέλῃς<sup>19</sup> αὐτοῦ τὴν μεταβολήν, λύπην<sup>20</sup> τὴν ἡδονὴν ποιεῖς<sup>21</sup>. — Λέγεται<sup>22</sup> ἔρασθῆναι<sup>23</sup> χῆνα Λακύνδου τοῦ φιλοσόφου, καὶ ταῶν παρθένου, καὶ δελφίνα παιδός. — Ξέρξου ἐν Ἑλλάδι πολεμοῦντος<sup>24</sup> ἐδόκει<sup>25</sup> ἡ μητὴρ αὐτοῦ δυο γυναῖκε ἰδεῖν<sup>26</sup> μεγέθει πολὺ<sup>27</sup> ἐκπρεπεστάτα, κάλλι ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα.

§ 20. Ὡ Ζεῦ ἀστεροπητὰ καὶ νεφεληγερέτα, κάλαξε<sup>1</sup> τοῖς βέλεσι τοὺς ἀδίκους. — Ἥθους χρηστότητα καὶ καλοκαγαθίαν τρόπον καὶ<sup>2</sup> τοῖς ἀνδράσι καὶ ταῖς γυναῖξι κτᾶσθαι<sup>3</sup> προσήκει. — Ἀφροδίτῃ περιστερῇ τῶν ὄρνεων<sup>4</sup> ἔχαιρε<sup>5</sup> μάλιστα. — Ἀγαμέμνων, ὁ τῶν ἐπ' <sup>α</sup> Ἰλίου Ἑλλήνων στρατηγός, πολλάκις παρεγένετο<sup>6</sup> ἐπὶ τὴν Νέστορος ναῦν, ὅποτε συμβούλου δέαιτο<sup>7</sup>. — Ἡρακλῆς Ἐργίνου, τοῦ Μινυῶν βασιλέως, τοῖς πρέσβεσι τὰ ὦτα ἀπέτεμεν<sup>8</sup>. — Ἄρτεμις ἐπὶ τῶν ὤμων φαρέτρην φέρει<sup>9</sup>, ἐν δὲ ταῖς χερσὶ τῇ<sup>11</sup> μὲν λαμπάδα ἔχει<sup>12</sup>, τῇ δὲ δράκοντας δύο. — Τῆς τρυφῆς τῶν ἀνθρώπων αἷτιαι οὐκ εἰσὶν οἱ αἶρες οὐδὲ τὰ ὕδατα, ἀλλ' ὁ πλοῦτος καὶ ἡ περὶ τὴν δίαιταν ἀκολασία. — Φίλιππος γενόμενος<sup>13</sup> κριτῆς δυοῖν ποινηρῶν ἐκέλευσε<sup>14</sup> τὸν μὲν<sup>15</sup> φεύγειν<sup>16</sup> ἐκ Μακεδονίας, τὸν δὲ ἔτερον διώκειν<sup>17</sup>. — Ἀδελφῷ ὁ θεὸς ἐποίησεν<sup>18</sup> ἐπὶ μεῖζονι<sup>19</sup> ὠφελεία ἀλλήλοιν τὰ τε χεῖρε καὶ τῷ πόδε καὶ τῷ ὀφθαλμῷ. — Τοὺς καρτερωτάτους<sup>20</sup> τῶν φυλάκων<sup>21</sup> ἐπὶ τῶν ἐπισφαλεστάτων<sup>22</sup> τῶν φυλακῶν<sup>23</sup> δεῖ<sup>24</sup> καθιστάναί<sup>25</sup>. — Ὁ τοῦ κυβερνήτου διάκονος πρωρεὺς τῆς νεῶς καλεῖται<sup>26</sup>.



## VI.

## MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. Ὁ ἄρχων μὴ μαλακίᾳ μηδὲ τρυφῇ ἀλλὰ καρτερίᾳ καὶ ἀνδρείᾳ τῶν ἰδιωτῶν περιέστω<sup>1</sup>. — Διόνυσος εὐρετῆς τοῦ οἴνου ἐγένετο<sup>2</sup>, καὶ τὴν τῆς ἀμπέλου φυτεῖαν ἐδίδαξε<sup>3</sup> τοὺς ἀνθρώπους. — Ἐν ταῖς τῶν μακάρων νήσοις διάγουσιν<sup>4</sup> αἱ τῶν ἀγαθῶν ἀνθρώπων ψυχαὶ μετὰ θάνατον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλει<sup>5</sup> τὰς ἀκτῖνας. — Ἀπαλός εἰμι τῷ πόδε<sup>6</sup> ὑπὸ τῆς νόσου. — Τοῖς συνετοῖς γέρουσι τὸ γῆρας οὐ δύσκολον φαίνεται<sup>7</sup>. — Ἀλέξανδρος τῆς Δαρείου δάμαρτος καὶ τῆς μητρός αὐτοῦ<sup>8</sup> καὶ τῶν θυγατέρων ἐπεμελήθη<sup>9</sup>. — Αὐκοῦργος τοῖς παισὶν ἐπέταξε<sup>10</sup> ἐντὸς τοῦ ἱματίου τὴν χεῖρα ἔχειν<sup>11</sup>. — Ὅπερ<sup>12</sup> ἐν νηὶ μὲν κυβερνήτης<sup>13</sup>, ἐν πόλει δὲ νόμος, τοῦτο<sup>14</sup> θεὸς ἐν κόσμῳ. — Ἀνδρῶν ἐπιφανῶν<sup>15</sup> πᾶσα γῆ τάφος<sup>16</sup>. — Βίων ἀπείκαζε<sup>17</sup> τοὺς τὰ ὦτα τοῖς κολλακεύουσι παραδιδόντας<sup>18</sup> ἀμφορεῦσιν ὑπὸ τῶν ὠτων ῥαδίως μεταφερομένοις<sup>19</sup>. — Ἀράμενος<sup>20</sup> ταῖν χεροῖν πέτρον μέγαν ὃ Ἀμομφάρετος καὶ καταβαλὼν<sup>21</sup> πρὸ τῶν ποδῶν τοῦ Πausανίου, ταύτην<sup>22</sup> ἔφη<sup>23</sup> τὴν ψῆφον αὐτὸς τίθεσθαι<sup>24</sup>. — Ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες γιγνώσκουσιν· ἀνδρὸς δ' <sup>25</sup> οἶνος ἐδειξε<sup>25</sup> νόον.

§ 22. Τὰς ἡδονὰς θήρευε<sup>1</sup> τὰς μετὰ<sup>2</sup> δόξης. — Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται<sup>3</sup>. — Αἱ

μάχαι κρίνονται<sup>4</sup> μᾶλλον<sup>5</sup> ταῖς ψυχαῖς ἢ ταῖς τῶν σωματίων ῥώμασι. — Χρόνος τὴν ἀλήθειαν πρὸς φῶς ἀγει<sup>6</sup>. — Μίδας ὅτα<sup>7</sup> εἶχεν<sup>8</sup> ὄνου καὶ νοῦν φωτὸς εὐήθους. — Τῶν ἀδικημάτων<sup>9</sup> ἐν τοῖς νόμοις εἰσὶν αἱ τιμωρίαι. — Οἱ σύμμαχοι τῷ Παυσανίῳ ἔχθει<sup>10</sup> παρ' Ἀθηναίους μετετάξαντο<sup>11</sup>. — Ὅρχο- μένιοι τὰ Ἡσιόδου τοῦ ποιητοῦ ὅστ' ἐν τῇ ἀγορᾷ ἔβαψαν<sup>12</sup>. — Οἱ μὲν Λακεδαιμονίων βασιλεῖς Ἑρα- κλέους ἔκγονοι ἦσαν, οἱ δὲ Περσῶν Ἀχαιμένους. — Ὁ λαγὼς ἐν σκότει νέμεται<sup>13</sup>. — Ὁ κακὸς κατέχει<sup>14</sup> ὑπὸ σκότου τὸν φθόνον. — Ἱππίας μὲν πρεσβύτα- τος<sup>15</sup> ὦν<sup>16</sup> ἦρχε<sup>17</sup> τῶν Πεισιστράτου νιέων. — Οἱ θεοὶ ἐκόλασαν<sup>18</sup> Αἴαντα διὰ τὴν Κασάνδρας<sup>19</sup> ὕβριν. Οἱ νομάδες τοῖς ἀπὸ τῶν βοσκημάτων κρέασι καὶ γάλακτι καὶ τυρῷ τρεφόμενοι<sup>20</sup> τὸν πάντα<sup>21</sup> βίον διαζῶσι. — Συνεθίζεσθαι δεῖ<sup>22</sup> ῥίγει, θάλπει, δίψει, λιμῷ, τροφῇς λιτότητι, κοίτης σκληρότητι.

§ 23. Τὴν ἀράχην ἢ φύσιν σοφὴν εἰς ἰστουρ- γίαν ἐδημιούργησεν<sup>1</sup>. — Τὰ τῶν ἀραχνῶν νήματα καὶ<sup>2</sup> τὰς τρίχας νικᾷ<sup>3</sup> τῇ λεπτότητι. — Τοῖς ὄνυξι καὶ τοῖς ὀδοῦσι θαρροῦσιν<sup>4</sup> αἱ ἄρκτοι καὶ οἱ λύκοι καὶ αἱ παρδάλεις καὶ οἱ λέοντες. — Ὁ Κύρος ἐν Λυδία παράδεισον αὐτὸς κατεφύτευσε<sup>5</sup>. — Τειρε- σίας ὁ μάντις ὑπὸ τῆς μὲν Ἥρας ἐπηρώθη<sup>6</sup>, ὁ δὲ Ζεὺς τῇ μαντικῇ τὴν συμφορὰν παρεμυθήσατο<sup>7</sup>. — Οἱ τῆς Σιδῶνος ἔνοικοι διὰ τὰς ἐμπορίας ἀξιόλογα περιεποιήσαντο<sup>8</sup> χρήματα. — Αἰήτης ἐν Ἀρεῶς ἄλσει περὶ δρῦν καθήλωσε<sup>9</sup> τὸ χρυσόμαλλον δέρας. — Οἱ Θρᾷκες ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φο-

ἐξήτει<sup>9</sup>. — Τὴν Δήμητρα οἱ Αἰγύπτιοι ἴσιν ἐκά-  
λουν<sup>7</sup>. — Σεμέλη μία<sup>8</sup> ἦν τῶν Κάδμου θυγατέρων.  
— Οἰδίπους ἄκων Λαίον τὸν πατέρα ἐφόνευσεν<sup>9</sup>.  
— Προσῆκει<sup>10</sup> τοὺς παῖδας τοῖς πατράσι καὶ ταῖς  
μητράσιν πείθεσθαι<sup>11</sup>. — Πυθαγόρας ἔλεγε<sup>12</sup>. δεῖ<sup>13</sup>  
φυγαδεύειν πάντα τρόπον<sup>14</sup> ἀπὸ μὲν τοῦ σώματος  
τὴν νόσον, ἀπὸ δὲ τῆς ψυχῆς τὴν ἀπαιδευσίαν,  
ἀπὸ δὲ τῆς γαστρὸς τὴν ἀσέλγειαν, ἀπὸ δὲ τῆς  
οἰκίας τὴν διαφωνίαν, καὶ κοινῇ<sup>15</sup> ἀπὸ πάντων τὸ  
ἀκρατές.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 18. Ἡρακλῆς τοὺς ἵππους Διομήδους τοῦ  
Θρακὸς εἰς Μυκήνας ἐκόμισεν<sup>1</sup>. — Ἡ Ἰνδικὴ χώρα  
τῷ κάλλει διαφέρει<sup>2</sup>. — Ἀνάχαρσις τῷ γένει<sup>3</sup>, ἀλλ'  
οὐ τῷ τρόπῳ Σκύθης ἦν. — Πυθαγόρας τὴν ἀπαι-  
δευσίαν ὠνόμαζε<sup>4</sup> πάντων τῶν παθῶν μητέρα. —  
Σκύθαι τὰ βέλη ἰὼ ἔχριον<sup>5</sup>. — Οἱ ἀμαθεῖς καθάπερ  
ἐν πελάγει καὶ νυκτὶ φέρονται<sup>6</sup> ἐν τῷ βίῳ. — Ζεὺς  
ἐκ Λητοῦς ἐτέκνωσεν<sup>7</sup> Ἀπόλλωνα καὶ Ἄρτεμιν. —  
Ἰσχυρὸν<sup>8</sup> εἰς πειθᾶ λόγος γίγνεται<sup>9</sup>. — Ἡσίοδος ὁ  
ποιητὴς ἦδε<sup>10</sup> θεῶν καὶ ἡρώων γένη. — Δημάδης ὁ  
ῥήτωρ τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν ἐκάλει<sup>11</sup>. —  
Βίων ἔλεγε<sup>12</sup> τὴν φιλαργυρίαν εἶναι<sup>13</sup> μητρόπολιν  
πάσης<sup>14</sup> κακίας. — Πλούτος ὕβριν τίκτει<sup>15</sup> ἢ φειδῶ  
βίου. — Δημήτριος Φαληρεὺς ἔλεγε<sup>16</sup> μικρὸν μὲν  
εἶναι<sup>17</sup> μέρος τᾶς ὀφρῦς, ὅλῳ δὲ ἐπισκοτῆσαι<sup>18</sup> τῷ

βοός. — Κύνων ἐπὶ δεσμά<sup>18</sup>. — Ἀμαξα τὸν βοῦν ἔλκει<sup>19</sup>. — Ἄλας καὶ τράπεζαν μὴ παράβαινε<sup>20</sup>. — Ἄλις δρυός<sup>21</sup>. — Ἄλλ<sup>22</sup> ἔπου χώρας τρόποις<sup>23</sup>. Αὐτὸν<sup>24</sup> οὐ τρέφων<sup>25</sup> κύνας τρέφεις<sup>26</sup>. — Αἰσχρὸν γυναιξὶν ἄρρεν ἦθος ἐκφέρειν<sup>27</sup>. — Θνητοῖς ἄνοια δυστύχημ<sup>28</sup> αὐθαίρετον.

§ 25. Οἱ ἐλέφαντες μύρων καὶ ἀνθέων ὁσμῇ κηλούνται<sup>1</sup>. — Αἱ χελιδόνες τοῦ ἥρος<sup>2</sup> ὑποσημαίνουσι<sup>3</sup> τὴν ἐπιδημίαν. — Οἱ λαγὼ ἐκπεπταμένους<sup>4</sup> τοῖς βλέφαροις καθεύδουσιν<sup>5</sup>. — Ἡ φύσις τοὺς πελαργοὺς ἐδίδαξε<sup>6</sup> τοὺς πατέρας ἐν γῆρᾳ τρέφειν<sup>7</sup>. — Ὁ οἶνος ταῖς τε ψυχαῖς καὶ τοῖς σώμασιν ἰσχὺν δίδωσιν<sup>8</sup>. — Οἱ λέοντες ταῖς βουσί. νύκτωρ ἐπιβουλεύουσιν<sup>9</sup>. — Ἀφροδίτῃ παρέδρους εἶχε<sup>10</sup> τὰς τε Χάριτας καὶ τὴν Πειθῶ καὶ τὸν Ἑρμῆν<sup>11</sup>. — Ἀγλαΐδι, τῇ Μεγακλέους παιδί, δεῖπνον ἦν<sup>12</sup> κρεῶν μὲν μναῖ δώδεκα, ἄρτων δὲ χοίνικες τέσσαρες, ἔπινε<sup>13</sup> δὲ οἶνου χόα. — Παρ' Ἰνδοῖς ὁ τεχνίτου πηρώσας<sup>14</sup> χεῖρα ἢ ὀφθαλμὸν θανάτῳ ζημιῶται<sup>15</sup>. — Ἄλλων ἱατρὸς αὐτὸς ἔλκεσιν βρύων<sup>16</sup>. — Γέρων ἀλώπηξ οὐχ ἀλίσκεται<sup>17</sup> πάγῃ. — Γλυκεῖ<sup>18</sup> ὁπώρα φύλακος ἐκλειπότης<sup>19</sup>. — Ἄν<sup>20</sup> ἧς δίκαιος, τῷ τρόπῳ χρήσει<sup>21</sup> νόμῳ<sup>22</sup>. — Δίκη δίκην ἔτικτε<sup>23</sup> καὶ βλάβη βλάβην. — Εἰς ἐστὶ δούλος οἰκίας, ὃ δεσπότης. — Ἐκτὸς πηλοῦ πόδας ἔχεις. — Ἑκατὶ Συλοσῶντος. εὐρυχωρία<sup>24</sup>. — Ἐν νυκτὶ λαμπρός, ἐν φάει δ' ἀνωφελής. — Ἐξηπάτησεν<sup>25</sup> ἢ χάραξ τὴν ἀμπέλων. — Ἑρμογένης ἐν παισὶ μὲν γέρων ἦν, ἐν δὲ γέρουσι παῖς<sup>26</sup>. — Κακῷ κόρακος κακὸν ὦν<sup>27</sup>. — Βασιλεὺς

Ἀντίγονος Ζήνωνι φιλοσόφῳ χαίρειν<sup>28</sup>. — Χρήματα, χρήματ' ἀνὴρ<sup>29</sup>. — Ὡδινεν<sup>30</sup> ὄρος, εἶτα μὴν ἀπέτεκεν<sup>31</sup>. — Φαλακρῷ κτένας δανείζεις<sup>32</sup>. — Τίκτει<sup>33</sup> κῆρος ὕβριν ὅταν κακῷ ἀνδρὶ παρῇ. — Νεῦρα πραγμάτων ὁ πλούτος<sup>34</sup>.

§ 26. Ἐν τοῖς κακοῖσι<sup>1</sup> τοὺς φίλους εὐεργέτει<sup>2</sup>. — Τὰ μαθήματα πολλῶν<sup>3</sup> ἀμαρτημάτων ἀποτρέπει<sup>4</sup> τοὺς νέους. — Ὁ ἐν Ῥόδῳ κολοσσὸς πῆχυν ἐβδομήκοντα ἦν τὸ μήκος<sup>5</sup>. — Τὰ χρήματ' ἀνθρώποισιν<sup>1</sup> εὐρίσκει<sup>6</sup> φίλους. — Τὰς μὲν ἐσθῆτας λυμαίνονται<sup>1</sup> οἱ σέες, τὰ δὲ ξύλα οἱ θρῖπες. — Τοὺς τῶν γυναικῶν αἰφνιδίους θανάτους τῇ Ἀρτέμιδι ἀντιθεῖ<sup>8</sup> Ὅμηρος. — Μασσαγέται, ἔθνος Σκυθικόν, τὴν μὲν γῆν οὐκ ἔσπειρον<sup>9</sup>, ἀπὸ δὲ κτηνῶν ἔζων<sup>10</sup> καὶ ἰχθύων. — Πάρις Μενέλεω<sup>11</sup> τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια εἰς Τροίαν ἀπήγαγεν<sup>12</sup>. — Τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρεα εἰς τοὺς τραγικοὺς χρήσιμ'<sup>13</sup>, οὐκ εἰς<sup>14</sup> τὸν βίον. — Ἰδὼν<sup>15</sup> τὸν Μανσῶλου τάφον ἔφη<sup>16</sup> Ἀναξαγόρας “τάφος πολυτελὲς λελιθωμένης<sup>17</sup> οὐσίας εἶδωλον.” — Ἀνάχαρσις ὄνειδιζόμενος<sup>18</sup> ὑπὸ Ἀττικοῦ ὅτι Σκύθης ἐστὶν “ἀλλ' ἐμοῦ μὲν” ἔφη “ὄνειδος ἢ πατρίς<sup>19</sup>, σὺ δὲ τῆς πατρίδος.” — Ἐφώδιον<sup>20</sup> ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε<sup>21</sup> σοφίαν. — Ἰλιάς<sup>22</sup> κακῶν.

§ 27. Αἱ πονηραὶ ἐλπίδες, ὥσπερ οἱ κακοὶ ὁδηγοί, ἐπὶ τὰ ἀμαρτήματα ἄγουσιν<sup>1</sup>. — Θράσσει μὲν οὐδείς<sup>2</sup> οὐδέπω, πόνῳ δὲ<sup>3</sup> καὶ γενναϊότητι καὶ

ἐπιεικέα ἀρετὴν ἐκτίσατο<sup>4</sup>. — Πολλὰ<sup>5</sup> κακὰ τῷ μακρῷ γήρῳ ἐμπέφυκεν<sup>6</sup>. — Ξέρξης μετὰ τὴν περὶ Σαλαμῖνα ναυμαχίαν μετὰ μέρους τῆς δυνάμεως ἐκ τῆς Εὐρώπης ἀπηλλάγη<sup>7</sup>. — Οἱ Ἕλληνες μυθολογοῦσι<sup>8</sup> τὴν Ἰὼ ὑπὸ τῆς Ἥρας εἰς βοὸς τύπον μεταποιηθῆναι<sup>9</sup>. — Λακεδαιμόνιοι τὸν ἕτερον τοῖν βασιλέοιν τῷ πρὸς Πέρσας πολέμῳ ἐπέστησαν<sup>10</sup>. — Κάτοπτρον εἶδους χαλκὸς ἐστ'<sup>11</sup>, αἶνος δὲ νοῦ. — Ὁ ἀγαθὸς φίλος οὔτε κατὰ πόδας θηρατέος<sup>12</sup> ἐστίν, ὥσπερ οἱ λαγῷ, οὔτε ἀπάτῃ ὥσπερ οἱ ἐχθροί, ἀλλὰ φιλοφροσύνη καὶ εὐεργεσία. — Τὸν ὁμοῖον ἄγει θεὸς ὡς<sup>13</sup> τὸν ὁμοῖον. — Πολυμαθία νοῦν οὐ διδάσκει<sup>14</sup>. — Μέγαρά ἀπέχει<sup>15</sup> οὔτε πλοῦν πολλὴν οὔτε ὁδόν. — Ἡ μέθη ἐκουσία μανία ἐστίν. — Καλὸν δέ<sup>16</sup> καὶ<sup>17</sup> γέροντι μανθάνειν<sup>18</sup>. — Καὶ<sup>19</sup> κεραμεὺς κεραμεὶ κοτέει<sup>20</sup> καὶ τέκτονι τέκτων, καὶ πτωχὸς πτωχῷ φθονέει καὶ αἰοιδὸς αἰοιδῶ.

§ 28. Ἡ φύσις τῷ ταῷ κόσμον περιέθηκε<sup>1</sup> τὰ πτερά. — Ὀρτήσιος ὁ Ῥωμαῖος πρῶτος ταῶν ἐπὶ δειπνῷ καταθῆσαι<sup>2</sup> λέγεται. — Ἐδωκεν<sup>3</sup> ἡ φύσις ταῖς κυσὶ τραυμάτων ἀντίπαλον τὴν πόαν. — Γέραναι ἐκ<sup>4</sup> τοῦ πελάγους εἰς τὴν γῆν πετόμεναι<sup>5</sup>; χειμῶνος ἀπειλὴν ὑποσημαίνουσιν<sup>6</sup>. — Ὡ παῖσι, ἀπά<sup>7</sup> παισὶ συγῇ κόσμον φέρει<sup>8</sup>. — Οἱ νεανίσκοι τοῖς τῆς πόλεως ἔθεσι<sup>9</sup> καὶ νόμοις γυμναστέοι<sup>10</sup>. — Κόνων ὁ Ἀθηναῖος ἐν Κύπρῳ διέτριβε<sup>11</sup> παρ' Εὐαγόρῳ τῷ βασιλεῖ. — Σιδῶν πλούτῳ τε καὶ ταῖς ἄλλαις χορηγαῖς πολὺ<sup>12</sup> προεῖχε<sup>13</sup> τῶν κατὰ τὴν Φοινίκην πόλεων. — Τῆς μὲν κακίας ἀφθονία<sup>14</sup>.

λεῖα μὲν ὁδὸς καὶ μικρὰ ἐπ' αὐτήν· τῆς δ' ἀρετῆς ἀπορία<sup>14</sup>. μακρὸς δὲ καὶ ὄρθιος ὁ οἶμος ἐπ' αὐτήν καὶ χαλεπὸς τὸ πρῶτον<sup>15</sup>, ἔπειτα δὲ ῥάδιος. — Ἐν τοῖς τοῦ Ὀμήρου ποιήμασι τοῖς θεοῖς ὁ μὲν σῆτος ἀμβροσία, τὸ δὲ ποτὸν νέκταρ ἐστίν. — Ἡφαιστος τὸ πῶδε<sup>16</sup> χαλὸς ἦν. — Παρὰ τοῖς Ἀθηναίοις ἀλεκτρυόνας καὶ ὀρτύγας ἀγῶνες ἦσαν. — Ἴστοι γυναικῶν ἔργα<sup>14</sup> κούκ<sup>17</sup> ἐκκλησίαι.

§ 29. Ἀγαλλε<sup>1</sup> τοὺς γονέας γέρασι καὶ τιμαῖς. — Ὁ πλούτος ὀλισθηρὸς ἐστὶ καὶ ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύει<sup>2</sup>. — Λακεδαιμόνιοι δεινὴν ἐποιούντο<sup>3</sup> τοῦ χρόνου τὴν φειδῶ. — Πausanias ὁ Σπαρτιάτης ὑπὸ τῶν πολιτῶν διὰ πλεονεξίαν καὶ προδοσίαν ἐθανατώθη<sup>4</sup>. — Ἡρακλῆς ἐπὶ τῶν ὄρων Εὐρώπης καὶ Λιβύης σημεία τῆς πορείας ἔστησε<sup>5</sup> δύο στήλας. — Οἱ Αἰγύπτιοι τὸν μὲν ἥλιον Ὀσίριν, τὴν δὲ σελήνην Ἴσιω ἀνόμαζον<sup>6</sup>. — Μετὰ τὴν ἐν Ἰμέρᾳ ναυμαχίαν Γέλων ὁ Συρακοσίων τύραννος ἐκ τῶν λαφύρων Δήμητρος καὶ Κόρης νεὸς ἀξιολόγους κατεσκεύασε<sup>7</sup>. — Ὁ δὲ Διογένης ἰδὼν<sup>8</sup> ποτε μειράκιον ἐρυθριῶν<sup>9</sup>. “Θάρρει”, ἔφη, “τοιούτων ἐστὶ τῆς ἀρετῆς τὸ χρῶμα”. — Πολλὰ μεταξὺ πέλει<sup>10</sup> κύλικος καὶ χεῖλεος ἀκρου. — Πειθοὺς δημιουργὸς ἐστὶν ἡ ῥητορικὴ. — Περίανδρος ἐρωτηθεὶς<sup>11</sup>, “τί ἐστὶν ἐλευθερία;” εἶπεν<sup>12</sup>, “ἀγαθὴ συνείδησις”. — Πῆμα κακὸς γείτων<sup>13</sup>. — Ἄπας μὲν ἀὴρ ἀετῶν περάσιμος, ἅπαντα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

§ 30. Τὸ τῶν βοῶν γένος πάγχρηστόν ἐστιν ἀνθρώποις. — Αἱ περιστεραὶ ἐν μὲν ταῖς πόλεσι τοῖς ἀνθρώποις συναγελάζονται<sup>1</sup>, καὶ εἰλούνται<sup>2</sup> παρὰ τοῖς ποσὶν αὐτῶν<sup>3</sup>, ἐν δὲ τοῖς ἐρήμοις χωρίοις τοὺς ἀνθρώπους οὐχ ὑπομένουσιν<sup>4</sup>. — Εὐπειθὴ ζῆν ἐστι τὰ πρόβατα· ὑπακούει<sup>5</sup> γοῦν καὶ τῷ νομῇ καὶ τοῖς κυσὶ, καὶ<sup>6</sup> μέντοι καὶ ἔπονται<sup>7</sup> ταῖς αἰξίν. — Οἱ τάφοι κρύπτουσι<sup>8</sup> τὰ ὅσα πάντων τῶν θνητῶν βασιλέων<sup>9</sup> καὶ τυράννων καὶ σοφῶν καὶ μέγα<sup>10</sup> φρονούντων ἐπὶ γένει καὶ χρήμασι καὶ δόξῃ καὶ κάλλει σωμάτων. — Βίου χειμῶνα καλοῦσι<sup>11</sup> τὸ γῆρας. — Οὐ πιστεύεις<sup>12</sup>, ὦ Ἀλκιβιάδῃ, τῇ πατρίδι; — Ἰσοκράτης τοὺς εὐφυνεῖς τῶν μαθητῶν θεῶν παῖδας καλεῖ<sup>13</sup>. — Ἡ κάμηλος ἐπιθυμήσασα<sup>14</sup> κερμάτων καὶ<sup>15</sup> τὰ ὅτα προσαπώλεσεν<sup>16</sup>. — Καὶ γὰρ χερὸς χεῖρ καὶ ποδὸς ποὺς ἐνδεής<sup>17</sup>.

§ 31. Οἱ Ἕλληνες ἐμυθολόγουν<sup>1</sup>, δικαστὰς ἐν Ἀιδου<sup>2</sup> εἶναι Μίνωα καὶ Ῥαδάμανθυν καὶ Αἰακόν. — Ὀρφεὺς λέγεται<sup>3</sup> τῇ μελοποιῇ λίθους καὶ δένδρα καὶ θήρας κινεῖν<sup>4</sup>. — Ζεὺς ὑπὸ τῶν Ἑλλήνων πατὴρ θεῶν καὶ ἀνθρώπων προσερρήθη<sup>5</sup> διὰ τὴν φροντιδα καὶ εὐνοίαν τὴν<sup>6</sup> εἰς ἅπαντας. — Ἐν Μαραθῶνι Μιλτιάδης ὁ Ἀθηναίων στρατηγὸς Δάτιδι τῷ Περσῶν ἡγεμόνι ὑπηντίασε<sup>7</sup>, καὶ ἐνίκησε<sup>8</sup> τοὺς βαρβάρους. — Οἱ Ἕλληνες διὰ τὸ τοῦ Πελοποννησιακοῦ πολέμου μῆκος ταῖς ἐν τοῖς πολέμοις ἐμπειρίαις πολλὰ<sup>9</sup> διέφερον<sup>10</sup>. — Ἀριστόδημος ὁ Ἡρακλείδης παῖδας κατέλιπε<sup>11</sup> διδύμους, Εὐρυσθένη καὶ Προκλέα. — Κώνωπος ἐλέφας Ἰνδὸς οὐκ ἀλεγίζει<sup>12</sup>.



## 22 EXAMPLES ON THE DECLENSIONS.

— Ὅμμα γὰρ δόμων νομίζω<sup>13</sup> δεσπότην παρουσίαν.  
 — Νόμιζε<sup>13</sup> σαιτῷ τοὺς γονεῖς εἶναι θεούς. — Ἐφ'<sup>14</sup>  
 ἄρματος γὰρ ἄρμα καὶ νεκρῷ νεκρός, ἵπποι δ' ἐφ'  
 ἵπποις ἦσαν ἐμπεφυρμένοι<sup>15</sup>. — Ὅρνιθα δ'<sup>16</sup> οὐ  
 ποιῶ<sup>17</sup> σε<sup>18</sup> τῆς ἐμῆς ὁδοῦ. — Οὐκ ἀνδρὸς ὄρκοι  
 πίστις<sup>19</sup>, ἀλλ' ὄρκων ἀνὴρ.

§ 32. Ἄν<sup>1</sup> καλὸν ἔχη τις σῶμα καὶ ψυχὴν  
 κακὴν, καλὴν ἔχει<sup>2</sup> ναῦν καὶ κυβερνήτην κακόν. —  
 Σωκράτης ἔλεγε<sup>3</sup> τοὺς μὲν ἄνδρας τοῖς τῆς πόλεως  
 νόμοις δεῖ<sup>4</sup> πείθεσθαι<sup>4</sup>, τὰς δὲ γυναῖκας τοῖς τῶν  
 συνοικούντων<sup>5</sup> ἀνδρῶν ἡθεσιν. — Κέρβερος εἶχε<sup>6</sup>  
 τρεῖς μὲν κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος,  
 κατὰ<sup>7</sup> δὲ τοῦ νότου παντοίων εἶχε<sup>8</sup> ὄφειον κεφα-  
 λὰς. — Φαρνάβαζος καὶ Κόνων μετὰ τὴν ἐπὶ Κνίδω  
 ναυμαχίαν ἀνέχθησαν<sup>9</sup> ταῖς ναυσὶν ἐπὶ τοὺς τῶν  
 Λακεδαιμονίων συμμάχους. — Κύκλωπες εἰς τὸν  
 πρὸς Τιτᾶνας πόλεμον Διὶ μὲν ἔδοσαν<sup>10</sup> βροντὴν  
 καὶ ἀστραπὴν, Πλούτωνι δὲ κυνὴν, Ποσειδῶνι δὲ  
 τρίαιναν. — Ἄλλ' ἔστι κάμοι<sup>11</sup> κλῆς ἐπὶ γλώσση  
 φύλαξ. —

Χρήματα μὲν δαίμων καὶ<sup>12</sup> παγκάκῃ ἀνδρὶ δί-  
 δωσιν<sup>13</sup>.

ἡ δ' ἀρετὴ παύροις ἀνδράσι, Κύρην, ἔπεται<sup>14</sup>. —  
 Ἠγόρασας<sup>15</sup> πλοκάμους, φύκος, μέλι, κηρὸν,  
 ὀδόντας.

τῆς αὐτῆς δαπάνης<sup>16</sup> ὄψιν ἂν ἡγόρασας<sup>16</sup>. —  
 Εἰ ταχὺς εἰς τὸ φαγεῖν, καὶ πρὸς δρόμον ἄμ-  
 βλὺς ὑπάρχεις<sup>17</sup>,  
 τοῖς ποσὶ σου τρῶγε<sup>18</sup> καὶ τρέχε<sup>19</sup> τῷ στόματι.

## VII.

## ADJECTIVES.

§ 33. Ἄδικος πλοῦτος οὐπώποτε βέβαιος. — Τῆς Ἀρτέμιδος ἱεραὶ<sup>1</sup> ἦσαν αἱ ἔλαφοι<sup>2</sup>. — Ἡρακλῆς καθαρὰν<sup>3</sup> τὴν γῆν ἀγρίων θηρίων ἐποίησεν<sup>4</sup>. — Οὐ βέβαιοι εἰσιν αἱ τῶν βροτῶν τύχαι. — Ὁ θεὸς καὶ<sup>5</sup> ἐκ τῶν ἀέλπτων εὕρσκει<sup>6</sup> πόρους. — Ὁ Εὐφράτης<sup>7</sup> ποταμὸς διὰ μέσης τῆς Βαβυλῶνος ῥεῖ<sup>8</sup>. — Αἱ μὲν τῶν φρονίμων ἐλπίδες εἰσὶν ἐφικταί, αἱ δὲ τῶν ἀσυνέτων ἄλογοι καὶ ἀδύνατοι. — Παρὰ τοῖς φρονίμοις αἱ μὲν φίλαι ἀθάνατοί εἰσιν, αἱ δὲ ἐχθραὶ θνηταί. — Παιδεῖα καὶ<sup>9</sup> πόνου πολλαπλασίου καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης λαμπρᾶς δεῖται<sup>10</sup>. —

Πλοῦτον μὲν πλουτοῦντος<sup>11</sup> ἔχεις, ψυχὴν δὲ πένητος,

ὦ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένη. — Βραχὺς ὁ βίος<sup>12</sup>, ἡ δὲ τέχνη μακρά. — Βραχεῖα τέρψις ἐστὶν ἡδονῆς κακῆς. — Τὸν ἀμαθῆ πλούσιον<sup>13</sup> Διογένης πρόβατον εἶπε<sup>14</sup> χρυσόμαλλον. — Φωνήεντά ποτε ἦν τὰ ζῷα. — Ἡ ψυχὴ τῷ σώματι συνείρκεται<sup>15</sup> βραδεὶ ταχεῖα.

§ 34. Αἰσχίνης ὁ ῥήτωρ τῇ πατρίδι οὐκ ἦν εὖνους. — Ζεὺς τὸ χαλκοῦν γένος ἀνθρώπων ἠφάνισεν<sup>1</sup>. — Ἀπόλλων Ἑρμῇ τὴν χρυσὴν ῥάβδον ἔδωκεν<sup>2</sup>, ἣς τὰς ψυχὰς ἐψυχαγωγεῖ<sup>3</sup>. — Βελλε-

ροφόντης τὴν πυρίπνου Χίμαιραν ἔκτεινε<sup>8</sup>. — Ὀλῆγοι τῶν φιλοσόφων ὁδὸν ἀπλὴν καὶ βέβαιον ὑποδεικνύασι<sup>9</sup> τοῦ βίου. — Κροίσος ὁ τῆς Λυδίας βασιλεὺς ἀπέπεμψεν<sup>7</sup> εἰς Δελφοὺς δύο κρατήρας, χρυσοῦν καὶ ἀργυροῦν. — Ὁ τρισώματος Γηρυνόνης ἐν τῇ Ἐρυθείᾳ νήσῳ φοινικᾶς βόας εἶχε<sup>8</sup>. — Εὐρυσθεὺς Ἡρακλεῖ ἐνδέκατον ἐπέταξεν<sup>9</sup> ἄθλον, παρ' Ἑσπερίδων χρυσᾶ μῆλα εἰς Μυκήνας κομίζειν<sup>10</sup>. — Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς<sup>11</sup>. — Πόλλ<sup>12</sup> ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ μέλει<sup>13</sup>. — Μὴ ἐν πολλοῖς ὀλῆγα λέγε<sup>14</sup>, ἀλλ' ἐν ὀλίγοις πολλά. — Πολλοὶ παρὰ κρατῆρι φίλοι γίνονται<sup>15</sup> ἐταῖροι. — Οὔτε τὸν ἄρρωστον ὠφελεῖ<sup>17</sup> ἢ χρυσὴ κλίνη, οὔτε τὸν ἀνόητον ἢ ἐπίσημος εὐτυχία. — Ὁ γραμμάτων ἄπειρος οὐ βλέπει<sup>18</sup> βλέπων<sup>19</sup>. — Ὁ μαλακὸς τὸν μὲν πόνον πονηρόν, ἡδεῖαν δὲ τὴν ἡδονὴν οἶεται<sup>20</sup>.

§ 35. Σαρδανάπαλλος βίον ἔζη<sup>1</sup> γυναικάδῃ. — Παιδεία τοῖς μὲν εὐτυχέσι κόσμος ἐστί, τοῖς δὲ δυστυχέσι καταφυγὴ ἐλευθέριος. — Τὸ ἀληθὲς πικρὸν ἐστί καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. — Αἱ μὲν ποθήρεις ἐσθῆτες τὰ σώματα, αἱ δὲ ὑπέρμετροι περιουσίαι τὰς ψυχὰς ἐμποδίζουσιν<sup>2</sup>. — Ἔργον<sup>3</sup> ἐστί μακρὰν συνήθειαν ἐν βραχεῖ χρόνῳ λύειν<sup>4</sup>. — Ἰσοκράτης τῆς παιδείας τὴν μὲν ῥίζαν πικρὰν ἐκάλε<sup>5</sup>, τὸν δὲ καρπὸν γλυκύν. — Βραχεῖᾶ ἐστὶν ἡ τέρψις ἡδονῆς κακῆς. — Τοὺς μὲν σῶφρονας τῶν ἀνθρώπων θεὸς φιλεῖ<sup>6</sup>, τοὺς δὲ μακροὺς στυγεῖ<sup>7</sup>. — Ὁ ἐλέφας ἐν τοῖς τραχέσι καὶ

δυσβάτοις τοποῖς ἄπρακτον ἔχει<sup>8</sup> τὴν ἀλκὴν διὰ τὴν τῶν ποδῶν μαλακότητα. — Τοῖς ἀνίοις τὰ ἴσα ἀνισα γίνεταί<sup>9</sup>. — Οὐ φίλαντός ἐστιν ἡ ἀρετή, ἀλλὰ κοινωνικὴ καὶ πολιτικὴ. — Ἐν Κιλικίᾳ πέδιλον ἦν μέγα καὶ ἐπίρρυτον καὶ δένδρων παντοδαπῶν σύμπλεων. — Τράπεζαν πολυτελῆ μὲν τύχῃ παρατίθησιν<sup>10</sup>, αὐτάρκη δὲ σωφροσύνη. — Πολὺς μὲν ὁ ὄχλος<sup>11</sup>, ὀλίγοι δὲ ἄνθρωποι. — Ἀπλᾷ γὰρ ἐστὶ τῆς ἀληθείας ἔπη. — Γαστήρ παχεῖα λεπτόν<sup>12</sup> οὐ τίκει<sup>13</sup> νόον. — Τὸν ἰσχυρὸν ὄντα<sup>14</sup> δεῖ<sup>15</sup> πρῶτον εἶναι, ὅπως οἱ πλησίον<sup>16</sup> αἰδῶνται<sup>17</sup> μᾶλλον ἢ φοβῶνται<sup>18</sup>.

§ 36. Πολλάκις χαλεπὸν ἐστὶν ἀπὸ τῶν ἀληθῶν τὰ ψευδῆ χωρίζειν<sup>1</sup>. — Μαύσωλος ὁ τῆς Καρίας βασιλεὺς ἐν Ἀλικαρνασσὶ μνῆμα παμμέγεθες εἶχεν<sup>2</sup>. — Ἡ μὲν ἀμαθία θρασεῖς τοὺς ἀνθρώπους ἀπεργάζεται<sup>3</sup>, ἡ δὲ παιδεία σοφούς. — Ἡσίοδος ὁ ποιητῆς τραχείαν ἐκάλει<sup>4</sup> τῆς ἀρετῆς τὴν ὁδόν. — Ἰσοκράτης τοὺς εὐφυνεῖς τῶν μαθητῶν θεῶν παῖδας ἐκάλει<sup>5</sup>. — Πρέσβεις παρὰ Κυρηναίων Ἀλεξάνδρῳ στέφανον χρυσοῦν καὶ δῶρα μεγαλοπρεπῆ ἐκόμιζον<sup>6</sup>. — Τὰς ἀλκυόνας, θαλαττίας ὄρνεις, φασὶν<sup>7</sup> εἶναι πολυθρήνους καὶ πολυδάκρυας. — Πλούτων, ὁ Διὸς ἀδελφός, ἐβασίλευε<sup>8</sup> τόπου τινός<sup>9</sup> ὑπὸ τῇ γῇ βαθέος καὶ ζοφεροῦ, Ἄιδου<sup>9</sup>. — Πλάτων φησὶ<sup>10</sup> τὰς Μούσας ἐν ταῖς ψυχαῖς τῶν εὐφυνῶν οἰκεῖν<sup>11</sup>. — Τὸ ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηγνές· ὥσπερ καὶ<sup>12</sup> τοῖς νοσοῦσι τὰ ὅμματα τὸ μὲν φῶς ἀνιάρων, τὸ δὲ σκότος

ἄλυπον καὶ φίλον. — Οὔτε θρασὺν οὔτε ἄτολμον οὔτε καταπλήγα προσήκει<sup>13</sup> εἶναι. — Ἡ ὄρνις τοῖς ἀπτῆσι νεοττοῖς διὰ τοῦ στόματος τὴν τροφήν προσφέρει<sup>14</sup>. — Οἱ Ἀθηναῖοι καὶ<sup>15</sup> παρὰ<sup>16</sup> δύναμιν τολμηταὶ καὶ παρὰ<sup>16</sup> γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐελπίδες ἦσαν. — Ἀπτῆνες νεοττοὶ κεχρήνασιν<sup>17</sup> αἰεὶ πρὸς ἀλλότριον<sup>18</sup> στόμα. — Ἡλιξ ἥλικα τέρπει<sup>19</sup>. — Χαλεπὰ τὰ καλὰ<sup>20</sup>. — Ἐχθρῶν ἄδωρα<sup>20</sup> δῶρα κοῦκ<sup>21</sup> ὀνήσιμα. — Ἡ κοιλία καὶ<sup>15</sup> πολλὰ χωρεῖ<sup>22</sup> κώλῳ<sup>23</sup>. — Κακὸν<sup>20</sup> τὸ κεύθειν κοῦ πρὸς<sup>24</sup> ἀνδρὸς εὐγενοῦς.

§ 37. Ἔργων πονηρῶν χεῖρ<sup>1</sup> ἐλευθέραν ἔχε<sup>2</sup>. — Ἀθάνατον ἔχθραν μὴ φύλαττε<sup>3</sup> θνητὸς ὢν<sup>4</sup>. — Τπήκοον δεῖ<sup>5</sup> εἶναι<sup>6</sup> τῶν γονέων. — Οἱ ὅμοιοι τοῖς ὁμοίοις εὐνοὶ εἰσιν. — Οἱ Ἕλληνες οὐδὲν<sup>7</sup> πρὸ τῶν Τρωικῶν ἀθρόοι ἔπραξαν<sup>8</sup>. — Ὁ ὄφις σύμβολόν ἐστι τοῦ ἀγῆρω. — Στύλος οἶκον παῖδες εἰσιν ἄρρενες. — Ἡ γῆ ἐκοῦσα παρέχει<sup>9</sup> τὴν καθ' ἡμέραν<sup>10</sup> τροφήν. — Ἐν τῷ χειμῶνι παχέα ἱμάτια φοροῦμεν<sup>11</sup>. — Τὰ μεγάλα δῶρα τῆς τύχης ἔχει<sup>12</sup> φόβον. — Μὴ πάντα πειρῶ<sup>13</sup> πᾶσι πιστεύειν<sup>14</sup> αἰεὶ. — Εἰς ὄμματ' εὖνου φωτὸς ἐμβλέψαι<sup>15</sup> γλυκύ<sup>16</sup>. — Τῶν ὄψων<sup>17</sup> εὐδοκίμει<sup>18</sup> παρὰ τοῖς Σπαρτιάταις ὁ μέλας ζωμός. — Ἀταλαίπωρος<sup>19</sup> τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται<sup>20</sup>. — Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ, καὶ<sup>21</sup> γὰρ τιμὴν ἔχει<sup>22</sup> καὶ πολυτέλειαν. — Διπλὰ δὲ ἀγαθὰ ἐστὶ, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. — Γλυκὺς<sup>23</sup> ἀπείρῳ πόλεμος. — Χωρὶς<sup>24</sup> τό τ' εἰπεῖν

πολλά καὶ τὰ καίρια. — Οὐδὲν ἀνδρῶν λευκῶν ὄφελος<sup>25</sup> ἢ σκυτοτομεῖν<sup>26</sup>. — Οὐδὲν ὄφελος ἀπορρήτου καὶ ἀφανοῦς Μούσης. — Οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐστ' ὁ πλοῦς<sup>27</sup>.

§ 38. Ὁ βίος πολλά ἔχει παράδοξα. — Πολλοῖς ἔθος ἐστὶ περὶ παντὸς ὁμοίως ἀντιλέγειν<sup>1</sup>. — Φοίνικες ἐν τοῖς ναυτικοῖς ἔργοις μεγάλην εἶχον<sup>2</sup> ἐμπειρίαν. — Ἐν παντὶ καιρῷ εὐταξία μεγάλων ἀγαθῶν αἰτία γίγνεται<sup>3</sup>. — Πάσης λήπης ἱατρὸς γίγνεται<sup>4</sup> χρόνος. — Ἀπασῶν τῶν ἀληθῶν ἡδονῶν χορηγὸς ἐστι φιλοσοφία. — Νῦνος ὁ Ἀσσυρίων βασιλεὺς μεγάλας πράξεις ἐπετελέσατο<sup>5</sup>. — Αἱ Γοργόνες θυγατέρες ἦσαν Φόρκυος καὶ Κητούς<sup>6</sup> εἶχον<sup>7</sup> δὲ κεφαλὰς μὲν περιεσπειραμένας<sup>8</sup> φολίσι δρακόντων, ὀδόντας δὲ μεγάλους, ὡς συνῶν, καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς· τοὺς δὲ ἰδόντας<sup>9</sup> λίθους ἐποίουν<sup>1</sup>. — Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ'<sup>2</sup> ἐν ὀλίγοις πολλά. — Ὁ Χάλος ποταμὸς πλήρης ἦν ἰχθύων<sup>3</sup> μεγάλων καὶ πραέων. — Φθειρουσιω<sup>10</sup> ἦθη χρήσθ'<sup>11</sup> ὁμιλῆαι κακαί. — Ἀγαθοὶ δ'<sup>12</sup> ἀριδιάκρυες ἄνδρες. — Ἀγαθὴ καὶ<sup>13</sup> μᾶζα<sup>14</sup> μετ' ἄρτον. — Δίκας γραφόμενος<sup>15</sup> πρὸς γονεῖς μαλίνει<sup>16</sup>, τάλαν. — Δύσμορφος εἶην<sup>17</sup> μᾶλλον<sup>18</sup> ἢ καλὸς κακός<sup>19</sup>. — Εἰ σῶμα δοῦλον<sup>20</sup>, ἀλλ'<sup>21</sup> ὁ νοῦς ἐλεύθερος. — Ἐν τυφλῶν πόλει γλαμυρὸς βασιλεύει<sup>22</sup>. — Ἔργον πάρεργον οὐδαμῶς ἔργον λέγω<sup>23</sup>. — Ἐρημία μεγάλη ὅτιν<sup>24</sup> ἡ μεγάλη πόλις<sup>25</sup>. — Ἔστι καὶ<sup>26</sup> συγῆς ἀκίνδυνον γέρας.

## VIII.

DEGREES OF COMPARISON OF  
ADJECTIVES.

§ 39. Πλάτων φησὶ· “ πάντων τῶν ἐν τῷ βίῳ κτημάτων<sup>2</sup> μετὰ θεοῦ ψυχὴ θεϊότατον<sup>3</sup>. ” — Σπάρτη πασῶν τῶν Ἑλληνικῶν πόλεων εὐνομοτάτη ἦν. — Ἡ πενία καὶ<sup>4</sup> πρὸς τὰς τέχνας δεινοτέρους καὶ πρὸς τὸν βίον τεχνικωτέρους τοὺς ἀνθρώπους καθίστησιν<sup>5</sup>. — Ἀριστείδης πτωχότατος ὢν<sup>6</sup> πάντων Ἀθηναίων ἐντιμώτατος ἦν. — Οἱ ὑψηλοὶ τῶν τόπων<sup>7</sup> ὑγιεινότεροί εἰσι τῶν ταπεινῶν<sup>8</sup>, οἱ δὲ μεσόγειοι ψυχρότεροι τῶν παραθαλαττίων. — Πολλάκις ἄνδρες πένητες σοφώτεροι τῶν πλουσίων εἰσιν. — Οἱ Γαλακτοφάγοι, Σκυθικὸν ἔθνος, ἦσαν δυσμαχώτατοι καὶ δικαιοτάτοι. — Αἱ ὁδὺναι τοῖς νοσοῦσιν<sup>9</sup> ἰσχυρότεραι τῆς νυκτός<sup>10</sup> εἰσιν. — Πόλεμος ἐνδοξος αἰσχροῦς εἰρήνης αἰρετώτερος<sup>11</sup>. — Ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου<sup>12</sup> μὴ πλουσιώτερος ἀλλ’<sup>13</sup> ἐνδοξότερος. — Παρὰ Τартησίοις νεωτέρῳ πρεσβυτέρου καταμαρτυρεῖν<sup>14</sup> οὐκ ἔξεστιν<sup>15</sup>. — Πολλὰ τῶν ζώων ἀναιμά ἐστι· καθόλου δέ, ὅσα πλείους τεττάρων πόδας ἔχει<sup>16</sup>. — Ἡ λέγει<sup>17</sup> τι συγῆς κρεῖσσον, ἢ συγὴν ἔχει<sup>18</sup>. — Διὰ τοῦτο ὅτα μὲν δύο ἔχομεν<sup>19</sup>, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν<sup>20</sup>, ἥττω δὲ λέγωμεν<sup>21</sup>. — Δεινόν ἐστι τοὺς χείρους τῶν βελτιόνων ἀρχεῖν<sup>22</sup>.

§ 40. Παλαιός ἐστι λόγος· τῶν μὲν νεωτέρων

τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν<sup>1</sup>. — Νέος ὢν<sup>2</sup> ἀκούειν<sup>3</sup> τῶν γεραιτέρων θέλει<sup>4</sup>. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι τοὺς εὐνουστάτους τῶν φίλων συγκατέθαπτον<sup>5</sup>. — Οἱ ἄνθρωποι ταῖς ἡδοναῖς θηλύτεροι γίνονται<sup>6</sup>. — Τῶν ἀνθρώπων οἱ<sup>7</sup> μὲν ὀξύτεροι, οἱ δ' ἀμβλύτεροί εἰσιν. — "Τλλος Ἡρακλεῖ ἐκ Δηϊανείρας ἦν παῖς πρεσβύτατος. — Αἰᾶκος εὐσεβέστατος ἦν ἀπάντων ἀνθρώπων. — Ἄετος ὀξύτατός ἐστι πάντων πτηνῶν. — Πενίας βαρύτερον οὐδέν<sup>8</sup> ἐστι φορτίον. — Οἱ χαίροντες<sup>9</sup> λαλίστατοί εἰσιν. — Σωκράτει ὁμιλητὰ γενομένου<sup>9</sup> Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποίησάτην<sup>10</sup>. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ κλεπτίστατός τε καὶ βιαιότατος ἐγένετο<sup>11</sup>, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. — Ὁ παῖς πάντων θηρίων δυσμεταχειριστότατος<sup>12</sup>. — Ναυμαχία παλαιάτη ἦν Κορινθίων πρὸς Κερκυραίους. — Καθ' ἅπερ ὀρθοῦ οὐδὲν ὀρθότερον<sup>13</sup>, οὕτως οὐδὲ δικαίου οὐδὲν δικαιότερον<sup>13</sup>. — Πολλοὶ θεράποντες ἐνίστε χεῖρον ὑπηρετοῦσι<sup>13</sup> τῶν ἐλαττόνων.

§ 41. Βίου πονηροῦ<sup>1</sup> θάνατος εὐκλεέστερος. — Οἱ πιστοὶ φίλοι σκῆπτρον βασιλεῦσιν ἀληθέστατον καὶ ἀσφαλέστατον. — Τὸν Τρωϊκὸν πόλεμον καὶ τὰς τῶν ἡρώων ἀρετὰς ὁ ἐπιφανέστατος τῶν ποιητῶν Ὅμηρος ἐτραγῳδῆσεν<sup>2</sup>. — Οἱ Αἰθίοπες μελάντεροί εἰσι τῶν ἄλλων ἀνθρώπων. — Αἱ συμφοραὶ τοὺς ἀνθρώπους ποιοῦσι<sup>3</sup> σωφρονεστέρους. — Αἱ χελιδόνες λαλίσταταί εἰσιν. — Τὸ γῆρας



φρονιμωτέρους τοὺς ἀνθρώπους ἀπεργάζεται<sup>4</sup> καὶ τῶν ἡδέων<sup>5</sup> ἀμελεστέρους. — Πολλάκις ἀπὸ μικρῶς αἰτίας ἐν τοῖς φιλτάτοις ἔχθη καὶ μίση ἐγγίνεται<sup>6</sup>. — Ἀνὴρ δ' ἐκείνος ἦν πεπαίτερος μύρων. — Ὅπου γὰρ ἰσχύς συζηγοῦσι<sup>7</sup> καὶ δίκη, ποία ξυνωρίς τῶνδε καρτερωτέρα<sup>8</sup>; —

Κάλλιστον τὸ δικαιοτάτον<sup>9</sup>. λῦστον<sup>9</sup> δ' ὑγιαίνειν<sup>9</sup>.

Ἡδιστον<sup>9</sup> δὲ τυχεῖν<sup>9</sup>, οὗ<sup>10</sup> τις ἕκαστος ἐρά<sup>11</sup>. —

Σώματα πολλὰ τρέφειν<sup>12</sup> καὶ δαίματα πόλλ' ἀνεγείρειν<sup>13</sup>.

Ἀτραπὸς εἰς πενίαν ἐστὶν ἐτοιμοτάτη. —

Ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν, οἷος<sup>14</sup> λέγειν<sup>15</sup> ὡς πολὺ πονηρότεροί εἰσι οἱ νῦν<sup>16</sup> ἄνθρωποι τῶν ἀρχαίων· καὶ ὡς ἄξιοι<sup>17</sup> γεγόνασιν<sup>18</sup> οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ὡς πολλοὶ ἐπιδημοῦσι<sup>19</sup> ξένοι· καὶ τὴν θαλατταν ἐκ<sup>20</sup> Διονυσίων πλοῖμον εἶναι· καὶ εἰ ποιήσειεν<sup>21</sup> ὁ Ζεὺς ὕδωρ<sup>22</sup> πλείον, τὰ ἐν τῇ γῇ βελτίω ἔσεσθαι<sup>23</sup> καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν<sup>24</sup>.

§ 42. Γλύκιστον μέλι πέφυκεν<sup>1</sup> ἐν τῇ Ἀττικῇ. — Οὐκ ἔστιν ἥδιον φάρμακον λύπης ἢ ἀνδρὸς φίλου παραίνεσις. — Τίνα αἰσχίον ἐστὶ μὴ φιλεῖν<sup>2</sup> ἢ τὸν ἀδελφόν; — Προμηθεὺς πλησίον τῶν Κασπίων πυλῶν ἐπὶ τοῦ Καυκάσου ἀνεσταύρωτο<sup>3</sup>, οἰκτιστον θέαμα πᾶσι ἀνθρώποις. — Ἐν ταῖς πόλεσις ἐντιμώτεροί εἰσι οἱ πλούσιοι τῶν πενεστέρων. — Οἱ ὄφεις ὠκιστα<sup>4</sup> ἐρπουσι<sup>5</sup>. — Αἰσχιστόν ἐστι τὸν ὑπὲρ τῆς πατρίδος θάνατον ἀποφυγεῖν<sup>6</sup>. — Βουλῆς οὐδὲν ἐστὶν ἔχθιον κακῆς. —

Γάνυ κνήμης ἔγγιον'. — Πότερον ὁ τὸν τρώγον ἀμέλγων<sup>9</sup> ἀφρονέστερος<sup>9</sup> ἢ ὁ τὸ κόσκινον ὑποτιθείς<sup>10</sup>; — Παπτάλου γυμνότερος<sup>11</sup>. — Ἀναγκαιότατον μάθημά ἐστι τὸ ἀπομαθεῖν<sup>12</sup> τὰ κακά. — Ἀγασίλαος πραότατος φίλοις ὧν<sup>13</sup> ἐχθροῖς φοβερώτατος ἦν. — Τῶν σωμάτων θηλυνομένων<sup>14</sup> καὶ<sup>15</sup> αἱ ψυχαὶ πολὺ ἀρρώστοι γίνονται<sup>16</sup>. — Διογένους ἐρωτηθεὶς<sup>17</sup>, τί τῶν κατὰ τὸν βίον ἀκρότατον<sup>9</sup>; εἶπεν<sup>18</sup>, “Ἐλπίς.” — Σωκράτης ἔφη<sup>18</sup> μεγίστην μὲν ἀρχὴν εἶναι τὴν βασιλείαν, ἀρίστην δὲ τὸ ἑαυτοῦ ἄρχειν.

§ 43. Τάρσος ἦν μεγίστη τῶν ἐν τῇ Κιλικίᾳ πόλεων. — Οὐδὲν πλούτου μείζω ζῆλον ἐν ἀνθρώποις ἔχει<sup>1</sup>. — Ἐκ τῶν καλῶν μαθημάτων καὶ τῶν ἐνδοξῶν ἔργων καλλίστη τέρψις περιγίγνεται<sup>2</sup>. — Νόσον πολὺ<sup>3</sup> κρεῖττόν ἐστιν ἢ λύπην φέρειν<sup>4</sup>. — Οἱ Χαλδαῖοι πλείστην ἐπιμέλειαν ἐποίησαντο<sup>5</sup> τῆς ἀστρολογίας. — Τὸ τῶν Ἰνδῶν ἔθνος μέγιστόν ἐστι, καὶ πλείστην τε καὶ καλλίστην χώραν νέμεται<sup>6</sup>. — Σωκράτης πολὺ<sup>7</sup> κρείττω ἔλεγε<sup>8</sup> τὸν τῆς ψυχῆς<sup>8</sup> ἢ τοῦ σώματος ἔρωτα. — Οὐχ ὁ μακρότατος βίος ἀριστος<sup>12</sup>, ἀλλ'<sup>9</sup> ὁ σπουδαιότατος. — Ῥᾶστόν ἐστιν ἐτέρῳ παραινέσαι<sup>10</sup>. — Ἀεὶ κράτιστόν ἐστι τἀληθὲς<sup>11</sup> λέγειν. — Περὶ ἀνδρός ἐρωτηθεὶς<sup>12</sup>, τί μέγιστον ἐν ἐλαχίστῳ<sup>13</sup>, εἶπε<sup>14</sup>. “Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου.” — Θαυμάζω<sup>15</sup> μᾶλλον τοῦ γήρως τὴν σωφρονοῦσαν<sup>16</sup> νεότητα· τὸ μὲν γὰρ ἐν τῷ λιμένι μένει<sup>17</sup> καὶ διαφεύγει<sup>18</sup> τὸν κίνδυνον, ἡ δὲ ἐν τῷ πελάγει πολλοῖς τοῖς πνεύ-

μασι μαχομένη<sup>10</sup> διασώζει<sup>11</sup> τὸ σκάφος. — Αἱ δευτεραί πως φροντίδες σοφώτεραι<sup>12</sup>. — Ἄλλη πρὸς ἄλλο<sup>13</sup> γαῖα χρησιμώτερα<sup>14</sup>. — Εἰ μὴ φυλάσσεις<sup>15</sup> μικρ<sup>16</sup>, ἀπολεῖς<sup>17</sup> τὰ μέζονα. — Ἐν τοῖσι δεινοῖς χρημάτων κρείττων<sup>18</sup> φίλος. — Ἐξω γὰρ ὀργῆς πᾶς ἀνὴρ σοφώτερος.

§ 44. Δαίδαλος ἀρχιτέκτων κρᾶτιστος ἦν καὶ πρῶτος ἀγαλμάτων εὐρετής. — Βέλτιόν ἐστὶν ὄψιμαθῇ εἶναι<sup>1</sup> ἢ ἀμαθῇ. — Οἱ τελματώδεις τόποι οὐ μόνον φαῦλον τὸν ἀέρα κατασκευάζουσιν<sup>2</sup>, ἀλλὰ καὶ τοὺς καρποὺς κακίους. — Τίς Λυσάνδρου τοῦ Σπαρτιάτου ἐντιμώτερος γέγονεν<sup>3</sup>, ἢ τιμῶν πλειόνων ἡξιώθη<sup>4</sup>; — Οἱ Ἕλληνες μηρία ταύρων τε καὶ αἰγῶν πύτατα ἔκαον<sup>5</sup> ἐπὶ τῶν βωμῶν τοῖς θεοῖς. — Ἡ τῶν χρημάτων κτήσις πλείστου<sup>6</sup> ἀξία ἐστίν· ὁ δὲ πλοῦτος οὐ παντὶ ἀνδρὶ, ἀλλὰ μόνῳ τῷ ἐπιεικεῖ χρησιμώτατος. — Μήκισταί εἰσιν αἱ νύκτες αἱ χειμεριναί. — Ἀριστον μὲν ὕδωρ<sup>7</sup>. — Θαλῆς πρῶτος τὴν ὑστάτην ἡμέραν τοῦ μηνὸς τριακάδα εἶπεν<sup>8</sup>. — Ἐν τῇ κρατίστῃ πόλει ὑπὸ τῶν ἀρίστων κριθεὶς τοῦ καλλίστου γέρος ἡξιώθη<sup>9</sup> Ἀγησίλαος. — Τὸ ὕδωρ πλείστου ἀξιόν ἐστι· μὴ γινόμενον<sup>10</sup> γὰρ πᾶσι τοῖς τρέφουσιν<sup>11</sup> ἡμᾶς εὐκατεργαστότερα τε καὶ ὠφελιμώτερα καὶ ἡδίων ποιεῖ<sup>12</sup>. — Τῶν μισθοφόρων βαρύτερον φόρημα οὐδέν ἐστι τοῖς πολίταις. — Ὀμηρος ἔφη<sup>13</sup> χαριεστάτην ἦβην εἶναι<sup>14</sup> τοῦ ὑπηνήτου. — Ἐχθιστά ἐστὶ τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ, πάντα τὰ τοιαῦτα.

§ 45. Κρείττον<sup>1</sup> πρὸς εὐδαιμονίαν, ἐλάττω ἔχειν<sup>2</sup> ἢ πολλὰ μετὰ φθόνου· καὶ γὰρ καλλίων καὶ ἡδίων ὁ τοιοῦτος βίος. — Οὐκ ἐλάχιστόν ἐστι σοφίας μέρος, τὸ ἑαυτὸν<sup>3</sup> γινώσκειν. — Ἴσος ἐσχάτη ἐστὶ πόλις τῶν<sup>4</sup> τῆς Κιλικίας. — Ὁ Τάρταρός ἐστὶν ὁ ὑπὸ γῆν κατώτατος<sup>5</sup> τόπος. — Προϋργαίτερον<sup>6</sup> χρητίζεσθαι<sup>7</sup> τῶν πόνων τὴν τῆς πόλεως εὐδαιμονίαν. — Θαλῆς ὁ φιλόσοφος εἶπεν<sup>8</sup>. “Πρεσβύτατον τῶν ὕντων<sup>9</sup> θεός, ἀγέννητος γάρ<sup>1</sup>. κάλλιστον κόσμος, πόλημά γὰρ θεοῦ· μέγιστον τόπος, πάντα γὰρ χωρεῖ<sup>10</sup>. τάχιστον νοῦς, διὰ παντὸς γὰρ τρέχει<sup>11</sup>. ἰσχυρότατον ἀνάγκη, κρατεῖ<sup>12</sup> γὰρ πάντων· σοφώτατον χρόνος, ἀνευρίσκει<sup>13</sup> γὰρ πάντα.” — Δίκαιοι εἰσὶν<sup>14</sup> οἱ κρείττους τῶν ἡττόνων ἄρχειν<sup>14</sup>. — Τῇ μὲν γυναικὶ κάλλιον<sup>1</sup> μένειν<sup>15</sup> ἔνδον ἢ θυραυλεῖν<sup>16</sup>, τῷ δὲ ἀνδρὶ αἰσχίον ἔνδον μένειν<sup>15</sup> ἢ τῶν ἔξω ἐπιμελεῖσθαι<sup>17</sup>. — Εἰ ἰσχύουσιν<sup>18</sup> οἱ πλούσιοι καὶ οἱ ἰσχυροὶ ἐν ταῖς πόλεσιν, ὀλίγιστον χρόνον ἢ ἀρχὴ ἔσται<sup>19</sup> τοῦ δήμου. — Τὸν ἥττω λόγον οὐ δύναμαι<sup>20</sup> κρείττω ποιεῖν<sup>21</sup>. — Πλήθει οὐδὲν<sup>22</sup> μέλους εἰσὶν Ἀθηναῖοι Βοιωτῶν. — Ἀνθρώπων πάντων τῶν ἄλλων ῥᾶόν ἐστι ζῶων ἢ ἀνθρώπων ἄρχειν<sup>14</sup>. — Δίκαιός ἐστιν<sup>23</sup> ὁ ἀμείνων τοῦ χείρονος πλέον ἔχειν καὶ ὁ δυνατώτερος τοῦ ἀδυνατωτέρου. — Ἀσμεναίτατα τὸν ἔρωτα ἀπέφυγον<sup>24</sup> ὥσπερ ἀγριον δεσπότην.

## IX.

## NUMERALS.

§ 46. Τῶν Κυκλώπων ἕκαστος ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου εἶχεν<sup>1</sup>. — Διογένης ἔφη<sup>2</sup>. “Φίλος ἐστὶ μία ψυχὴ ἐν δυοῖν σωματοῖν κειμένη<sup>3</sup>.” — Τρεῖς εἰσὶ πολιτεῖαι ἐν ἅπασιν ἀνθρώποις, μοναρχία καὶ ὀλυγαρχία καὶ δημοκρατία. — Καρχηδὼν περὶ τῆς Σικελίας ἔτη τέσσαρα καὶ εἴκοσιν ἐπολέμησε<sup>4</sup> τῇ Ῥώμῃ. — Ἡ Λερναία ὕδρα εἶχεν<sup>5</sup> ὑπερμέγεθες σῶμα, κεφαλὰς δ' ἐννέα, τὰς μὲν ὀκτὼ θνητάς, τὴν δὲ μέσην ἀθάνατον. — Πάντες συγκείμεθα<sup>6</sup> ἐκ δυοῖν, ψυχῆς καὶ σώματος. — Οἱ Ἕλληνες ἔτεσι<sup>7</sup> δέκα τὰς ἐν τῇ Τρωάδι πόλεις κατεπόλεμησαν<sup>8</sup>. — Σεμίραμις ἐβίω<sup>9</sup> μὲν ἔτη ἐξήκοντα καὶ δύο, ἐβασίλευσε<sup>9</sup> δὲ δύο πρὸς<sup>10</sup> τοῖς τεσσαράκοντα. — Δραχμῆς<sup>11</sup> μὲν αὐλῆ<sup>12</sup>, τεττάρων δὲ παύεται<sup>13</sup>. — Καρχηδόνιοι αἰροῦσιν<sup>14</sup> ἐν τρισὶ μῆσὶ δύο πόλεις Ἑλληνίδας, Σελινούντα καὶ Ἰμέραν. — Εἷς ἀνὴρ οὐδεὶς ἀνὴρ. — Μία χελιδὼν ἕαρ οὐ ποιεῖ<sup>15</sup>, οὐδὲ μία μέλιττα μέλι. — Ἀριθμὸς<sup>16</sup> συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα, χρόνου πλῆθος<sup>16</sup> τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες. — Οὐδὲ Ἡρακλῆς πρὸς δύο<sup>17</sup>. — Πύρρος ἐν Ἰταλίᾳ ἐπολέμησεν<sup>18</sup> ἔτη<sup>19</sup> δύο καὶ μῆνας τέσσαρας. — Ζήνων ὁ Κιτιεὺς ἀφηγήσατο<sup>20</sup> τῆς σχολῆς ἔτη<sup>19</sup> δυοῖν

δέοντα<sup>21</sup> ἐξήκοντα. — Τὸ τῆς Νίνου τείχος τὸ μὲν ὕψος εἶχε<sup>22</sup> ποδῶν ἑκατόν, τὸ δὲ πλάτος τρισὶν ἄρμασιν ἱππάσιμον ἦν· οἱ δὲ σύμπαντες πύργοι τὸν μὲν ἀριθμὸν<sup>23</sup> ἦσαν χίλιοι καὶ πεντακόσιοι, τὸ δ' ὕψος εἶχον<sup>24</sup> ποδῶν διακοσίων.

§ 47. Οἱ Περσῶν παῖδες ἀπὸ πέντε ἐτῶν μέχρι τεττάρων καὶ εἴκοσιν ἐπαιδεύοντο<sup>1</sup> τοξεύειν καὶ ἀκοντίζειν<sup>2</sup> καὶ ἀληθεύειν<sup>3</sup>. — Παρὰ Σκύθαις ὀκτάποδες ἐκαλοῦντο<sup>4</sup> οἱ<sup>5</sup> δύο<sup>6</sup> βοῶν καὶ ἀμάξης μιᾶς δεσπόται ὄντες. — Τέταρτον ἄθλον ἐπέταξεν<sup>7</sup> Εὐρυσθεὺς Ἡρακλεῖ, τὸν Ἑρμάνθιον κάπρον εἰς Μυκίνας κομίζειν<sup>8</sup>. — Σαρδανάπαλλος, τριακοστός ὢν<sup>9</sup> ἀπὸ Νινύου, ἔσχατος ἐγένετο<sup>9</sup> Ἀσσυρίων βασιλεύς. — Ὁ μὲν πεπαιδευμένος<sup>10</sup> οὔτε ἐν πλούτῳ οὔτε ἐν πενίᾳ ταραττεται<sup>11</sup>, ὁ δ' ἀπαλδεντος ἐν ἀμφοῖν. — Ἡ ὀγδοὰς κύβος ἀπ' ἀρτίου<sup>12</sup> πρώτος ἐστὶ καὶ τοῦ πρώτου τετραγώνου διπλασία. — Μεσότης ἀριθμητικὴ μονάδος καὶ ἐβδομάδος ἐστὶν ἡ τετράς· τριάδι γὰρ ὑπερέχει<sup>13</sup> καὶ ὑπερέχεται<sup>14</sup>. — Θαλῆς πρῶτος τοῦ ἡλίου μεγέθους τὸ τῆς σελήνης ἐπτακοσιοστὸν καὶ εἴκοστὸν μέρος ἀποφήνασθαι<sup>15</sup> λέγεται<sup>16</sup>. — Ῥαδίως οἱ ἀθληταὶ διπλασί-οις τε καὶ τριπλασίοις αὐτῶν<sup>17</sup> μαχοῦνται<sup>18</sup>. — Τὰ δώδεκά ἐστι δις ἕξ, τρὶς τέτταρα, ἑξάκις δύο, τετράκις τρία. — Δαρεικὸν ἕκαστος παρὰ Κύρου ἠνεγκε<sup>19</sup> τοῦ μηνὸς τῶν στρατιωτῶν<sup>20</sup>, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. — Ἡρ μέλλων θάπτεσθαι<sup>21</sup> δωδεκαταῖος ἀνεβίω<sup>22</sup>. — Μυριοπλάσια ἡμῶν<sup>23</sup> ἔχει<sup>24</sup> ἡ πᾶσα πόλις. — Μυριο-

πλάσια ἂν ποιήσῃ<sup>25</sup> κακὰ ἄνθρωπος κακὸς θηρίον<sup>26</sup>.

§ 48. Μετὰ τὴν περὶ Ἰμέραν ναυμαχίαν μιᾷ φωνῇ πάντες οἱ Συρακόσιοι Γέλωνα τὸν τύραννον ἀπεκάλουν<sup>1</sup> εὐεργέτην καὶ σωτήρα καὶ βασιλέα. — Ἐν τῇ ἐπὶ Πλαταιαῖς μάχῃ ἦν ὁ σύμπαρ ἀριθμὸς τῶν μὲν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα<sup>2</sup>. — Κόλχοι τοῖς Περσῶν βασιλεῦσι διὰ πενταετηρίδος δῶρα ἤγον<sup>3</sup> ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους· Ἀραβες δὲ χίλια τάλαντα ἤγον<sup>4</sup> λιβανωτοῦ κατ' ἐνιαυτόν. — Αἱ Γραῖαι καλοῦμεναι<sup>5</sup>, Φόρκυος καὶ Κητοῦς θυγατέρες, ἦσαν γραῖαι ἀπὸ νέας<sup>6</sup>. ἓνα δὲ ὀφθαλμὸν αἰτρεῖς καὶ ἓνα ὀδόντα εἶχον<sup>7</sup>, καὶ ταῦτα<sup>8</sup> παρὰ μέρος ἡμεῖβον<sup>9</sup> ἀλλήλαις. — Πολλαπλάσιός ἐστίν ὁ μείζων ἀριθμὸς τοῦ ἐλάττονος<sup>9</sup>, ὅταν καταμετρηται<sup>10</sup> ὑπὸ τοῦ ἐλάττονος. — Τετράγωνος ἀριθμὸς ἐστίν ὁ ἰσάκεις ἴσος ἢ ὁ ὑπὸ δύο ἴσων ἀριθμῶν περιεχόμενος<sup>11</sup>. — Τὸν ἄρχοντα τριῶν δεῖ<sup>12</sup> μνήμην ἔχειν<sup>13</sup>. πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει<sup>14</sup>. δεύτερον, ὅτι κατὰ νόμους ἄρχει<sup>14</sup>. τρίτον, ὅτι οὐκ αἰεὶ ἄρχει<sup>14</sup>. — Ἀνάχαρσις τὴν ἀμπελον ἔφη<sup>15</sup> τρεῖς φέρειν βότρυς· τὸν πρῶτον ἡδονῆς, τὸν δεύτερον μέθης, τὸν τρίτον ἀηδίας. — Τριττὴ ἐστίν ἡ φιλία· συγγενική, ἑταιρική, ξενική. — Ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἡλιός ἐστι. — Ἐρμῇ μάλιστα τῶν ἀριθμῶν<sup>16</sup> ἡ τετράς ἀνάκειται<sup>17</sup>. — Ὅς μία γλώσση δίχ' ἔχει<sup>18</sup> νοῦν, οὗτος ἐταῖρος δεινός.

## X.

## PRONOUNS.

§ 49. Ὁ θεὸς ἡμῶν βραχὺν χρόνον τοῦ βίου ἔδωκεν<sup>1</sup>. — Ἐπ' ἀλλοτρίων παραδειγμάτων παίδευε<sup>2</sup> σεαυτὸν, καὶ ἀλλότριος ἔσει<sup>3</sup> κακῶν. — Δεὰ λύπην ἤδη πολλοὶ ἑαυτοὺς ἀνηρέκασιν<sup>4</sup>. — Ἔοικεν<sup>5</sup> ὁ βίος θεάτρῳ διδὸν πολλάκις οἱ χεῖριστοι τὸν κάλλιστον ἐν αὐτῷ κατέχουσι<sup>6</sup> τόπον<sup>7</sup>. — Μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποίει<sup>8</sup>. — Ὑπὲρ δόξης, ἡδίστου πράγματος, ἕκαστος ἡμῶν κινδύνους ὑπομένει<sup>9</sup>. — Πυθαγόρας ἐρωτηθεὶς<sup>10</sup>, τί ἔστι φίλος; ἀπεκρίνατο<sup>11</sup>. “Ἄλλος ἐγώ.” — Μακάριος<sup>12</sup>, ὅστις οὐσίαν καὶ νοῦν ἔχει<sup>13</sup>. — Δημήτριός τις εἶπε<sup>14</sup> τῷ Νέρωνι. “σὺ μὲν ἀπειλεῖς<sup>15</sup> ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις<sup>16</sup>.” — Διδύμων ἀδελφῶν εἰς ἐτελείτησε<sup>17</sup>. σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι<sup>18</sup> ἡρώτα<sup>19</sup>. Σὺ ἀπ' ἐθανες<sup>20</sup> ἢ ὁ ἀδελφός σου;” — Σχολαστικὸς ἀπορώων<sup>21</sup> τὰ βιβλία αὐτοῦ ἐπώλει<sup>22</sup>, καὶ γράφων<sup>23</sup> πρὸς τὸν πατέρα ἔλεγε<sup>24</sup>, “Σύγχαιρε<sup>25</sup> ἡμῖν, πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει<sup>26</sup>.” — Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς<sup>27</sup> ὑπὸ τινος. “Τί ἔστι πολέμιον ἀνθρώποις;” “Αὐτοὶ,” ἔφη, “ἑαυτοῖς<sup>28</sup>.” — Ὁ Σωκράτης τοιαῦτα αἰεὶ περὶ τῶν θεῶν ἔλεγεν<sup>29</sup>, οἷά τις λέγων<sup>30</sup> εὖσεβέστατος νομίζεται<sup>31</sup>. — Τὸν Διογένην τις ἀνόητον εἶναι ἔφη<sup>32</sup>. ὁ δὲ “Ἀνόητος μὲν οὐκ εἰμί,” ἔφη<sup>33</sup>, “τὸν δὲ αὐτὸν ὑμῖν νοῦν οὐκ ἔχω<sup>34</sup>.” — Κἀγὼ<sup>35</sup>, εἰ ὑμεῖς τὰ δι-



καὶα ποιεῖν<sup>21</sup> ἐθέλετε<sup>22</sup>, ἔπεσθαι<sup>23</sup> ὑμῖν βούλομαι<sup>24</sup>. — Οὐδὲν οὕτως ἡμέτερόν ἐστιν, ὥς ἡμεῖς ἡμῖν αὐτοῖς. — Τῶν κακῶν ἅλλ' ἅττα<sup>25</sup> δεῖ ζητεῖν<sup>26</sup> αἷτια, ἢλλ' οὐ τὸν θεόν. — Ὡ Σώκρατες, ποῖ καὶ πόθεν<sup>27</sup>;

§ 50. Ἡμεῖς δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ' αὐτῶν<sup>1</sup> ἕτερα προσπορίζομεν<sup>2</sup>. — Τῷ ἡμετέρῳ βίῳ οὐκ αἰεὶ τὸ αὐτὸ σχῆμα διαμένει<sup>3</sup>. — Ἀμεινόν ἐστιν ὑφ' ἑτέρου ἢ αὐτὸν ὑφ' ἑαυτοῦ ἐπαινεῖσθαι<sup>4</sup>. — Ὁ εὐψυχος καὶ ἀνδρείος εὐψύχως τὴν ἑαυτοῦ<sup>5</sup> τελευτὴν φέρει<sup>6</sup>, ὥσπερ Σωκράτης. — Ἐπιμελοῦ<sup>7</sup> τῆς σεαυτοῦ ψυχῆς. — Ἡ ἀλήθεια μετὰ παρρησίας διαλέγεται<sup>8</sup> τοῖς ἀνθρώποις, καὶ διὰ τοῦτο<sup>9</sup> ἀχθονται<sup>10</sup> αὐτῇ. — Ταῦτόν ἐστιν ὅφιν ἐκτρέφει<sup>11</sup> καὶ πονηρὸν εὐεργετεῖν<sup>12</sup>. ἑκατέρου γὰρ ἡ χάρις εὐνοίαν οὐ γεννᾷ<sup>13</sup>. — Σχολαστικὸς οἰκίαν πωλῶν<sup>14</sup> λίθον ἀπ' αὐτῆς εἰς δεῦγμα<sup>15</sup> περιέφερε<sup>16</sup>. — Οὗτος δοκεῖ<sup>17</sup> μοι ἄριστος εἶναι οἶκος, ἐν ᾧ τοιοῦτός ἐστιν ὁ δεσπότης δι' αὐτόν<sup>18</sup>, οἷος<sup>19</sup> ἔξω<sup>20</sup> διὰ τὸν νόμον. —

Ἡγοῦμαι<sup>21</sup> σοφίας εἶναι μέρος οὐκ ἐλάχιστον ὀρθῶς γυγνώσκειν<sup>22</sup>, οἷος<sup>23</sup> ἕκαστος ἀνὴρ. — Κῦρος ἀποκτεῖναι λέγεται<sup>24</sup> αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην. — Λέγεται Ἀπόλλων ἐκδεῖραι<sup>25</sup> Μαρσύαν, νικῆσας<sup>26</sup> ἐρίζοντά οἱ<sup>27</sup> περὶ σοφίας. — Ὅταν παιδίον ἴδω<sup>28</sup> παῖζον<sup>29</sup>, χαίρω<sup>30</sup> τε καὶ χαρίεν μοι φαίνεται<sup>31</sup> καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ. — Πράττομεν<sup>32</sup> δ' ἂν φαίνηται<sup>33</sup> νῦν ἄριστον. — Εἰ μέλλομεν ἀγαθόν τινα κτήσεσθαι<sup>34</sup> φίλον, αὐτοὺς ἡμῶς ἀγαθοὺς δεῖ γενέσθαι<sup>35</sup>. — Τῷ

χειρε ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν<sup>35</sup> ἀλλήλοιον ἐποί-  
ησεν<sup>36</sup>. — Χαλεπὸν ἐστὶ λέγειν<sup>37</sup> περὶ ὁτουοῦν μα-  
θήματος, ὡς οὐ χρεὶ μάθάνειν<sup>38</sup>. — Οὐκ ἂν ποτε  
πλήθος οὐδὲ ὀντινωνοῦν οἶόν τ' ἂν γένοιτο<sup>39</sup> μετὰ  
νοῦ διοικεῖν<sup>40</sup> πόλιν.

§ 51. Τῶν νομοθετῶν ἔργον ἐστὶ ζητεῖν<sup>1</sup>, τί  
μὲν ἀγαθὸν πόλει<sup>2</sup>, τί δὲ κακόν. — Ἡ σωφροσύνη  
ἐστὶ κατὰ Πλάτωνα ἡδονῶν τινων καὶ ἐπιθυμιῶν  
ἐγκράτεια. — "Οστις τὰς δαιμόνων τύχας κάλλι-  
στα φέρει<sup>3</sup>, οὗτός ἐστιν ἀνὴρ σοφός. — Ἄνδρὸς  
μοι δοκοῦσιν<sup>4</sup>, ὅσοι τὸν ἑαυτῶν θάνατον ἀγεννῶς  
προσδέχονται<sup>5</sup>. — Ζηλωτοὶ ἐκεῖνοι<sup>6</sup>, οἵτινες μὴ  
ἐπισήμοις συμφοραῖς ἐν τῷ βίῳ ὠδύροντο<sup>7</sup>. — Οἱ  
χρηστοὶ παῖδες διὰ τοὺς γονεῖς ἀλλήλους ἀγαπή-  
σουσιν<sup>8</sup>. — Λυπηρῶς ἔχει<sup>9</sup>, εἰ τοῖς ἑμαυτῆς τὸν  
βίον σώζω<sup>10</sup> κακοῖς. — Κύνas τρέφεις<sup>11</sup> φυλακῆς  
ἐνεκα σαυτοῦ τε καὶ τῶν σῶν. — Ὅποτε περὶ  
τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστίν, ὑμᾶς προσ-  
ήκει<sup>12</sup> καὶ ἀγαθοὺς καὶ προθύμους εἶναι. — Πάντων  
μάλιστα αἰσχύνου<sup>13</sup> σαυτόν. — Νόμιζε<sup>14</sup> σαυτῷ  
τοὺς γονεῖς εἶναι θεοὺς. — Ἡμεῖς ἡμῖν αὐτοῖς ἡ-  
διστα χαριζόμεθα<sup>15</sup>. — Οἱ ἄνθρωποι αὐτοὶ εἰσιν  
ἑαυτοῖς πολέμοι. — Εὐφορίων, υἱὸς Αἰσχύλου τοῦ  
τραγικοῦ, τραγικὸς καὶ αὐτὸς<sup>16</sup> ἦν. — Ὁ ἐλέφας  
ἔχει<sup>17</sup> μυκτῆρα καὶ τοιοῦτον καὶ τηλικούτον, ὥστε  
ἀντὶ χειρῶν ἔχειν<sup>18</sup> αὐτόν. — Ἐλεύθερος γὰρ οὐ-  
τις ἐστὶ πλὴν Διός. — Τίς<sup>19</sup> ἦδε χώρα, καὶ τίνας  
ναίουσίν νιν; — Τὴν ἐμὴν ἀσφάλειαν ἄδειαν ὑμῖν  
αὐτοῖς εἶναι νομίζετε<sup>20</sup>. — Ὁ σοφὸς ἐν αὐτῷ περι-

φέρει<sup>21</sup> τὴν οὐσίαν. — Τὸ τῆς Σφυγγὸς αἰνιγμα ἦν τότε· “Τί ἐστὶ τὸ αὐτὸ<sup>22</sup> τετράπουν καὶ δίπουν καὶ τρίπουν;” — “Ἄνδρες φίλοι, ὁ μὲν ἄγων ἡμῶν ἐγγύς<sup>23</sup>· προσέρχονται<sup>24</sup> γὰρ οἱ πολέμοι. τὰ δὲ ἄλλα τῆς νίκης<sup>25</sup> οἷ τε πολέμοι καὶ τὰ τῶν πολεμίων ἀγαθὰ πάντα.

§ 52. Τίνα κοινωνὸν εὐμενέστερον ἔχει<sup>1</sup> τις ἂν ἢ ἀδελφὸν ἐπικῆ; — Πολλάκις διὰ τὴν φιλαυτίαν οἱ κακίους σφᾶς αὐτοὺς προκρίνουσι<sup>2</sup> τῶν πολὺ<sup>3</sup> βελτιόνων. — Χρυσίου καὶ δοξῶν καὶ ἡδονῶν ἕνεκα ἐπιβουλεύουσιν<sup>4</sup> ἀλλήλοις οἱ ἄνθρωποι. — Θεόγμης ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποιήται<sup>5</sup> ἢ περὶ ἀρετῆς καὶ κακίας. — Οὐκ ἐλάχιστέν ἐστι σοφίας ἔργον<sup>6</sup> ὀρθῶς γιγνώσκειν<sup>7</sup>, ὁποῖος ἕκαστος ἀνὴρ. — Διονύσιος ὁ Συρακοσίων τύραννος ἐν τῇ Σικελίᾳ πόλιν ἔκτισεν<sup>8</sup> ὑπ’ αὐτὸν<sup>9</sup> τὸν τῆς Αἴτης λόφον, καὶ προσέειπεν<sup>10</sup> αὐτῇν “Ἀδρανον. — “Ὅσον περ ταῖς τιμαῖς τῶν ἄλλων προέχεις<sup>11</sup>, τοσοῦτον καὶ ταῖς ἀρεταῖς αὐτῶν διοίσεις<sup>12</sup>. — Οὕτοσιν ἀνὴρ οὐ παύσεται<sup>13</sup> φλυαρῶν<sup>14</sup>. — “Ἄνευ εὐνοίας οὐδὲν ὄφελος οὐδ’ ὅποιαστινοσοῦν ἐπιστήμης γίγνεται<sup>15</sup>. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν<sup>16</sup>, οἷους οὐδεὶς ἂν περὶ τῶν ἐχθρῶν εἰπεῖν τολμήσειεν<sup>17</sup>. — Ἡ τῶν Περσῶν δύναμις τηλικαύτη τὸ μέγεθος<sup>18</sup> ἐγένετο<sup>19</sup>, ἥλικην οὐδεμίαν ἄλλην γεγενημένην ἴσμεν<sup>20</sup>. — Ὅποσα ἀγνοία ἄνθρωποι ἐξαμαρτάνουσι<sup>21</sup>, πάντα ἀκούσια ταῦτ’ ἐγὼ νομίζω<sup>22</sup>. — Ἐν ᾗτινι δὴ πόλει πλείστοι εὐτυχεύουσιν<sup>23</sup>, αὕτη ἀριστα διοικεῖται<sup>24</sup>. —

Ἔνιοι καὶ ἐν ψδαῖς καὶ ἐν λόγοις οἰκτρὰ ἄττα<sup>26</sup> λογοποιοῦντες<sup>28</sup> εἰς δάκρυα πειρῶνται ἄγειν<sup>27</sup>. — Κριτὴς ὦν<sup>28</sup> ἀεὶ ταῦτα<sup>29</sup> περὶ τῶν αὐτῶν γίγνωσκε<sup>30</sup>, μὴδὲν πρὸς χάριν ποιῶν<sup>31</sup>.

§ 53. Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε<sup>1</sup> πό-  
νους, ἄλλοις ἄλλους<sup>2</sup>. — Οἱ γέροντες τὸν ἕτερον  
πόδα, φασίν<sup>3</sup>, ἤδη ἐν τῇ σορῷ ἔχουσιν<sup>4</sup>. — Ἀρης  
ὑπὸ Θρακῶν μάλιστα ἐτιμᾶτο<sup>5</sup> καὶ Σκυθῶν καὶ  
τῶν τοιοῦτων ἐθνῶν, ἐπεὶ παρ' ἐκείνους ἡ τῶν πο-  
λεμικῶν ἀσκήσεις τὰ μάλιστα εὐδοκίμει<sup>6</sup>. — Ἐθέ-  
λω<sup>7</sup> παρὰ σοῦ ἀκούειν, ἥντινα γνώμην ἔχεις<sup>8</sup> περὶ  
τοῦ γήρως· ἐμοὶ γὰρ ὁ ἐν αὐτῷ βίος καταφαίνε-  
ται<sup>9</sup> δύσκολος. — Ἐάν τις μετὰ σπουδῆς ἐθέλῃ<sup>10</sup>  
ἐτοουεῖν<sup>11</sup> τυγχάνειν<sup>12</sup>, μὴ τυχῶν<sup>13</sup> μεγάλην ἔχει<sup>14</sup>  
λύπην. — Ξενοφῶν περὶ Ἀγησιλάου φησὶ<sup>15</sup>. “Ποί-  
ας νεότητος<sup>16</sup> οὐ κρεῖττον τὸ ἐκείνου γήρας;” — Τῇ  
αὐτῇ ἡμέρᾳ Γέλων ὁ Συρακόσιος τοὺς Καρχηδο-  
νίους τὴν ἐν Ἰμέρᾳ ναυμαχίαν<sup>17</sup> ἐνίκησε<sup>18</sup>, καὶ οἱ<sup>19</sup>  
μετὰ Λεωνίδου περὶ Θερμοπύλας διηγωνίσαντο<sup>20</sup>  
πρὸς Ξέρξην. — Οὗτοι οἱ λόγοι<sup>21</sup> ἀσύνακτοι<sup>22</sup>.  
ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα<sup>23</sup> κρείτ-  
των<sup>24</sup>. ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα<sup>25</sup> κρείτ-  
των<sup>26</sup>. Ἐκεῖνοι δὲ μᾶλλον συνακτικοί<sup>27</sup>. ἐγὼ σου  
πλουσιώτερός εἰμι, ἡ ἐμὴ ἄρα κτήσις τῆς σῆς  
κρείττων<sup>28</sup>. ἐγὼ σου λογιώτερός εἰμι, ἡ ἐμὴ ἄρα  
λέξις τῆς σῆς κρείττων· σὺ δὲ γε<sup>29</sup> οὔτε κτήσις εἰ  
οὔτε λέξις. — Ἡ μάχη τῶν μελιττῶν ἐστὶ πρὸς  
αὐτάς<sup>30</sup> καὶ πρὸς τοὺς σφήκας. — Σωκράτης πρὸς  
τὸν εἰπόντα<sup>31</sup>, “Κακῶς ὁ δεῖνά σε λέγει<sup>32</sup>,” “Κα-

λῶς γὰρ<sup>81</sup>, "ἔφη<sup>82</sup>, "λέγειν<sup>83</sup> οὐκ ἔμαθεν<sup>84</sup>." — Κόρωναι ἀλλήλαις εἰσι πιστόταται καὶ σφόδρα ἀγαπῶσι<sup>85</sup> σφᾶς<sup>86</sup>. — Ὁ καθ' ἑτέρου μηχανώμενος<sup>87</sup> καθ' ἑαυτοῦ τὴν πύγην περιτρέπει<sup>88</sup>. — Θαλῆς ἐρωτηθεὶς<sup>89</sup>, τί κοινότατον<sup>90</sup>; ἀπεκρίνατο<sup>91</sup>. "Ἐλπίς· καὶ γὰρ<sup>92</sup> οἷς ἄλλο μηδέν<sup>93</sup>, αὕτη πάρεστιν<sup>94</sup>." — "Ὅστις λέγει<sup>95</sup> μὲν εὖ, τὰ δ' ἔργ'<sup>96</sup>, ἐφ' οἷς<sup>97</sup> λέγει<sup>98</sup>, αἰσχρ'<sup>99</sup> ἐστὶν αὐτοῦ<sup>100</sup>, τοῦτον οὐκ αἰνῶ<sup>101</sup> ποτε. — Σωκράτης ἐρωτηθεὶς<sup>102</sup>, τί εὐδαιμονία<sup>103</sup>; "Ἡδονὴ ἀμεταμέλητος," ἔφη<sup>104</sup>. — Ἄγις ὁ βασιλεὺς ἔφη<sup>105</sup> τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν<sup>106</sup>, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσι πολέμιοι· καὶ ἐρωτῶντός τινος<sup>107</sup>, "Πόσοι εἰσὶ Λακεδαιμόνιοι;" ἔφη<sup>108</sup> "Ἰκανοὶ τοὺς κακοὺς ἀπερύκειν<sup>109</sup>." — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν<sup>110</sup> στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον<sup>111</sup>, "Ἠλίκον," ἔφη<sup>112</sup>, "θηρίον καὶ κεφαλὴν οὐκ ἔχει<sup>113</sup>." — Γνώσει<sup>114</sup> τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ'<sup>115</sup> ἅμα πάντων ἐπιμελείσθαι<sup>116</sup>. — Θεὸς δέ σοι πῆμ'<sup>117</sup> οὐδέν,<sup>118</sup> ἀλλ' αὐτὸς σὺ σοί<sup>119</sup>. — Πηνίκα μάλιστα<sup>120</sup>; — Πηνίκα ἐστὶ τῆς ἡμέρας<sup>121</sup>; — Ποῖ<sup>122</sup> ἄττ'<sup>123</sup> ἐστὶν ἄττ'<sup>124</sup> ἐποίεις<sup>125</sup>; — Οὐδεὶς ἦσθετο<sup>126</sup> τὸν Σωκράτη ἢ διὰ ψύχος μᾶλλον τοῦ<sup>127</sup> ἔνδον μένοντα<sup>128</sup> ἢ διὰ θάλπος μαχόμενόν<sup>129</sup> τῷ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἢ τοῦ Σωκράτει συνεῖναι<sup>130</sup> ἐν ὄτρωον πράγματι. — Καὶ<sup>131</sup> αὐτῷ μοι ἐγγίγνεται<sup>132</sup> εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

## XI.

## VERBS.

I. VERBS IN *ω*.

## A. TENSES WITH UNALTERED VERBAL STEM.

a. *Pres. and imperf. active.*

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζῶων<sup>1</sup>.  
 — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἑαστον ἐνιαυ-  
 τὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώ-  
 πων<sup>2</sup> ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν.  
 — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις.  
 — Πολλοὶ φιλόσοφοι ἐναντιώτατα<sup>3</sup> τοῖς αὐτῶν  
 λόγοις ἐπιτηδεύουσι. — Φυλάττεις, ὦ πλούσιε, τὸ  
 χρυσίον κατάκληστον, ὥσπερ Δανάην<sup>4</sup> τινά<sup>5</sup>. —  
 Μῦθος ἐστὶ λόγος ψευδής, εἰκονίζων ἀλήθειαν. —  
 Κάτοπιν τῆς ἐορτῆς ἦκεις<sup>6</sup>. — Λύκος ἐν αἰτίᾳ γί-  
 γνεται<sup>7</sup>, κἂν<sup>8</sup> φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαί-  
 νεις. — Μικρά<sup>9</sup> παλαιά<sup>10</sup> σώματ' εὐνάζει ῥοπή. —  
 Ὁ Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες<sup>11</sup> τοὺς  
 ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους<sup>12</sup>, ἵνα σώ-  
 σω<sup>13</sup>.” — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασια-  
 ζέτην ἔτι<sup>14</sup> παῖδε ὄντε<sup>14</sup>. — Ἄνθρωποι τὸν θάνα-  
 τον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθη-  
 ναίους εἵκαζε τοῖς Ἑρμαῖς<sup>15</sup> στόμα μόνον ἔχουσιν.  
 — Ἀγησίλαος ἐρωτηθεὶς<sup>16</sup>, πῶς ἂν τις μάλιστα  
 παρ' ἀνθρώποις εὐδοκιμοίῃ<sup>17</sup>, “Εἰ λέγοι,” ἔφη, “τὰ  
 ἄριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος,  
 ἔτι<sup>14</sup> παῖς ὢν<sup>14</sup>, πολλὰ τοῦ Φιλίππου κατορθοῦν-

τος<sup>18</sup> οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομέ-  
 νους<sup>19</sup> ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατὴρ οὐδὲν ἀπο-  
 λείψει<sup>20</sup>.” τῶν δὲ παιδῶν λεγόντων<sup>21</sup> ὅτι<sup>22</sup> “Σοὶ  
 ταῦτα κτᾶται.” “Τί δὲ ὄφελος,” εἶπεν<sup>23</sup>, “ἐὰν ἔχω  
 μὲν πολλά, πράξω<sup>24</sup> δὲ μηδέν;” — Μὴ θλίβε τὸν  
 πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ  
 νοῦ. — Φεῦγ<sup>25</sup> ἡδονὴν φέρουσιν ὕστερον βλάβην.  
 — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. —  
 Ὁ τοῦ Σόλωνος νόμος ἐπαίνου<sup>26</sup> ἐστὶν ἄξιος, ὃς  
 καλῶς κακῶς λέγειν τοὺς νεκρούς<sup>27</sup>. — Οἱ μὲν  
 Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥω-  
 μαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὄρ-  
 γην μὴ φύλαττε θνητὸς ὢν<sup>28</sup>. — Σοφοὺς νόμιζε μὴ  
 τοὺς ἀκριβῶς<sup>29</sup> περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς  
 εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοὶ ἐστὸν<sup>30</sup>,  
 αἱ πρὸς τὴν πόλιν ἄγεται. — Οἱ Ἀρεσπαγῆται ἐν  
 νυκτὶ καὶ σκότῳ ἐδίκασον, ὥς μὴ<sup>31</sup> ἐς τοὺς λέγον-  
 τας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν<sup>32</sup>.

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. —  
 Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. —  
 Ἡ ἀρετὴ ἐν ἔργοις ἐστίν<sup>1</sup>, οἶον<sup>2</sup> ἐν τῷ<sup>3</sup> δίκαια  
 πράττειν καὶ σοφὰ καὶ ἀνδρείᾳ. — Πενία τοῖς  
 ἔχουσιν<sup>4</sup> οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι-  
 μὴν τοῖς γονεῦσι νεμόντων<sup>5</sup>. — Οἱ πένητες λαμ-  
 βανόντων<sup>6</sup> παρὰ τῶν πλουσίων. — Μὴ κρῖνε ἐκ  
 τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον  
 αἰεὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ’  
 ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς<sup>8</sup>  
 ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἰατρικὴν ἐσπούδασε<sup>1</sup>, καὶ αὐτὸς ἰάτο<sup>8</sup> καὶ ἔτεμνε καὶ ἔκαε<sup>2</sup>. — "Ὅσον ἐν πολέμῳ σίδηρος<sup>10</sup>, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — "Ὅτε<sup>11</sup> οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — "Ὁ χειμὼν διεκώλυνσε<sup>12</sup> τοὺς τῶν Ἀθηναίων στρατηγὰς μετὰ τὴν ἐν ταῖς Ἀργινοῦσαις ναυμαχίαν μὴ<sup>13</sup> ἀνέιν τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — "Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν<sup>14</sup> προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου<sup>14</sup> ἡ κελεύειν ἢ ἀπαγορεύειν. — "Ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ' ἑαυτῷ<sup>16</sup>, τοῦτο γιγνώσκων, ὅτι τόλμῃ<sup>17</sup> δικάει καὶ<sup>18</sup> θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεύσι<sup>19</sup> τοὺς εὐνουστάτους τῶν φίλων συγκατέθαιπον· ὁ δὲ βασιλεὺς ἀποθανόντος<sup>20</sup> φίλου ἢ μέρους ἢ τὸ ὅλον ἀπέτεμνεν ὅτιον πρὸς<sup>21</sup> τὴν ἀξίαν τοῦ τελευτήσαντος<sup>22</sup>. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφῶ ἀδελφῷ ὄντε<sup>23</sup> τὰ ἐπ' ὠφελείᾳ<sup>24</sup> ἀλλήλοις οὐ πράττετον; — "Αἰ γὰρ εὐ πίπτουσιν οἱ Ζητὸς κύβοι<sup>25</sup>. — "Ἀπ' ἐχθρῶν πολλὰ μαυθάνουσιν οἱ σοφοί. — "Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν<sup>1</sup>. "Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ<sup>2</sup> δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι ὁλο<sup>3</sup> τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν." — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸν<sup>4</sup> γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον



εἶναι ἔλεγον, θεῶν νέμειν νεκρὸν ἀνθρώπου. — Πολ-  
 λὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι  
 ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ  
 Ἀπόλλων ἐκιθάριζε, καὶ αἱ Μοῦσαι ᾄδον<sup>5</sup>. — Ἀρί-  
 στων<sup>6</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀρα-  
 χνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖον φασὶ<sup>7</sup>  
 τὸν Λάγον<sup>8</sup> καταπλουτίζοντα τοὺς φίλους αὐτοῦ  
 ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ  
 πλουτεῖν<sup>9</sup>. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ  
 τὴν τράπεζαν μῦς; “Ἴδού,” φησὶ<sup>10</sup>, “καὶ Διογένης  
 παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν<sup>11</sup> ὅτι  
 ὁ κόραξ ὑπὲρ τὰ<sup>12</sup> διακόσια ἔτη ζῇ<sup>13</sup>, πριάμενος<sup>14</sup>  
 κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δνοῖν λεγόν-  
 τοιν<sup>15</sup>, θατέρου<sup>16</sup> θυμουμένου<sup>17</sup>, ὁ μὴ ᾽ντιτείνων<sup>18</sup>  
 τοῖς λόγοις σοφώτερος. — Πόλλ<sup>19</sup> ἐλπιδες ψεύ-  
 δουσιν καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐ-  
 δαμοῦ<sup>20</sup> κρίνω βροτοῖς, ὃν γ<sup>21</sup> ἐξαλείφει ῥᾶον ἢ  
 γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρα-  
 τοῦσί<sup>22</sup> σου. — Ὁ πλεῖστα πράσσωσι πλεῖσθ<sup>23</sup>  
 ἁμαρτάνει βροτῶν. — Ὅρῳ<sup>24</sup> γὰρ ἐν χρόνῳ δίκην  
 ἅπαντ<sup>25</sup> ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεο-  
 μοφόρον ὠνόμαζον<sup>1</sup>. — Ἐπίχαρμος ὁ ποιητὴς ἀπ’  
 Ἀχιλλέως εἶλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ  
 εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν  
 συνήγε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμ-  
 βάλλων τὴν τρῆιναν, καὶ πάσας τὰς θυέλλας ὠρό-  
 θυνεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὄρνεων  
 προῦλεγε<sup>5</sup> τὰ μέλλοντα. — Ἐν Ἀσκάλῳ πόλει

τῆς Συρίας τέμενος ἦν θεᾶς ἐπιφανοῦς, ἦν ὠνόμαζον οἱ Σύριοι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ' ἔχουσι τῶν γεραιτέρων<sup>1</sup> κράτος. — Χρόνος διέρπων πᾶντ' ἁληθεύειν φιλεῖ<sup>2</sup>. — Αἰθὴρ θέρους· τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'<sup>3</sup> αὔξει συντιθεῖς<sup>4</sup> πυκνὸν νέφος, θάλλειν<sup>5</sup> τε καὶ μῆ<sup>6</sup>, ζῆν τε καὶ φθίνειν ποιεῖ<sup>7</sup>. — Ἀκούσας<sup>8</sup> ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτῶν<sup>9</sup> κακῶς λέγει, “Βασιλικόν,” ἔφη<sup>10</sup>, “καλῶς ποιοῦντα<sup>11</sup> κακῶς ἀκούειν<sup>12</sup>.” Μνυόμενός<sup>13</sup> ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος<sup>14</sup> ὅτι οἱ ταῦτα μυσύμενοι<sup>15</sup> πολλῶν ἐν Ἀιδου<sup>16</sup> ἀγαθῶν<sup>17</sup> μετέχουσιν, “Τί οὖν” ἔφη<sup>18</sup>, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος<sup>19</sup> διὰ τί πικρῶς τοῖς μαθηταῖς<sup>20</sup> ἐπιπλήττει, “Καὶ<sup>21</sup> οἱ ἱατροί,” φησί<sup>22</sup>, “τοῖς κάμνουσιν<sup>23</sup>.” Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι<sup>24</sup>, “Καὶ<sup>25</sup> οἱ ἱατροί,” φησί, “μετὰ τῶν νοσούντων<sup>26</sup> εἰσίν, ἀλλ'<sup>27</sup> οὐ πυρέττουσιν.” — Μηδ'<sup>28</sup> εὐτύχημα μηδὲν ὧδ'<sup>29</sup> ἔστω μέγα, ὃ σ'<sup>30</sup> ἐξεπαίρη μείζον ἢ χρεῶν φρονεῖν<sup>31</sup>, μηδ'<sup>32</sup> ἂν<sup>33</sup> τι συμβῇ<sup>34</sup> δυσχερές, δουλοῦ πάλιν, ἀλλ'<sup>35</sup> αὐτός<sup>36</sup> ἀεὶ μίμνε, τὴν σαυτοῦ φύσιν σώζων βεβαίως, ὥστε<sup>37</sup> χρυσὸς ἐν πυρὶ. — Φιλεῖ<sup>38</sup> δὲ τῷ κάμνοντι συσπένδειν θεός. — Μάντις δ' ἄριστος<sup>39</sup> ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὦν<sup>40</sup> ἔπρασσεσιν οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραξευχθεῖσα<sup>41</sup> καὶ σώζει δόμους. — Πότερα θέλεις σοὶ μαλθακὰ ψευδῆ λέγω<sup>42</sup>, ἢ σκληρὰ ἀληθῆ; φράζε' σὴ γὰρ ἡ κρίσις<sup>43</sup>.

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγῆν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ<sup>3</sup> γονέων ἀσήμεων<sup>3</sup> εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ᾤφειλον<sup>4</sup> μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο<sup>5</sup>. — Οἱ Πυθαγόρειοι ᾤοντο<sup>6</sup> μὴδὲν εἶναι μείζον κακὸν ἀναρχίας. — “Ὅτε ὑπῆρχετο<sup>7</sup> ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινὰ<sup>8</sup> ἐν γάλαξι καὶ σπαργάνοις, οὕτως ἀτέχνως εἵκαζον τὰ ζῷα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφέας<sup>9</sup>. “ τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον.” — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος<sup>10</sup>, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίοις αὐτῶν πάνυ σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτριβῶν<sup>11</sup> παίζων· μάλιστα δὲ ἐφίλει<sup>12</sup> τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο<sup>13</sup> Γάϊος<sup>14</sup> ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλῶν<sup>15</sup>, ἐπειδὴ ἐκ παιδὸς<sup>16</sup> τὰ πολλὰ<sup>17</sup> ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρῆτο<sup>18</sup> ὑποδήμασιν. — Χαιρέφωνα<sup>19</sup> δὲ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην<sup>19</sup>, ἀδελφὸν μὲν ὄντε<sup>20</sup> ἀλλήλουι, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος<sup>21</sup> διαφορομένῳ, ἰδὼν<sup>22</sup> τὸν Χαιρεκράτην, “εἰπέ<sup>23</sup> μοι,” ἔφη<sup>24</sup>, “ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ<sup>25</sup> τῶν<sup>26</sup> τοιούτων ἀνθρώπων, οἳ χρησιμώτερον<sup>27</sup> νομίζουσι χρήματα ἢ ἀδελφόν;” — Μὴν τε καὶ δέδορκα<sup>28</sup> καὶ ξανίσταμαι<sup>29</sup>, πλείον φυλάσσω αὐτὸς<sup>30</sup> ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν<sup>1</sup>. — Μὴ αἰσχυνόμεθα<sup>2</sup> παρὰ ξένου τὰ συμφέροντα μανθάνοντες<sup>3</sup>. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλεῖστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε<sup>4</sup> φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἡβουλέσθην<sup>5</sup> πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ' ὅ<sup>6</sup> ἔχοντά μ' ἢ φύσις βιάζεται. — Θεὸν νόμιζε<sup>8</sup> καὶ σέβου, ζῆτει<sup>9</sup> δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν<sup>10</sup> ἔχεις. εἴτ'<sup>11</sup> ἔστιν<sup>12</sup> εἴτ' οὐκ ἔστι<sup>13</sup>, μὴ βούλου μαθεῖν<sup>14</sup>. ὥς<sup>14</sup> ὄντα τοῦτον καὶ παρόντ'<sup>15</sup> αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν<sup>16</sup> αἰεὶ, φασί<sup>17</sup>, φύονται φρένες. — Μαινόμεθα πάντες, ὅποταν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν<sup>18</sup> ἐστὶ τὴν ὀργὴν<sup>19</sup> πόνος<sup>20</sup>. — Ὡς ἡδέως μοι γέγονε<sup>21</sup> τὰ πρότερον<sup>22</sup> κακά· εἰ μὴ τότε<sup>23</sup> ἐπόνουν<sup>24</sup>, νῦν ἂν οὐκ εὐφραινόμην<sup>25</sup>. — Δεῖ<sup>26</sup> γὰρ ἐν Καρὶ τὴν πείραν<sup>27</sup>, ὥς ἡ παροιμία φησὶν<sup>28</sup>, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν<sup>29</sup> ὥς “Οὐκ ἂν ῥόμην Τίς γὰρ ἂν ἡλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ<sup>30</sup> σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο<sup>31</sup> τὸ ἐκείνου ἱμάτιον ἐνδύσασθαι<sup>32</sup> καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη<sup>33</sup>, “Ὁρᾷς<sup>34</sup>, ὥς οὐ θεωρήσουσα<sup>35</sup>, θεωρησομένη<sup>36</sup> δὲ μᾶλλον βαδίζει;” — Πένης λέγων τάληθές<sup>37</sup> οὐ πιστεύεται<sup>38</sup>.

λῶς γὰρ<sup>81</sup>," ἔφη<sup>82</sup>, "λέγειν<sup>83</sup> οὐκ ἔμαθεν<sup>84</sup>." — Κόρωναι ἀλλήλαις εἰσὶ πιστόταται καὶ σφόδρα ὀγαπῶσι<sup>85</sup> σφᾶς<sup>86</sup>. — Ὁ καθ' ἑτέρου μηχανώμενος<sup>87</sup> καθ' ἑαυτοῦ τὴν πάγην περιτρέπει<sup>88</sup>. — Θαλῆς ἐρωτηθεὶς<sup>89</sup>, τί κοινότατον<sup>90</sup>; ἀπεκρίνατο<sup>91</sup>. "Ἐλπίς· καὶ γὰρ<sup>92</sup> οἷς ἄλλο μηδέν<sup>93</sup>, αὕτη πάρεστιν<sup>94</sup>." — "Ὅστις λέγει<sup>95</sup> μὲν εὖ, τὰ δ' ἔργ'<sup>96</sup>, ἐφ' οἷς<sup>97</sup> λέγει<sup>98</sup>, αἰσχρ'<sup>99</sup> ἐστὶν αὐτοῦ<sup>100</sup>, τοῦτον οὐκ αἰνῶ<sup>101</sup> ποτε. — Σωκράτης ἐρωτηθεὶς<sup>102</sup>, τί εὐδαιμονία<sup>103</sup>; "Ἡδονὴ ἀμεταμέλητος," ἔφη<sup>104</sup>. — Ἀγίς ὁ βασιλεὺς ἔφη<sup>105</sup> τοὺς Λακεδαιμονίους μὴ ἐρωτᾶν<sup>106</sup>, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσι πολέμιοι· καὶ ἐρωτῶντός τινος<sup>107</sup>, "Πόσοι εἰσὶ Λακεδαιμόνιοι;" ἔφη<sup>108</sup> "Ἰκανοὶ τοὺς κακοὺς ἀπερύκειν<sup>109</sup>." — Ἐπαμεινώνδας ὁ Θηβαῖος ἰδὼν<sup>110</sup> στρατόπεδον μέγα καὶ καλόν, στρατηγὸν οὐκ ἔχον<sup>111</sup>, "Ἠλίκον," ἔφη<sup>112</sup>, "θηρίον καὶ κεφαλὴν οὐκ ἔχει<sup>113</sup>." — Γνώσει<sup>114</sup> τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ'<sup>115</sup> ἅμα πάντων ἐπιμελεῖσθαι<sup>116</sup>. — Θεὸς δέ σοι πῆμ'<sup>117</sup> οὐδέν<sup>118</sup>, ἀλλ' αὐτὸς σὺ σοί<sup>119</sup>. — Πηνίκα μάλιστα<sup>120</sup>; — Πηνίκα ἐστὶ τῆς ἡμέρας<sup>121</sup>; — Ποῖ<sup>122</sup> ἄττ'<sup>123</sup> ἐστὶν ἄττ'<sup>124</sup> ἐποίεις<sup>125</sup>; — Οὐδεὶς ἦσθετο<sup>126</sup> τὸν Σωκράτη ἢ διὰ ψυχὸς μᾶλλον του<sup>127</sup> ἔνδον μένοντα<sup>128</sup> ἢ διὰ θάλπος μαχομένον<sup>129</sup> τῷ περὶ σκιᾶς. — Οὐδὲν ὠφελιμώτερον ἢν τοῦ Σωκράτει συνεῖναι<sup>130</sup> ἐν ὄψεσιν πράγματι. — Καὶ<sup>131</sup> αὐτῷ μοι ἐγγίγνεται<sup>132</sup> εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.

## XI.

## VERBS.

I. VERBS IN  $\omega$ .

## A. TENSES WITH UNALTERED VERBAL STEM.

## a. Pres. and imperf. active.

§ 54. Τῷ λόγῳ προέχομεν τῶν ἄλλων ζώων<sup>1</sup>. — Ἡ Ἰνδικὴ χώρα διττοὺς καθ' ἕκαστον ἐνιαυτὸν ἐκφέρει καρπούς. — Αἱ συμφοραὶ τῶν ἀνθρώπων<sup>2</sup> ἄρχουσι, οὐχ οἱ ἄνθρωποι τῶν συμφορῶν. — Μάλιστα γηράσκει παρ' ἀνθρώποις ἡ χάρις. — Πολλοὶ φιλόσοφοι ἐναντιώτατα<sup>3</sup> τοῖς αὐτῶν λόγοις ἐπιτηδεύουσι. — Φυλάττεται, ὃ πλοῦσι, τὸ χρυσίον κατὰ κληστον, ὥσπερ Δανάην<sup>4</sup> τινά<sup>5</sup>. — Μῦθος ἐστὶ λόγος ψευδὴς, εἰκονίζων ἀλήθειαν. — Κάτοπιν τῆς ἐορτῆς ἦκει<sup>6</sup>. — Δύκος ἐν αὐτῇ γίγνεται<sup>7</sup>, κἂν<sup>8</sup> φέρῃ κἂν μὴ φέρῃ. — Εἰς πῦρ ξαίνει<sup>9</sup>. — Μικρὰ<sup>9</sup> παλαιὰ<sup>10</sup> σώματ' εὐνάζει ῥοπή. — Ὁ Διογένης ἔλεγεν, “Οἱ μὲν ἄλλοι κύνες<sup>11</sup> τοὺς ἐχθροὺς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους<sup>12</sup>, ἵνα σώσω<sup>13</sup>.” — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι<sup>14</sup> παῖδε ὄντε<sup>14</sup>. — Ἄνθρωποι τὸν θάνατον φεύγοντες διώκουσι. — Φίλιππος τοὺς Ἀθηναίους εἶκαζε τοῖς Ἑρμαῖς<sup>15</sup> στόμα μόνον ἔχουσιν. — Ἀγησίλαος ἐρωτηθεὶς<sup>16</sup>, πῶς ἂν τις μάλιστα παρ' ἀνθρώποις εὐδοκιμοίῃ<sup>17</sup>, “Εἰ λέγοι,” ἔφη, “τὰ ἄριστα, πράττοι δὲ τὰ κάλλιστα.” — Ἀλέξανδρος, ἔτι<sup>14</sup> παῖς ὢν<sup>14</sup>, πολλὰ τοῦ Φιλίππου κατορθοῦν

τος<sup>18</sup> οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφομέ-  
 νους<sup>19</sup> ἔλεγε παῖδας, “Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπο-  
 λείψει<sup>20</sup>.” τῶν δὲ παιδων λεγόντων<sup>21</sup> ὅτι<sup>22</sup> “Σοὶ  
 ταῦτα κτᾶται.” “Τί δὲ ὄφελος,” εἶπεν<sup>23</sup>, “ἐὰν ἔχω  
 μὲν πολλά, πράξω<sup>24</sup> δὲ μηδέν;” — Μὴ θλίβε τὸν  
 πένητα. — Ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ  
 νοῦ. — Φεῦγ<sup>25</sup> ἡδονὴν φέρουσιν ὕστερον βλάβην.  
 — Δένδρον παλαιὸν μεταφυτεύειν δύσκολον. —  
 Ὁ τοῦ Σόλωνος νόμος ἐπαίνου<sup>26</sup> ἐστὶν ἄξιος, ὃς  
 καλύει κακῶς λέγειν τοὺς νεκρούς<sup>27</sup>. — Οἱ μὲν  
 Ἀθηναῖοι κατ’ ἐνιαυτὸν ἐννέα ἄρχοντας, οἱ δὲ Ῥω-  
 μαῖοι δύο ὑπάτους ἀνηγόρευον. — Ἀθάνατον ὀρ-  
 γὴν μὴ φύλαττε θνητὸς ὢν<sup>28</sup>. — Σοφοὺς νόμιζε μὴ  
 τοὺς ἀκριβῶς<sup>29</sup> περὶ μικρῶν ἐρίζοντας, ἀλλὰ τοὺς  
 εὖ περὶ τῶν μεγίστων λέγοντας. — Δύο ὁδοὶ ἐστων<sup>30</sup>,  
 αἱ πρὸς τὴν πόλιν ἄγειον. — Οἱ Ἀρεσπαγίται ἐν  
 νυκτὶ καὶ σκότῳ ἐδίκαζον, ὥς μὴ<sup>31</sup> ἐς τοὺς λέγον-  
 τας, ἀλλ’ ἐς τοὺς λόγους ἀποβλέποιεν<sup>32</sup>.

§ 55. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. —  
 Πάντ’ ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. —  
 Ἡ ἀρετὴ ἐν ἔργοις ἐστίν<sup>1</sup>, οἶον<sup>2</sup> ἐν τῷ<sup>3</sup> δίκαια  
 πράττειν καὶ σοφὰ καὶ ἀνδρείᾳ. — Πενία τοῖς  
 ἔχουσιν<sup>4</sup> οὐ μικρὰ νόσος. — Οἱ παῖδες ἀξίαν τι-  
 μὴν τοῖς γονεῦσι νεμόντων<sup>5</sup>. — Οἱ πένητες λαμ-  
 βανόντων<sup>6</sup> παρὰ τῶν πλουσίων. — Μὴ κρίνε ἐκ  
 τῶν λόγων σοφὸν ἢ χρηστὸν ἄνδρα, τὸν δὲ βίον  
 αἰεὶ ἐξέταζε· πολλοὶ γὰρ καλὰ μὲν λέγουσι, τὰ δ’  
 ἔργα φαῦλα ἔχουσιν. — Οἱ Λακεδαιμόνιοι οὐ πρὸς<sup>7</sup>  
 ἀργύριον τὴν εὐδαιμονίαν ἔκρινον. — Διονύσιος

περὶ τὴν ἰατρικὴν ἐσπούδασε<sup>7</sup>, καὶ αὐτὸς ἰατο<sup>8</sup> καὶ ἔτεμνε καὶ ἔκαε<sup>9</sup>. — “Ὅσον ἐν πολέμῳ σιδήρος<sup>10</sup>, τοσούτον ἐν πολιτείαις ἰσχύει λόγος. — “Ὅτε<sup>11</sup> οἱ Πέρσαι θύοιεν, πῦρ οὐκ ἀνέκαον. — “Ὁ χεῖμῶν διεκώλυσε<sup>12</sup> τοὺς τῶν Ἀθηναίων στρατηγούς μετὰ τὴν ἐν ταῖς Ἀργινούσαις ναυμαχίαν μὴ<sup>13</sup> ἀνέειν τοῦτο, ὃ ἐκέλευεν ὁ νόμος. — “Ἐν Σπάρτῃ τῶν μὲν γερόντων ἦν<sup>14</sup> προβουλεύειν περὶ τῶν πραγμάτων, τοῦ δὲ δήμου<sup>15</sup> ἡ κελεύειν ἡ ἀπαγορεύειν. — “Ὅταν τι πράττης ὅσιον, ἀγαθὴν ἐλπίδα πρόβαλλ<sup>16</sup> ἔαν- τῷ<sup>17</sup>, τοῦτο γιγνώσκων, ὅτι τόλμῃ<sup>18</sup> δικαίᾳ καὶ<sup>19</sup> θεὸς συλλαμβάνει. — Ταῦροι, Σκυθικὸν ἔθνος, τοῖς βασιλεῦσι<sup>20</sup> τοὺς εὐνουστάτους τῶν φίλων συγκατέ- θεον<sup>21</sup>· ὁ δὲ βασιλεὺς ἀποθανόντος<sup>22</sup> φίλου ἢ μέρους ἢ τὸ ὅλον ἀπέτεμνεν ὅτιον πρὸς<sup>23</sup> τὴν ἀξίαν τοῦ τελευτήσαντος<sup>24</sup>. — Πανταχοῦ τὰς ὑπερβολὰς φεύγειν προσήκει, διώκειν δὲ τὸ μέσον. — Διὰ τί σφῶ ἀδελφὰ ὄντε<sup>25</sup> τὰ ἐπ’ ἀφελείᾳ<sup>26</sup> ἀλλήλοις οὐ πράττετον; — “Αἰ γὰρ εὐ πίπτουσιν οἱ Ζηνὸς κύβοι<sup>27</sup>. — “Ἀπ’ ἐχθρῶν πολλὰ μακθάνουσιν οἱ σοφοί. — “Ἀποτρέποιτε, ὦ θεοί, τὸ δεινὸν ἀφ’ ἡμῶν.

§ 56. Σόλων ὁ Ἀθηναῖος ἔλεγεν· “Οἱ μὲν πύκται καὶ σταδιεῖς καὶ οἱ ἄλλοι ἀθληταὶ οὐδὲν ἀξιόλογον συμβάλλουσι ταῖς πόλεσιν πρὸς σωτηρίαν, οἱ<sup>2</sup> δὲ φρονήσει καὶ ἀρεταῖς διαφέροντες μόνοι οἴοι<sup>3</sup> τέ εἰσι τὰς πατρίδας ἐν τοῖς κινδύνοις διαφυλάττειν.” — Πέρσαι τοὺς νεκροὺς οὐκ ἔκαον· θεὸν<sup>4</sup> γὰρ ἐνόμιζον εἶναι τὸ πῦρ· διὸ οὐδὲ δίκαιον



εἶναι ἔλεγον, θεῶν νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτηῖρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιδάριζε, καὶ αἱ Μοῦσαι ᾄδον<sup>8</sup>. — Ἀρίστων<sup>9</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖον φασὶ τὸν Δάγην<sup>10</sup> καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν<sup>11</sup>. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἴδού,” φησί<sup>12</sup>, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν<sup>13</sup> ὅτι ὁ κόραξ ὑπὲρ τὰ<sup>14</sup> διακόσια ἔτη ζῇ<sup>15</sup>, πριάμενος<sup>16</sup> κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων<sup>17</sup>, θατέρου<sup>18</sup> θυμουμένου<sup>19</sup>, ὁ μὴ ἔντιτέινων<sup>20</sup> τοῖς λόγοις σοφώτερος. — Πόλλ’<sup>21</sup> ἐλπιδες ψεύδουσι καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ<sup>22</sup> κρίνω βροτοῖς, ὅν γ’<sup>23</sup> ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι<sup>24</sup> σου. — Ὁ πλεῖστα πράσσωσι<sup>25</sup> πλεῖσθ’<sup>26</sup> ἁμαρτάνει βροτῶν. — Ὅρω<sup>27</sup> γὰρ ἐν χρόνῳ δίκην ἅπαντ’ ἄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεομοφόρον ὀνόμαζον<sup>1</sup>. — Ἐπὶ χαρμῶν ὁ ποιητὴς ἀπ’ Ἀχιλλέως εἶλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν συνήγε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῆιναν, καὶ πάσας τὰς θυέλλας ὠρόθυεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὕδρευον προῦλεγε<sup>5</sup> τὰ μέλλοντα. — Ἐν Ἀσκάλωνι πόλει

τῆς Συρίας τέμενος ἦν θεῶς ἐπιφανούς, ἦν ὠνόμαζον οἱ Σύριοι Δερκετώ· αὕτη δὲ τὸ μὲν πρόσωπον εἶχε γυναικός, τὸ δ' ἄλλο σῶμα πᾶν ἰχθύος. — Παλαιὸς αἶνος· ἔργα τῶν νεωτέρων, βουλαὶ δ' ἔχουσι τῶν γεραιτέρων· κράτος. — Χρόνος διέρπων πάντ' ἀληθεύειν φιλεῖ<sup>2</sup>. — Αἰθὴρ θέρους· τε λαμπρὸν ἐκλάμπει σέλας, χειμῶνά τ'<sup>10</sup> αὖξει συντιθεῖς<sup>11</sup> πυκνὸν νέφος, θάλλειν<sup>12</sup> τε καὶ μῆ<sup>13</sup>, ζῆν τε καὶ φθίνειν ποιεῖ<sup>14</sup>. — Ἀκούσας<sup>15</sup> ποτὲ ὁ Ἀντισθένης ὅτι Πλάτων αὐτὸν<sup>16</sup> κακῶς λέγει, “Βασιλικόν,” ἔφη<sup>17</sup>, “καλῶς ποιοῦντα<sup>18</sup> κακῶς ἀκούειν<sup>19</sup>.” Μνυόμενός<sup>20</sup> ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος<sup>21</sup> ὅτι οἱ ταῦτα μνύμενοι<sup>22</sup> πολλῶν ἐν Ἄιδου<sup>23</sup> ἀγαθῶν<sup>24</sup> μετέχουσιν, “Τί οὖν,” ἔφη<sup>17</sup>, “οὐκ ἀποθνήσκεις;” Ἐρωτώμενος<sup>25</sup> διὰ τί πικρῶς τοῖς μαθηταῖς<sup>26</sup> ἐπιπλήττει, “Καὶ<sup>27</sup> οἱ ἱατροί,” φησί<sup>28</sup>, “τοῖς κάμνουσιν<sup>29</sup>.” Ὀνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι<sup>30</sup>, “Καὶ<sup>27</sup> οἱ ἱατροί,” φησί, “μετὰ τῶν νοσοῦντων<sup>31</sup> εἰσίν, ἀλλ'<sup>32</sup> οὐ πυρέττουσιν.” — Μηδ'<sup>33</sup> εὐτύχημα μηδὲν ὧδ'<sup>34</sup> ἔστω μέγα, ὃ σ'<sup>35</sup> ἐξεπαίρη μείζον ἢ χρεῶν φρονεῖν<sup>36</sup>, μηδ'<sup>33</sup> ἂν<sup>37</sup> τι συμβῇ<sup>38</sup> δυσχερές, δουλοῦ<sup>39</sup> πάλιν, ἀλλ'<sup>32</sup> αὐτός<sup>40</sup> αἰεὶ μίμνε, τὴν σαντοῦ φύσιν σώζων βεβαίως, ὥστε<sup>41</sup> χρυσὸς ἐν πυρὶ. — Φιλεῖ<sup>42</sup> δὲ τῷ κάμνουτι συσπείδειν θεός. — Μάντις δ' ἄριστος<sup>43</sup> ὅστις εἰκάζει καλῶς. — Τέκτων γὰρ ὦν<sup>44</sup> ἔπρασσε οὐ ξυλουργικά. — Οἰκοφθόρον γὰρ ἄνδρα κωλύει γυνὴ ἐσθλὴ παραζευχθεῖσα<sup>45</sup> καὶ σώξει δάμους. — Πότερα θέλεις σοὶ μαλθακὰ ψευδῇ λέγω<sup>46</sup>, ἢ σκληρὰ ἀληθῇ; φράξε' σὴ γὰρ ἡ κρίσις<sup>47</sup>.

εἶναι ἔλεγον, θεῷ νέμειν νεκρὸν ἀνθρώπου. — Πολλὰ σημεῖα καὶ χαρακτῆρας ἔγραφον Αἰγύπτιοι ἀντὶ γραμμάτων. — Ἐν τῷ τῶν θεῶν συμποσίῳ Ἀπόλλων ἐκιδάριζε, καὶ αἱ Μοῦσαι ᾄδον<sup>5</sup>. — Ἀρίστων<sup>6</sup> τοὺς λόγους τῶν διαλεκτικῶν τοῖς τῶν ἀραχνίων ὑφάσμασιν εἰκαζεν. — Πτολεμαῖόν φασι<sup>7</sup> τὸν Δάγου<sup>8</sup> καταπλουτίζοντα τοὺς φίλους αὐτοῦ ἱπερχαίρειν. ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν<sup>9</sup>. — Διογένης πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς; “Ἰδού,” φησί<sup>10</sup>, “καὶ Διογένης παρασίτους τρέφει.” — Σχολαστικὸς μαθὼν<sup>11</sup> ὅτι ὁ κόραξ ὑπὲρ τὰ<sup>12</sup> διακόσια ἔτη ζῇ<sup>13</sup>, πριάμενος<sup>14</sup> κόρακα εἰς ἀπόπειραν ἔτρεφεν. — Δυοῖν λεγόντων<sup>15</sup>, θατέρου<sup>16</sup> θυμουμένου<sup>17</sup>, ὁ μὴ ἔνιτιναι<sup>18</sup> τοῖς λόγοις σοφώτερος. — Πόλλ<sup>19</sup> ἐλπιδες ψεύδουσι καὶ λόγοι βροτοῖς. — Τὸν ὄλβον οὐδὲν οὐδαμοῦ<sup>20</sup> κρίνω βροτοῖς, ὅν γ<sup>21</sup> ἐξαλείφει ῥᾶον ἢ γράφει θεός. — Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσι<sup>22</sup> σου. — Ὁ πλείστα πράσσων πλείσθ<sup>23</sup> ἁμαρτάνει βροτῶν. — Ὁρῶ<sup>24</sup> γὰρ ἐν χρόνῳ δίκην ἅπαντ<sup>25</sup> ὄγουσαν εἰς φάος βροτοῖς.

§ 57. Οἱ παλαιοὶ Ἕλληνες τὴν Δήμητρα θεσμοφόρον ὠνόμαζον<sup>1</sup>. — Ἐπίχαρμος ὁ ποιητῆς ἀπ’ Ἀχιλλέως εἶλκε<sup>2</sup> τὸ γένος. — Λουκιανὸς πολλὰ εἰς τοὺς φιλοσόφους ἀπέσκωπτεν<sup>3</sup>. — Ποσειδῶν συνῆγε<sup>4</sup> τὰς νεφέλας, καὶ ἐτάραττε τὸν πόντον, ἐμβάλλων τὴν τρῆϊναν, καὶ πάσας τὰς θυέλλας ὠρόθυεν. — Μελάμπους ἐκ τῶν φωνῶν τῶν ὄρνεων προῦλεγε<sup>5</sup> τὰ μέλλοντα. — Ἐν Ἀσκάλῳ πόλει

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ' Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὦν παρὰ Γερηνίοις ἐτρέφετο. — Ὀρφεὶ κιθαρίζοντι ἐφέιπετο τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὡσπερ ἀληθὴς ζυγὸς οὔτε πρὸς ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ' ὑπὸ ψευδοῦς κρίνεται· οὕτω καὶ ὁ δίκαιος κριτῆς οὔθ' ὑπὸ δικαίων εὐθύνεται, οὔτε παρ' ἀδίκους δικάζεται. — Ὡπερ φεύγεις παθεῖν, τοῦτο μὴ ἐπιχείρει διατιθεῖν. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι. — Εἰ βούλει ἀγαθὸς εἶναι, πρῶτος πίστευσον ὅτι κακὸς εἶ. — Δοκεῖτ' ἂν οἰκεῖν γαίαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο πλουσίων ἄτερ; — Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν. — Ὀργὴ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ· πλεῖστα γὰρ σφάλλει βροτούς. — Μὴ μοι προτείνων ἐλπιδ' ἐξάγου δάκρυ. — Ἦν νέος νέον τύπτη, ἀμυνέσθω ψιλαῖς ταῖς χερσίν. — Ἀντίγονος ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπιούσιν, οὐκ ἔφη φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον.

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο<sup>1</sup> πρὸς τὴν νίκην ἢ τῶν τόπων

## XII.

b. *Pres. and imperf. Pass. and Middle.*

§ 58. Τοῖς ἀμαθέσιν ὁ ἐν γῆρα βίος δύσκολος καταφαίνεται<sup>1</sup>. — Ταῖς τῶν πραγμάτων μεταβολαῖς πολλάκις καὶ ἡ τῶν φίλων εὐνοια συμμεταβάλλεται. — Ἐάν τι μὴ ἀληθὲς λέγῃς, μὴ βαρέως φέρε, ὑπ' ἄλλων ἐλέγχεσθαι. — Ὡ νεανίσκοι, ἔχθε<sup>2</sup> παιδείας καὶ τρέπεσθε πρὸς τὰ βελτίω. — Πῶς μάχωμαι<sup>3</sup> θνητὸς ὦν<sup>4</sup> τῇ θείᾳ τύχῃ; — Βούλου αἰεὶ χρησίμῳ τι προσμανθάνειν. — Θεόκριτος ἐρωτηθεὶς<sup>5</sup>, διὰ τί οὐ συγγράφει, “Ὅτι,” εἶπεν<sup>6</sup>, “ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δὲ δύναμαι, οὐ βούλομαι.” — Τὸν ὀργιζόμενον νόμιζε τοῦ μαινομένου χρόνῳ διαφέρειν. — Ὁ Ἀνταλκίδας ἐρωτηθεὶς<sup>7</sup>, πῶς αἶ τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; “Εἰ ἥδιστα μέν,” ἔφη<sup>8</sup>, “διαλέγοιτο αὐτοῖς, ὠφελιμώτατα δὲ προσφέροιτο.” — Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. — Ἀνὴρ ἄβουλος ἡδοναῖς θηρεύεται. — Τῷ<sup>9</sup> αἶν τις βούλοιτο μᾶλλον φίλος<sup>9</sup> εἶναι ἢ τῷ νομίμῳ, ἢ τῷ<sup>9</sup> ἦττον<sup>10</sup> ἐχθρός; — Ἄ αἶν<sup>11</sup> σοι λογιζομένῳ φαίνεται βέλτιστα, ταῦτα τοῖς ἔργοις διαπράττει. — Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται. — Πάντων μάλιστα σπαντὸν αἰσχύνου. — Αἰροῦ<sup>12</sup> μᾶλλον τὰς ἐπιθυμίας κολάζειν ἢ διὰ τὰς ἐπιθυμίας κολάζεσθαι. — Καθάπερ οὔτε κλαγγὴ χήν, οὔτε βληχὴ ταραττεται πρόβατον οὔτῳ μὴδὲ πλήθους<sup>13</sup> σὺ ἀνοήτου ταραττου φωνῇ. — Αἰσχρόν<sup>14</sup>, τὸν δικαστὴν πρὸς<sup>15</sup> ἐτέρων δικάζεσθαι.

§ 59. Πάντες ἄνθρωποι βουλόμεθα εὖ πράττειν. — Σύμβουλος ἐσθλός, μὴ κακὸς γίγνου φίλοις. — Ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. — Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος. — Ἀλέξανδρος ὑπ' Ἀριστοτέλει τῷ φιλοσόφῳ ἐπαιδεύετο. — Περίανδρος ὁ Λακεδαιμονίων ναύαρχος ἐν Κνίδῳ πρὸς Κόνωνα τὸν Ἀθηναῖον ἀξίως τῆς πατρίδος<sup>2</sup> ἐμάχετο. — Πέρσαι ἀγάλματα καὶ βωμοὺς τοῖς θεοῖς οὐχ ἰδρύοντο. — Νέστωρ νέος ὢν παρὰ Γερηνίους ἐτρέφετο. — Ὀρφεὶ κιθαρίζοντι ἐφέπετο<sup>3</sup> τὰ τετράποδα καὶ τὰ ὄρνεα καὶ τὰ δένδρα. — Ὡςπερ ἀληθὴς ζυγὸς οὔτε πρὸς<sup>4</sup> ἀληθοῦς εὐθύνεται ζυγοῦ, οὔθ' ὑπὸ ψευδοῦς κρίνεται· οὔτω καὶ ὁ δίκαιος κριτῆς οὔθ' ὑπὸ δικαίων εὐθύνεται, οὔτε παρ' ἀδίκους δικάζεται. — Ὅπερ φεύγεις παθεῖν<sup>5</sup>, τοῦτο μὴ ἐπιχείρει<sup>6</sup> διατιθέσθαι<sup>7</sup>. φεύγεις δὲ δουλείαν, φυλάττου τὸ δουλεύεσθαι<sup>8</sup>. — Εἰ βούλει ἀγαθὸς<sup>9</sup> εἶναι, πρῶτος πίστευσον<sup>10</sup> ὅτι κακὸς εἶ. — Δοκεῖ<sup>11</sup> αὖ<sup>12</sup> οἰκεῖν γαίαν, εἰ πένης ἅπας λαὸς πολιτεύοιτο<sup>13</sup> πλουσίων ἄτερ<sup>14</sup>; — Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν. — Ὀργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ<sup>15</sup>. πλείστα γὰρ σφάλλει<sup>16</sup> βροτοῦς. — Μὴ μοι προτείνων ἐλπιδί<sup>17</sup> ἐξάγου δάκρυ. — Ἦν νέος νέον τύπτη, ἀμυνέσθω<sup>18</sup> ψιλαῖς<sup>19</sup> ταῖς<sup>20</sup> χερσίν. — Ἀντίγονος ὑποχωρῶν<sup>21</sup> ποτε τοῖς πολεμίοις ἐπιούσιν<sup>22</sup>, οὐκ ἔφη<sup>23</sup> φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ἐπίσω κείμενον<sup>24</sup>.

§ 60. Ἐν Πλαταιαῖς τῇ Ἑλληνικῇ στρατιᾷ πολλὰ συνεβάλλετο<sup>1</sup> πρὸς τὴν νίκην ἢ τῶν τόπων

στενοχωρία. — Πλάτων παρεκελεύετο τοῖς νέοις τρία ταῦτα ἔχειν· ἐπὶ μὲν τῶν γνωμῶν σωφροσύνην, ἐπὶ δὲ τῆς γλώσσης συγὴν, ἐπὶ δὲ τῶν ὀφθαλμῶν αἰδῶ. — Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ<sup>3</sup> γονέων ἀσῆμων<sup>3</sup> εἶναι, ἔλεγε· Καὶ μὴν διὰ τοῦτο ὤφειλον<sup>4</sup> μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — Ἀγησίλαος ὁ Λακεδαιμονίων βασιλεὺς κόρου καὶ μέθης τὸ παράπαν ἀπείχετο<sup>5</sup>. — Οἱ Πυθαγόρειοι ᾤοντο<sup>6</sup> μηδὲν εἶναι μεῖζον κακὸν ἀναρχίας. — “Ὅτε ὑπῆρχετο<sup>7</sup> ἡ γραφικὴ τέχνη καὶ ἦν τρόπον τινα<sup>8</sup> ἐν γάλαξιν καὶ σπαργάνοις, οὕτως ἀτέχνως εἰκαζον τὰ ζῶα, ὥστε ἐπιγράφειν αὐτοῖς τοὺς γραφείας<sup>9</sup>. “τοῦτο Βοῦς, ἐκεῖνο Ἴππος, τοῦτο Δένδρον.” — Ἀρχύτας ὁ Ταράντινος, πολιτικός τε καὶ φιλόσοφος ἀνὴρ γενόμενος<sup>10</sup>, πολλοὺς ἔχων οἰκέτας, τοῖς παιδίαις αὐτῶν πάνν σφόδρα ἐτέρπετο μετὰ τῶν οἰκοτρίβων<sup>11</sup> παίζων· μάλιστα δὲ ἐφίλει<sup>12</sup> τέρπεσθαι αὐτοῖς ἐν τοῖς συμπόσιοις. — Καλιγόλας ὠνομάζετο<sup>13</sup> Γαίος<sup>14</sup> ὁ Ῥωμαίων βασιλεὺς ἀπὸ τῶν καλίων<sup>15</sup>, ἐπειδὴ ἐκ παιδὸς<sup>16</sup> τὰ πολλὰ<sup>17</sup> ἐν τῷ στρατοπέδῳ ἐτρέφετο, καὶ τοῖς στρατιωτικοῖς ἐχρήτο<sup>18</sup> ὑποδήμασιν. — Χαιρέφωντα<sup>19</sup> δέ ποτε ὁ Σωκράτης καὶ Χαιρεκράτην<sup>19</sup>, ἀδελφῶ μὲν ὄντε<sup>20</sup> ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμῳ, αἰσθόμενος<sup>21</sup> διαφερομένῳ, ἰδὼν<sup>22</sup> τὸν Χαιρεκράτην, “εἰπέ<sup>23</sup> μοι,” ἔφη<sup>24</sup>, “ὦ Χαιρέκρατες, οὐ δήπου καὶ σὺ εἰ<sup>25</sup> τῶν<sup>26</sup> τοιούτων ἀνθρώπων, οἳ χρησιμώτερον<sup>27</sup> νομίζουσι χρήματα ἢ ἀδελφόν;” — Μῦν τε καὶ δέδορκα<sup>28</sup> κάξανίσταμαι<sup>29</sup>, πλείον φυλάσσω αὐτὸς<sup>30</sup> ἢ φυλάσσομαι.

§ 61. Ἀμείβου ταῖς προσηκούσαις χάρισι τοὺς εὐεργέτας. — Εἰ βούλει ἀγαθὸς γίγνεσθαι, πρῶτον πίστευε, ὅτι κακὸς εἶ. — Μηδεὶς οἰέσθω με λέγειν, ὥς ἔστι δικαιοσύνη διδακτόν<sup>1</sup>. — Μὴ αἰσχυνόμεθα<sup>2</sup> παρὰ ξένου τὰ συμφέροντα μανθάνοντες<sup>3</sup>. — Χαρίλαος ὁ Λακεδαιμονίων βασιλεὺς ἀρίστην ἔλεγε πολιτείαν, ἐν ᾗ ἂν πλείστοι πολιτευόμενοι περὶ ἀρετῆς πρὸς ἀλλήλους ἄνευ στάσεως ἀγωνίζωνται. — Κριτίας τε καὶ Ἀλκιβιάδης, ὅντε<sup>4</sup> φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, ἡβουλέσθην<sup>5</sup> πάντα δι' ἑαυτῶν πράττεσθαι. — Γνώμην δ' ἔχοντά μ' ἢ φύσις βιάζεται. — Θεὸν νόμιζε<sup>6</sup> καὶ σέβου, ζῆτει<sup>9</sup> δὲ μή· πλέον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν<sup>10</sup> ἔχεις. εἴτ'<sup>11</sup> ἔστιν<sup>12</sup> εἴτ' οὐκ ἔστι<sup>13</sup>, μὴ βούλου μαθεῖν<sup>14</sup>. ὥς<sup>14</sup> ὄντα τοῦτον καὶ παρόντ'<sup>15</sup> αἰεὶ σέβου. τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν. — Κατὰ μικρὸν<sup>16</sup> αἰεὶ, φασί<sup>17</sup>, φύονται φρένες. — Μαινόμεθα πάντες, ὅπταν ὀργιζώμεθα· τὸ γὰρ κατασχεῖν<sup>18</sup> ἐστὶ τὴν ὀργὴν<sup>19</sup> πόνος<sup>20</sup>. — Ὡς ἡδέως μοι γέγονε<sup>21</sup> τὰ πρότερον<sup>22</sup> κακά· εἰ μὴ τότε<sup>23</sup> ἐπόνουν<sup>24</sup>, νῦν ἂν οὐκ εὐφραινόμην<sup>25</sup>. — Δεῖ<sup>26</sup> γὰρ ἐν Καρὶ τὴν πεῖραν<sup>27</sup>, ὥς ἡ παροιμία φησὶν<sup>28</sup>, οὐκ ἐν τῷ στρατηγῷ γίγνεσθαι. Τὸ μὲν γὰρ λέγειν<sup>29</sup> ὥς “Οὐκ ἂν ῥόμην Τίς γὰρ ἂν ἥλπισε τοῦτο γενέσθαι;” μέγιστον εἶναι μοι δοκεῖ<sup>30</sup> σημεῖον ἀπειρίας στρατηγικῆς καὶ βραδύτητος. — Τῇ Ξανθίππῃ δὲ ὁ Σωκράτης, ἐπεὶ οὐκ ἡβούλετο<sup>31</sup> τὸ ἐκείνου ἰμάτιον ἐνδύσασθαι<sup>32</sup> καὶ οὕτως ἐπὶ τὴν θέαν τῆς πομπῆς βαδίζειν, ἔφη<sup>33</sup>, “Ὁρᾷς<sup>34</sup>, ὥς οὐ θεωρήσουσα<sup>35</sup>, θεωρησομένη<sup>36</sup> δὲ μᾶλλον βαδίσεις;” — Πένης λέγων τὰληθές<sup>37</sup> οὐ πιστεύεται<sup>38</sup>.



## XIII

c. *Præ. and imperf. of Contracted Verbs.*

§ 62. Χρόνος πάντα ἄμαυροῖ καὶ εἰς λήθην ἄγει. — Ἐφορᾶ, ὡς ἔοικε<sup>1</sup>, τὸν ἀνθρώπινον βίον νέμεσις τοῦ θεοῦ, ἢ τοὺς ὑπὲρ ἀνθρώπων<sup>2</sup> φρονούν-  
τας ταχὺ τῆς ἰδίας ἀσθενείας ὑπομμνήσκει. — Οἱ  
ἀσύνετοι ἀγνοοῦσι, τί ποτέ ἐστιν ἐν τῷ βίῳ κατ'  
ἀλήθειαν ἀγαθόν. — Ἡ παιδεία ἡμεροῖ τὰς ψυχάς,  
ἀφαιροῦσα τὸ θηριῶδες καὶ ἀγνωμον. — Πᾶς<sup>3</sup> νοῦν  
ἔχων τιμάτω καὶ σεβέτω τὰς τῶν γονέων εὐχάς. —  
Οὐχ ὅταν ὁ ἄνθρωπος ἐν ἡδονῇ βιῇ, τότε κατὰ  
φύσιν ζῇ, ἀλλ' ὅταν ἐν ἀρετῇ<sup>4</sup>. — Πολλοὶ δρώντες<sup>5</sup>  
τὰ αἰσχιστα, λόγους τοὺς ἀρίστους ἀσκούσιν. —  
Μετὰ γὰρ νοσοῦντων καὶ<sup>6</sup> τὸ μαίνεσθαι καλόν<sup>7</sup>. —  
Ὅψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά<sup>8</sup>. —  
Ἐρωτηθεῖς<sup>9</sup> ὁ Ἀντισθένης, τί τῶν μαθήματων  
ἀναγκαιοτάτον<sup>1</sup>; “Τὸ περιαιρεῖν,” ἔφη<sup>10</sup>, “τὸ ἀπο-  
μανθάνειν<sup>11</sup>.” — Α. Θεὸν δὲ ποῖον, εἰπέ<sup>12</sup> μοι, νοη-  
τέον<sup>13</sup>; Β. Τὸν πάνθ<sup>14</sup> ὀρώντα καὶ τὸν<sup>15</sup> οὐχ<sup>16</sup> ὀρώ-  
μενον<sup>17</sup>. — Τί ποτ'<sup>18</sup> ἐστὶν ἄρα διότι βούλεται μ'<sup>19</sup>  
ιδεῖν; ἢ καθάπερ οἱ νοσοῦντες<sup>20</sup> ἀλγοῦντες<sup>21</sup> σφό-  
δρα, τὸν ἰατρὸν ἀν<sup>22</sup> ἰδῶσιν<sup>23</sup>, οὐκ ἀλγοῦσ'<sup>24</sup> ἔτι, οὔ-  
τως, ὅταν τις τυγχάνῃ<sup>25</sup> λυπούμενος, ἡττον ὀδυ-  
νᾷται, φίλον ἐὰν παρόντ'<sup>26</sup> ἰδῇ<sup>27</sup>; — Ὅταν δὲ παρα-  
τηροῦντ'<sup>28</sup> ἰδῶ<sup>29</sup>, τίς ἔπταρεν<sup>30</sup>, ἢ τίς ἐλάλησεν<sup>31</sup>, ἢ  
τίς ἐστὶν ὁ προϊὼν<sup>32</sup> σκοποῦντα, πωλῶ τοῦτον  
εὐθύς ἐν ἀγορᾷ. αὐτῷ<sup>33</sup> βαδίζει καὶ λαλεῖ<sup>34</sup> καὶ  
πτάννεται<sup>35</sup> ἕκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῇ πόλει.

— Μὴ ἄλγυνε σαυτὸν τοῦτο γιγνώσκων ὅτι, ὅταν ποτ' ἀνθρώποισιν ἡ Τύχη γελᾷ<sup>38</sup>, παντῶν ἀφορμῇ τῶν καλῶν εὐρίσκεται· ὅταν δὲ δυστυχῇ τις, οὐδ'<sup>37</sup> εὐφραίνεται. ἅπαντα νικᾷ καὶ μεταστρέφει Τύχη, οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς Τύχης. — Ἀπερυθριᾷ<sup>36</sup> πᾶς, ἐρυθριᾷ δ'<sup>39</sup> οὐδεὶς ἔτι. — Τὸ δοκεῖν διαβολὴν ἔσχε<sup>40</sup> μείζω τοῦ πρᾶν. — Πρώτους ἑαυτοὺς οἱ προδότες πωλοῦσιν. — Ἰσοκράτης ἔλεγεν· “Ἄ πάσχοντες ὑφ'<sup>41</sup> ἐτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε<sup>42</sup>.”

§ 63. Ὅργῃ σε πολλὰ δρᾶν ἀναγκάζει κακά. — Ἀνὴρ ποιηρὸς δυστυχεῖ, κἂν<sup>1</sup> εὐτυχῇ. — Εὐτυχοῖς<sup>2</sup> καὶ τυγχάνοις ὧν ἐπιθυμεῖς. — Γονεῖς σὺ τίμα καὶ φίλους εὐεργέτει. — Ἄ μὴ δεῖ ποιεῖν, ταῦτα μὴδὲ<sup>3</sup> ὑπονόει ποιεῖν. — Ὁ νόμος κελεύει τιμᾶν τοὺς τὴν πατρίδα ἐλευθεροῦντας. — Ἄ μὴ προσήκει, μήτ' ἄκουε μήθ' ὅρα. — Ὁ μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν ἐξημεροῖ. — Νιόβη ζῶσα<sup>4</sup> λίθος ἐγένετο<sup>5</sup> ἐπὶ τῷ τύμβῳ τῶν παιδῶν. — Ἀπανθ'<sup>6</sup> ὁ λιμὸς γλυκέα πλὴν αὐτοῦ ποιεῖ. — Τέλος ὅρα βίου. — Οὔτε ἀνταδίκειν<sup>7</sup> δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ'<sup>8</sup> ἂν<sup>9</sup> ὅτι οὖν<sup>10</sup> πάσῃ ὑπ'<sup>11</sup> αὐτῶν. — Τὸν φίλον δεῖ εὐεργετεῖν, ὅπως ἢ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν φίλον ποιεῖν<sup>12</sup>. — Οἰόμενοι<sup>13</sup> τὰ κακὰ ἀγαθὰ εἶναι, ἐπίθυμοισιν<sup>14</sup> αὐτῶν. — Τὸ μὲν σοφὸν καλεῖν<sup>15</sup> ἔμοιγε μέγα εἶναι δοκεῖ καὶ θεῷ μόνῳ πρέσβιν. — Ἐσχάτη ἀδικία<sup>16</sup> δοκεῖν δίκαιον μὴ ὄντα<sup>17</sup>. — Δι'<sup>18</sup> ἐλπίδος ζῇ<sup>19</sup> καὶ δι' ἐλπίδος τρέφου. — Ὅρας τὸν ὑψοῦ

τόνδ' ἄπειρον αἰθέρα, καὶ γῆν περίξ' ἔχονθ' ὕγραῖς  
ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ  
θεόν. — Ἀγησίλαος κάλαμον περιβάς ἵππευε  
μετὰ τοῦ υἱοῦ παιδὸς ὄντος, καὶ πρὸς τὸν γελά-  
σαντα εἶπε, "Νῦν μὲν σιωπά, ὅταν δὲ γένη πατήρ  
αὐτός, τότε ἐξερεῖς." — Ἐγὼ δὲ λυπούμαι μὲν  
εἰς ὑπερβολὴν ἐπὶ τοῖς παρούσιν, ἐν δὲ τῇ λύπῃ  
φρονῶ· τοῦτό με τὸ τηροῦν ἐστὶ κἀνθρωπον ποι-  
οῦν. — Χιόνος ποτὲ πιπτούσης, ἤρετο ὁ βασι-  
λεὺς τῶν Σκυθῶν τινα γυμνὸν διακαρτεροῦντα,  
εἰ ῥυγῆ; ὁ δὲ ἀντήρετο αὐτόν, εἰ τὸ μέτωπον ῥυ-  
γῆ; τοῦ δὲ οὐ φήσαντος· "Οὐκοῦν," εἶπεν,  
"οὐδὲ ἐγώ· πᾶς γὰρ μέτωπόν εἰμι." — Γελάδ' ὁ  
μῶρος, κἄν τι μὴ γελοῖον ᾖ. — Εἰς ἀνὴρ οὐ  
πάνθ' ὀρᾷ. — Θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ  
βροτός. — Δουλοῖ φρόνημα τὸ αἰφνίδιον. — Τῷ  
ἀποκρινομένῳ μέτρον ἔστω ἢ τοῦ ἐρωτῶντος βού-  
λησις. — Ὁ Κάτων ἔλεγε, τῶν νέων μᾶλλον ἀγα-  
πᾶν τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας. — Τῶν  
πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. —  
Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν,  
ἵνα ἐσθίειν, αὐτὸς δὲ ἐσθίειν, ἵνα ζῇ. — Ταντά-  
λου μετὰ θάνατον ζημία ἦν αἰεὶ καὶ πεινὴν καὶ  
δυσψῆν. — Ἐντεῦθεν ὀργῇ Περικλῆς οὐλύμπιος  
ἦσ'τραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα. —  
Θεμιστοκλῆς ἔλεγεν, ὅτι οὐκ ἐφή αὐτὸν καθεῦδειν  
τὸ τοῦ Μιλτιάδου τρόπαιον. — Φίλος φίλῳ γὰρ  
συμπονῶν αὐτῷ πονεῖ. — Ὡσπερ, ἐπειδὴν δει-  
πνῶμένῳ, τότε πλεῖστα λαλοῦμεν ἅπαντες. —  
Μὴ φθόνηι τοῖς εὐτυχοῦσι, μὴ δοκῆς εἶναι κακός. —

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν, αἰσχροῦ  
τε μοχθεῖν μὴ θέλειν νεανίαν. — Οἱ κόλακες ταχὺ  
ἐν ταῖς μεταβολαῖς ἀπορρέουσιν. — Σωκράτης τοῦ  
σώματος<sup>53</sup> αὐτός τε οὐκ ἤμέλει, τοὺς τ' ἀμελοῦν-  
τας οὐκ ἐπῆνει<sup>54</sup>. — Ζήλου τὸν ἐσθλὸν ἄνδρα καὶ  
τὸν σώφρονα. — Κοινὴ πατὴρ ἀνθρώπων ἀπάντων  
ὁ κόσμος ἐστίν, ὥσπερ ἡξίου ὁ Σωκράτης. — Ἐφ'  
οἷσι<sup>55</sup> μὴ φρονῶ, σιγᾶν φιλῶ.

§ 64. Ἀγησίλαος ὁ μέγας, ἐν μέσοις τοῖς  
στρατιώταις σκημῶν, οὐδενὸς<sup>1</sup> ἀμείνονα κλίτην εἶ-  
χεν. — Οἱ παλαιοὶ Ἕλληνες ἐτίμων θεοὺς ἱεροῖς,  
ἀναθήμασι, θυσίαις, πανηγύρεσι, προσόδοις. —  
Σαλμωνεὺς Διὶ ἀντιβροντᾶν ἐτόλμα. — Ταυρία παρ'  
ὅλην σχεδὸν τὴν Αἴγυπτον παρήκει, τοῖς ἀπείροις  
τῶν προσπλεόντων ἄορατος. — Ἀπόλλων διὰ τῶν  
χρησμῶν καὶ τῶν θεραπειῶν εὐηργέτει<sup>2</sup> τὸ τῶν  
ἀνθρώπων γένος. — Πολλοὺς ἤδη, καταφρονεῖν  
παραινοῦντας χρημάτων<sup>3</sup>, ἐώρων<sup>4</sup> ἀπρὶξ ἐχομένους<sup>5</sup>  
αὐτῶν. — Ἰσοκράτης παρῆνει<sup>6</sup> τῶν γονέων<sup>7</sup> τοὺς  
διδασκάλους προτιμᾶν· τοὺς<sup>8</sup> μὲν γὰρ τοῦ ζῆν, τοὺς  
δὲ τοῦ εὖ ζῆν εἶναι αἰτίους. — Οὐ μόνος ὁ Πλούτος  
τυφλὸς ἐστίν, ἀλλὰ καὶ<sup>9</sup> ἡ ὁδηγοῦσα αὐτὸν Τύχη. —  
Τῶν ἡδονῶν φωνὴ ἐστὶ μὴ πεινῆν, μὴ διψῆν, μὴ  
ῤῥῳγῶν. — Ἀναξαγόρας πρὸς τὸν<sup>10</sup> δυσφοροῦντα, ὅτι  
ἐπὶ ξένης<sup>11</sup> τελευτᾷ, “Πανταχόθεν,” ἔφη<sup>12</sup>, “ὁμοία  
ἐστίν ἢ εἰς Ἀιδου<sup>13</sup> κατάβασις.” — Κράτης πρὸς  
νέον πλούσιον<sup>14</sup> πολλοὺς κόλακας ἐπισυρόμενον,  
“Νεανίσκε,” εἶπεν<sup>15</sup>, “ἐλεῶ σοὺ τὴν ἐρημίαν.” —  
“Ὅτ’<sup>16</sup> εὐτυχεῖς, μάλιστα μὴ μέγα φρόνει. — Θάρ-

σος σὺν λόγῳ αἶνει, τὸ δὲ μετ' <sup>18</sup> ἀλογίας ὄν <sup>17</sup> ἀπο-  
 στύγει. — Πολλοὶ δοκοῦντες ἑαυτοὺς φιλεῖν οὐκ  
 ἀληθῶς φιλοῦσιν. — Ἀνάχαρσις μαθὼν <sup>18</sup> τέτταρας  
 δακτύλους <sup>19</sup> εἶναι <sup>20</sup> τὸ πάχος τῆς νεώς, τοσοῦτον  
 ἔφη <sup>12</sup> τοῦ θανάτου <sup>21</sup> τοὺς πλέοντας ἀπέχειν. — Σχο-  
 λαστικός ναυαγεῖν μέλλων πινακίδας ἤτει <sup>22</sup>, ἵνα  
 διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας  
 διὰ τὸν κίνδυνον, “Μὴ λυπεῖσθε <sup>23</sup>,” ἔφη <sup>12</sup>, “ἐλευ-  
 θερῶ γὰρ ὑμᾶς.” — Χρῆ <sup>24</sup> μοι τοιαῦθ' ὁ Φοῖβος. —  
 Ἡμεῖς δ' <sup>25</sup> ἀβίωτον ζῶμεν ἄνθρωποι <sup>26</sup> βίον. — Θα-  
 λῆς ἐρωτηθεὶς <sup>27</sup>, πῶς ἂν ἄριστα καὶ δικαιοτάτα  
 βιῶμεν <sup>28</sup>; “Ἐάν,” ἔφη <sup>12</sup>, “ἂ τοῖς ἄλλοις <sup>29</sup> ἐπιτιμῶ-  
 μεν, αὐτοὶ μὴ δρῶμεν <sup>30</sup>.” — Ὅπου ἄνδρες θεοὺς  
 μὲν σέβουεν, πολεμικὰ δὲ ἀσκοίεν, πειθαρχίαν δὲ  
 μελετῶεν, πῶς οὐκ εἰκὸς <sup>31</sup> ἐνταῦθα πάντα <sup>32</sup> μεστὰ <sup>33</sup>  
 ἐλπιδῶν ἀγαθῶν εἶναι; — Τὸ <sup>34</sup> τοῦ Σόλωνος εὖ <sup>35</sup>  
 ἔχει· τέλος ὅρα μακροῦ βίου <sup>36</sup>. — Τὸ δ' εὖ <sup>37</sup> νικάτω.  
 — Ὁ Κωνσταντῖνος ἰδεῖν ἔφη <sup>38</sup> ἐν αὐτῷ τῷ οὐρανῷ  
 σταυροῦ τρόπαιον, ἐκ φωτὸς συνιστάμενον <sup>39</sup>, γρα-  
 φήν τε αὐτῷ συνήφθαι <sup>40</sup> λέγουσαν ΤΟΤΤΩΙ ΝΙΚΑ.  
 — Θεοῦ θέλοντος <sup>41</sup> καὶ <sup>42</sup> ἐπὶ ῥιπὸς πλέοις. — Διο-  
 γένης ὁμολοῦ <sup>43</sup> τοὺς φιλαργύρους τοῖς ὑδρωπικοῖς.  
 — Ὅς οὐδ' <sup>44</sup> ἐν ᾿Αιδου <sup>45</sup> τὸν θανόντ' <sup>46</sup> ἐλευθεροῖ. —  
 Τοῦθ' <sup>47</sup> ἐταῖρός ἐστιν ὄντως· οὐκ ἐρωτᾷ, πηνίκα <sup>48</sup>  
 δεῖπνόν ἐστιν; ὥσπερ ἕτεροι <sup>49</sup>, καὶ τί δειπνεῖν κω-  
 λυεῖ τοὺς παρόντας <sup>50</sup>; — Τάχα δὴ ἀκούουσι βοών-  
 των τῶν στρατιωτῶν <sup>51</sup> “ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ,” καὶ  
 παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπι-  
 σθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο <sup>51</sup> καὶ οἱ  
 ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐν-

ταῦθα δὴ περιέβαλλον<sup>53</sup> ἀλλήλους καὶ στρατηγούς  
καὶ λοχαγούς δακρύνοντες. καὶ ἐξαπίνης οὗτος<sup>53</sup> δὴ  
παρεγγυήσαντος<sup>54</sup> οἱ στρατιῶται φέρουσι λίθους  
καὶ ποιοῦσι κολωνὸν μέγαν.

§ 65. Ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.—  
Μιμοῦ τὰ σεμνά, μὴ κακοὺς μιμοῦ τρόπους. — Μα-  
κάριος<sup>1</sup>, ὅστις οὐσίαν καὶ νοῦν ἔχει· χρήται γὰρ  
οὗτος, εἰς ἃ δεῖ, ταύτη<sup>2</sup> καλῶς. — Ἀρέσκου καὶ  
ἀγάπα τοῖς παρούσι<sup>3</sup>, καὶ μὴδὲν αὐτῶν ἀφόρητον  
οἶου. — Πῶς ἂν τις ἦττον<sup>4</sup> ὑπὸ πόλεως ζῆμοίτο<sup>5</sup>,  
πῶς δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς τῆς πόλεως νό-  
μοις πείθεσθαι ἐπιχειροίη. — Πειρῶ τύχης ἀνοιαν  
εὐχερῶς φέρειν. — Τοῖς μεριμνῶσι καὶ λυπουμε-  
νοῖς<sup>1</sup> ἅπαντα νύξ μακρὰ φαίνεται. — Οἰνοπίδης  
ὁρῶν μειράκιον πολλὰ βιβλία κτώμενον, εἶπε<sup>8</sup>.  
“Μὴ τῷ κιβωτῷ ἔχε<sup>9</sup>, ἀλλὰ τῷ στήθει.” — Νοῦς  
ὁρᾷ καὶ νοῦς ἀκούει· τᾶλλα<sup>10</sup> κωφὰ καὶ τυφλά. — Ὁ  
μὲν γεωργὸς τὴν γῆν, ὁ δὲ φιλοσοφῶν τὴν ψυχὴν  
ἐξημεροῖ. — Πολλοί, πρὶν μὲν πεινῆν<sup>11</sup>, ἐσθίουσι,  
πρὶν δὲ διψῆν, πίνουσιν. — Πλείς τὴν θάλατταν  
σχοινίων πωλουμένων<sup>12</sup>; — Ἡμεῖς δ' ἔχοντες ἀρρα-  
βῶνα<sup>13</sup> τὴν τέχνην τοῦ ζῆν<sup>14</sup>, αἰὲν πεινώμεν ἐπὶ ταῖς  
ἐλπίσιν, ἐξόν<sup>15</sup> τε μικρὸν διαπορηθῆναι<sup>16</sup> χρόνον,  
τὸν βίον ἅπαντα τοῦτο δρᾶν<sup>17</sup> αἰρούμεθα<sup>18</sup>. — Τοῦ<sup>19</sup>  
γάρ τις ἄλλου, πρὸς θεῶν<sup>20</sup>, πάτερ, οὐνεκ' ἂν εὖξ-  
ατο<sup>21</sup> πλουτεῖν εὐπορεῖν τε χρημάτων<sup>22</sup>, ἢ<sup>23</sup> τοῦ  
δύνασθαι<sup>24</sup> παραβοηθεῖν τοῖς<sup>25</sup> φίλοις, σπείρειν τε  
καρπὸν Χάριτος ἡδίστης θεῶν; τοῦ μὲν πιεῖν<sup>26</sup> γὰρ  
καὶ φαγεῖν<sup>27</sup> τὰς ἡδονὰς ἔχομεν ὁμοίας<sup>28</sup>. οὐχι<sup>29</sup>

τοὺς λαμπροῖσι δὲ δέλποισι τὸ πεινῆν παύεται. — Μὴ φόβος σε νικάτω φρένας<sup>80</sup>. — Οὐκ ἔστι<sup>81</sup> τοῖς μὴ δρῶσι σύμμαχος τύχη. — Οἱ ποιηταὶ τὰ αὐτῶν ποιήματα καὶ οἱ πατέρες τοὺς παῖδας ἀγαπῶσιν<sup>82</sup>. — Τὸ μὲν σῶμα πολλάκις καὶ πεινῇ καὶ διψῇ· ἡ δὲ ψυχὴ πῶς ἂν ἡ διψῇ ἢ πεινῇ; — Ἀπαντας ἡ παιδείους ἡμέρους ποιεῖ. — Ἐκάστη ἡδονὴ καὶ λύπη προσηλοῖ τὴν ψυχὴν πρὸς τὸ σῶμα καὶ ποιεῖ σωματοειδῆ. — Ἀρχίδαμος πρὸς τὸν<sup>83</sup> ἔπαινοντα κιθαρωδὸν<sup>84</sup> καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, “ὦ λῶστε<sup>85</sup>,” ἔφη, “ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς;” — Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς<sup>86</sup>, εἰ ἡδέως<sup>87</sup> ἀποθνήσκει, “Ἦκιστα<sup>88</sup>,” εἶπεν<sup>89</sup>, “ὥσπερ δὲ ἐκ σαπροῦ καὶ ῥέοντος<sup>90</sup> οἰκιδίου<sup>91</sup> ἀσμένως ἀπαλλάττομαι.” — Οἱ ἔφοροι ἱκανοὶ εἰσι ζῆμιον ὃν ἂν<sup>92</sup> βούλωνται. — Ποτὸν πᾶν ἡδὺ ἢν Σωκράτει διὰ τὸ μὴ πίνειν<sup>93</sup>, εἰ μὴ διψῇ. — Ὁ Ἀλέξανδρος ὑπὸ Λυσίππου μόνου αὐτὸς ἡξίου πλάττεσθαι<sup>94</sup>. — Σιμωνίδης ἐρωτηθεὶς<sup>95</sup>, πόσον χρόνον βιᾷ<sup>96</sup>, “χρόνον,” εἶπεν<sup>97</sup>, “ὀλίγον, ἔτη δὲ πολλά.” — Ἡ συνήθεια κόρον γεννᾷ· οἰκοῦντες γῆν ζητοῦμεν θάλατταν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ἀγρόν<sup>98</sup>.

§ 66. Ὅρφεὺς ὁ μελοποιὸς διαφερόντως ἐν ταῖς Θήβαις ἐτιμάτο. — Τὸ χρυσόμαλλον δέρας ἐν Κόλχοις ἐφρουρεῖτο ὑπὸ δράκοντος αὐτῆνον. — Εὐλαβοῦ τὰς διαβολάς, κἂν<sup>1</sup> ψευδεῖς ὦσιν<sup>2</sup>. οἱ γὰρ πολλοὶ<sup>3</sup> τὴν μὲν ἀλήθειαν ἀγνοοῦσι, πρὸς δὲ τὴν

δόξαν ἀποβλέπουσιν. — Ἐν Λακεδαίμονι τῇ ἐνομοωτάτῃ οὐ πλήθει γραμμάτων<sup>4</sup> ἢ πόλιν διαφκεῖτο<sup>5</sup>, πολὺ δὲ μᾶλλον τοῖς τρόποις τῶν πολιτευομένων. — Οἱ Ἀθηναῖοι Σόλωνι νομοθέτῃ ἐχρῶντο<sup>6</sup> πρὸς τὴν πολιτείαν, καὶ ἡξίουσαν κατὰ τὰ προστάγματα αὐτοῦ βιώναι. — Αἱ παλαιαὶ<sup>7</sup> τῶν γυναικῶν τοὺς πόδας σανδάλοις ὑπεδοῦντο<sup>8</sup>. — Γανυμήδης ἐν τῷ Ὀλύμπῳ τοῖς θεοῖς ἐφρονόει<sup>9</sup> καὶ τοῦ συμποσίου ἐπεμελεῖτο. — Ὁ Χάλος ποταμὸς τῆς Συρίας ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον<sup>10</sup>. — Οὐ λυποῦντα<sup>11</sup> δεῖ παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. — Ὅς δ' οὕτ' ἐρυθρίαν<sup>12</sup> οἶδεν οὔτε δεδιέναι, τὰ πρῶτα<sup>13</sup> πάσης τῆς ἀναιδείας ἔχει. — Ζῶμεν γὰρ οὐχ ὥς θέλομεν, ἀλλ' ὥς δυνάμεθα. — Τὰ προσπεσόντα<sup>14</sup> προσδοκᾶν ἅπαντα<sup>15</sup> δεῖ ἀνθρώπον ὄντα<sup>16</sup>. παραμένει γὰρ οὐδὲ ἔν<sup>17</sup>. — Ὁ βούλεται γὰρ μόνον ὄρῶν καὶ προσδοκῶν, ἀλόγιστός ἐστι τῆς ἀληθείας κριτής. — Ὡ τρισάθλιοι, τί πλέον ἔχουσι τῶν ἄλλων; βίον ὥς οἰκτρὸν ἐξαντλοῦσιν οἱ τὰ φρούρια τηροῦντες, οἱ τὰς ἀκροπόλεις κεκτημένοι<sup>18</sup>, εἰ πάντας ὑπονοοῦσιν οὕτω ῥαδίως<sup>19</sup> ἐγχειρίδιον ἔχοντας αὐτοῖς προσιέναι<sup>20</sup>. οἷαν δίκην διδῶσιν<sup>21</sup>. — Τάδε ἐγράψατο<sup>22</sup> καὶ ἀντωμόσατο<sup>23</sup> Μέλητος Μελήτου<sup>24</sup> Πιθεὺς<sup>25</sup> Σωκράτει<sup>26</sup> Σωφρονίσκου<sup>27</sup> Ἀλωπεκῆθεν<sup>28</sup>. ἀδικεῖ Σωκράτης, οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καὶνὰ δαιμόνια εἰσηγούμενος<sup>29</sup>. ἀδικεῖ δὲ<sup>30</sup> καὶ<sup>31</sup> τοὺς νέους διαφθείρων· τίμημα<sup>32</sup> θάνατος. — Σωκράτης Ἀρχελαίου μεταπεμπομένου<sup>33</sup>



αὐτὸν ὡς ποιήσοντος<sup>33</sup> πλούσιον, ἐκέλευσεν<sup>33</sup> ἀπαγγεῖλαι<sup>34</sup> αὐτῷ, ὅτι Ἀθήνησι<sup>35</sup> τέτταρες εἰσι χοίρικες τῶν ἀλφίτων ὀβολοῦ<sup>36</sup> ὄνιοι, καὶ κρῆναι ὕδατος ῥέουσιν. — Μισῶ δ' <sup>37</sup> ἐγὼ καὶ<sup>38</sup> Σωκράτην τὸν πτωχὸν ἀδολέσχην, ὃς τᾶλλα<sup>39</sup> μὲν πεφρόντι-  
κεν<sup>40</sup>, ὁπόθεν δὲ διαφαγεῖν<sup>41</sup> ἔχοι<sup>42</sup>, τούτου κατημέ-  
ληκεν<sup>43</sup>. — Δράτῳ<sup>44</sup>, φρονεῖτω μείζον ἢ κατ' ἀνδρ'<sup>45</sup>  
ἰών<sup>46</sup>. — Δράτῳ, κρατεῖτω τόνδε τὸν βραχὺν χρό-  
νον<sup>47</sup>. — Ἐλευθεροῦτε<sup>48</sup> πατρίδ'<sup>49</sup>, ἐλευθεροῦτε δὲ<sup>50</sup>  
παῖδας. — Πλούτει<sup>48</sup> τε γὰρ κατ' οἶκον, εἰ βούλει,  
μέγα<sup>50</sup>, καὶ ζῇ<sup>48</sup> τύραννον<sup>51</sup> σχῆμ' ἔχων. — Οἰδί-  
πους ὥρθου<sup>52</sup> πόλιν.

## XIV.

## B. TENSES WITH ALTERED VERBAL STEM.

## a. Active.

§ 67. Οὐδεὶς τῶν ἀνθρώπων παρὰ πάντα τὸν βίον εὐδαιμονήσει. — Χείλων δυσχεραίνοντός<sup>1</sup> τι-  
νος ἐπὶ τοῖς ἑαυτοῦ κακοῖς, εἶπεν· “Εἰ τὰ πάντων<sup>2</sup>  
κατανοήσεις, ἦττον<sup>3</sup> ἐπὶ τοῖς σεαυτοῦ δυσφορή-  
σεις.” — Τοὺς γονέας ἐν τιμῇ ἔχων πράξεις<sup>4</sup> κα-  
λῶς. — Οἱ ἀνδρεῖοι ἀθάνατον μνήμην ἑαυτῶν κα-  
ταλείψουσιν. — Οὐκ αἰνέσω ποτὲ τὸν χρηστὰ μὲν  
λέγοντα, κακὰ δὲ πράττοντα. — Οὐ νομίζω ὑμᾶς  
ποτε ἐς τοσοῦτον<sup>5</sup> ἀμελείας ἥξειν, ὥστε καὶ τὰ  
μὴ δίκαια ἐπιτρέπειν. — Δίαν φιλῶν σεαυτὸν, οὐχ  
ἔξει<sup>6</sup> φίλον. — Οἱ μὴ διαφυλάττοντες τὴν πρὸς  
τὸ θεῖον εὐσέβειαν, πολὺ μᾶλλον οὐ<sup>7</sup> διατηρήσουσι  
τὰ πρὸς ἀνθρώπους δίκαια. — Μακαριοῦμεν<sup>8</sup> τὸν

γέροντα, καθ' ὅσον<sup>9</sup> ἐπιθυμιῶν ἐλεύθερός ἐστιν. — Ἐλπιζε τιμῶν τοὺς γονέας πράξειν<sup>10</sup> καλῶς. — Πλούτιζε τοὺς φίλους· σαυτὸν γὰρ πλούτιεῖς<sup>8</sup>. — Πολλοὶ τῶν Ἑλλήνων νεανίαί ἐφοίτων πρὸς τὰς τῶν σοφιστῶν θύρας τελούντες<sup>8</sup> αὐτοῖς χρήματα καὶ ἀκουσόμενοι<sup>11</sup> τῆς σοφίας αὐτῶν. — Εἰ μὲν πολέμου φροντιεῖς<sup>8</sup>, τὸν σαυτοῦ βίον καὶ τὸν τῶν ἄλλων ταραξεῖς· εἰ δ' εἰρήνης φροντιεῖς, σαυτῷ τε καὶ τοῖς ἄλλοις πολλὰ ξυμφέροντα ποριεῖς<sup>8</sup>. — Ἴφικράτης ὀνειδιζόμενος ἐπὶ δυσγενείᾳ, “Ἐγὼ ἄρξω,” εἶπε<sup>12</sup>, “τοῦ γένους.” — Ξένον ἀδικήσεις οὐδέποτε, καιρὸν λαβών<sup>13</sup>. — Γύμναζε παῖδας· οὐ γὰρ ἄνδρα γυμνάσεις. — Νομιοῦμεν<sup>8</sup> ὁμοίως ἀσεβεῖν τοὺς τε τὰ ψευδῇ λέγοντας περὶ θεοῦ καὶ τοὺς πιστεύοντας αὐτοῖς. — Κοινὸς ἰατρός σε θεραπεύσει, χρόνος. — Τοῖς Ἰωσι μέγας ἦν φόβος, μὴ ὁ Δαρεῖος πάσας τῆς Ἰωνίας πόλεις ἀνατρέψῃ. — Δίκαια δράσας συμμάχους ἔξεις θεους. — Ὁ χρηστὸς καὶ<sup>14</sup> τοῖς ἐκγόνοις<sup>15</sup> φυτεύσει. — Πάριν τόξοισι τοῖς ἐμοῖσι<sup>16</sup> νοσφεῖς<sup>8</sup> βίου πέρσεις<sup>17</sup> τε Τροίαν. — Ἀγαμέμνων ἡγρίαιεν<sup>18</sup> ἐντελλόμενος Χρῦση νῦν τε ἀπιέναι<sup>19</sup> καὶ αὐθις μὴ ἐλθεῖν<sup>20</sup>, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. — Ἦκομεν ἐκκλησιάσοντας περὶ πολέμου καὶ εἰρήνης. — Ἠισχύοντο εἰ παρόντες<sup>21</sup> μηδὲν ὠφελήσοιεν τοὺς συμμάχους. — Οἷμοι τί δράσεις; οὐδὲ μηνυτὴν χρόνον δέξει καθ'<sup>22</sup> ἡμῶν, ἀλλὰ μ' ἐξελαῖς<sup>8</sup> χθονός;

§ 68. Εὐρυσθεὺς τὰς Γηρυόνου τοῦ τρισωμάτου βόας ἤρα ἔθυσεν. — Ἡφαιστος προστάγματι

Διὸς Προμηθέα τὸν Τιτᾶνα τῷ Καυκάσῳ προσήλωσεν. — Ζεὺς Γανυμήδη ἀπὸ τῆς Ἰδης ἤρπασεν<sup>1</sup>. — Οὐπώποτε ἐξήλωσα ἄνθρωπον πλούσιον, ἀπολαύοντα μηδὲν ὧν<sup>2</sup> ἔχει. — Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾶδιον. — Ἕνιοι λέγουσιν, "Ὀμηρον πολὺν χρόνον ἐν Ἰθάκῃ διατρίψαι. — Πᾶσιν ἀνθρώποις δαίμων ἐπέταξε<sup>3</sup> πόνους, ἄλλοις ἄλλους. — Αἱ τῶν φρενῶν ταραχαὶ καὶ<sup>4</sup> σοφὸν παρέπλαγξαν<sup>5</sup>. — Οἱ Θράκες λέγονται<sup>6</sup> Ζάμολξιν τὸν νομοθέτην ἀπαθανάτισαι. — Ξέρξου γράψαντος<sup>7</sup>, "Πέμφον τὰ ὅπλα," Λεωνίδας ἀντέγραψεν, "Ἕκων λαβέ<sup>8</sup>." — Σώσον πατρῶον οἶκον, ἔκσωσον δ' ἐμέ. — "Ὀν οὐδὲ εἰς λέληθεν<sup>9</sup> οὐδὲ ἐν<sup>10</sup> ποιῶν, οὐδ' αὖ ποιήσων, οὐδὲ πεπονηκὼς πάλαι, οὔτε θεός, οὔτ' ἄνθρωπος, οὗτός εἰμ' ἐγώ, Ἀήρ, ὃν ἂν τις ὀνομάσειε καὶ<sup>11</sup> Δία· ἐγὼ δ', ὃ θεοῦ ἔστιν<sup>12</sup> ἔργον, εἰμὶ πανταχοῦ· ἐνταῦθ' ἐν Ἀθήναις, ἐν Πάτραις, ἐν Σικελίᾳ, ἐν ταῖς πόλεσι πάσαισι, ἐν ταῖς οἰκίαις πάσαις. ἐν ὑμῖν πᾶσιν οὐκ ἔστιν<sup>13</sup> τόπος, οὐ μὴ ἔστιν<sup>14</sup> ἄήρ· ὃ δὲ παρὼν<sup>15</sup> ἀπανταχοῦ πάντ'<sup>16</sup> ἐξ ἀνάγκης οἶδε<sup>17</sup>. — Ἐτρύφησεν ὥστε μὴ πολὺν τρυφᾶν χρόνον<sup>18</sup>. — Μηδένι συμφορὰν ὀνειδίσῃς<sup>19</sup>. κοινῇ<sup>20</sup> γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. — Αἰδοῦς<sup>21</sup> παρὰ πᾶσι ἀξιος ἔσει<sup>22</sup>, ἐὰν πρῶτον ἄρξης σαυτὸν αἰδεῖσθαι. — Διογένης λύχνον μεθ' ἡμέραν ἄψας, "Ἀνθρωπον," ἔφη<sup>23</sup>, "ζητῶ." — Ὑπὲρ σεαυτοῦ μὴ φράσης<sup>24</sup> ἐγκώμιον. — Χρησμός ἦν τοῖς δώδεκα ἡγεμόσιν, ὃς ἂν αὐτῶν ἐκ χαλκῆς φιάλης πρῶτος ἐν Μέμφει σπείσῃ<sup>25</sup> τῷ θεῷ, κρατήσῃ<sup>26</sup> αὐτὸν πάσης Αἰγύπτου<sup>27</sup>. — Σωκράτης ἔπαυσε μὲν

ἀκρατείας πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπιδας παρασχών<sup>27</sup>, ἐὰν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ γαθοὺς ἔσεσθαι<sup>28</sup>. καίτοι οὐδεπώποτε ὑπέσχετο<sup>29</sup> διδάσκαλος εἶναι<sup>30</sup> τούτου. — Κλεάνθης ἐρωτώμενος, διὰ τί παρὰ τοῖς ἀρχαίοις οὐ πολλῶν φιλοσοφησάντων<sup>31</sup> ὅμως πλείους διέλαμψαν<sup>32</sup> ἢ νῦν; “Ὅτι,” εἶπε<sup>33</sup>, “τότε μὲν ἔργον ἡσκεῖτο<sup>34</sup>, νῦν δὲ λόγος.” — Ἀρχίδαμος ὁ τοῦ Ἀγησιλάου ἐνίκησεν Ἀρκάδας τὴν λεγομένην ἄδακρον μάχην<sup>35</sup>. ὡς δὲ ληξάσης τῆς μάχης<sup>36</sup> τρόπαιον ἐστήσατο<sup>37</sup>, εὐθὺς ἔπεμψεν οἴκαδε ἀγγελούντα<sup>38</sup> Δημοτέλη τὸν κήρυκα τῆς τε νίκης τὸ μέγεθος καὶ ὅτι Λακεδαιμονίων μὲν οὐδεὶς τεθναίῃ<sup>39</sup>, τῶν δὲ πολεμίων παμπληθεῖς<sup>40</sup>. τοὺς μέντοι ἐν Σπάρτῃ<sup>41</sup> ἔφασαν<sup>42</sup> ἀκούσαντας, ἀρξαμένους<sup>43</sup> ἀπὸ Ἀγησιλάου καὶ τῶν γερόντων καὶ τῶν ἐφόρων, πάντας κλάειν. οὕτω κοινόν τι<sup>44</sup> ἄρα<sup>45</sup> χαρᾶ καὶ λύπη δάκρυά ἐστιν. — Ζητῶν Ἑρμῆν γλῦφαι<sup>46</sup> κέρκωπα<sup>47</sup> ἔγλυψα. — Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε<sup>48</sup> Πριηνεύς. — Τὸ κυνὸς κακὸν ἵς ἀπέτισεν<sup>49</sup>. — Εἴτ’<sup>50</sup> εὐθὺς οὕτω<sup>51</sup> τὰς τραπέζας αἵρετε, μύρα, στεφάνους ἐτοίμασον, σπονδὰς ποίει.

§ 69. Τοὺς πολεμίους οὐπώποτε ἐτρέσαμεν<sup>1</sup>. — Πῶς ἂν<sup>2</sup> ὁμονοήσαιεν ἄνθρωποι πονηροὶ ἀλλήλοις<sup>3</sup>; — Μὴ νομίσης, εὐτυχῆς ὦν<sup>4</sup>, τὸν αὐτὸν δαίμονα εἰς αἰεὶ ἔξειν. — Ῥαδίον ἐστὶν ἐτέρφω παραινέσαι. — Δαναὸς ὁ Αἰγύπτιος συνώκισε<sup>5</sup> τὴν ἀρχαιοτάτην σχεδὸν τῶν Ἑλληνικῶν πόλεων, Ἀργος. — Ἀπόλυσον ἡμᾶς τοὺς ἀναιτίους, καὶ μὴ κολά-

σης. — Ἡρακλῆς τὸ σῶμα τῆς Λερναίας ὕδρας ἀνασχίσας, τῇ χολῇ τοὺς οἰστοὺς ἔβαψεν. — Ἡρακλῆς τὸν ἐν Νεμέᾳ λέοντα τοῖς βραχίουσιν ἀπέπνιξε, τὸν αὐχένα σφίγγας. — Λέγεται ἐν Κορίνθῳ ἐκθρέψαι<sup>6</sup> Πόλυβος τὸν Οἰδίπουν. — Σχολαστικός<sup>7</sup> ἱατρῷ συναντήσας εἶπε<sup>8</sup>. “Συγχώρησάν μοι καὶ μή μοι μέμνη<sup>9</sup>, ὅτι τοσοῦτον χρόνον οὐκ ἐνόησα.” — Σχολαστικός τινι συναντήσας, “ἤκουσα,” ἔφη<sup>8</sup>, “ὅτι ἐτελεύτησας”. κακῆϊνος ἀπεκρίνατο<sup>10</sup>. “Ἄλλ’<sup>11</sup> ὁρᾷς με ἔτι ζῶντα.” καὶ ὁ σχολαστικός, “Καὶ μὴν ὁ εἰπών<sup>12</sup> μοι σοῦ<sup>13</sup> ἀξιοπιστότερος ἐστίν.” — Μειράκιον Ἑρετρικὸν Ζήνωνι συνεγένετο<sup>14</sup> πολὺν χρόνον. Ἐπανελθόντα<sup>15</sup> δὲ ἤρετο<sup>16</sup> ὁ πατήρ, τί μάθοι<sup>17</sup> σοφόν; ὁ δ’ ἔφη<sup>8</sup> δεῖξειν<sup>18</sup>. χαλεπήναντος<sup>19</sup> δὲ τοῦ πατρὸς καὶ πληγὰς ἐντείναντος, ἡσυχίαν ἀγαγὼν<sup>20</sup> καὶ ἐγκαρτερήσας, τοῦτο ἔφη<sup>8</sup> μαθηκέναι<sup>21</sup>, φέρειν<sup>22</sup> ὀργὴν πατρὸς. — Ὁ μὲν Μενέλαος ἐπολέμησ’<sup>23</sup> ἔτη δέκα τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν<sup>24</sup> καλήν, Φοινικίδης<sup>25</sup> δὲ Ταυρέα δι’ ἔγχελυν<sup>26</sup>. — Πρὸς Εὐρυβιάδην τὸν Λακεδαιμόνιον ὁ Θεμιστοκλῆς ἔλεγέ τι ὑπεναντίον, καὶ ὅς<sup>27</sup> ἀνέτεινεν αὐτῷ τὴν βακτηρίαν. Ὁ δὲ “Πάταξον μὲν,” ἔφη, “ἄκουσον δέ.” ἤδει<sup>28</sup> δὲ ὅτι, ἂ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ. — Ὅτε εἶλε<sup>29</sup> τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο<sup>30</sup> τοὺς ἐλευθέρους πάντας πλὴν ἱερέων. ἀφῆκε<sup>31</sup> δὲ τῆς πράσεως καὶ<sup>32</sup> τοὺς τοῦ πατρὸς ξένους (ὡμήρευσεν<sup>33</sup> γὰρ παρ’ αὐτοῖς ὁ Φίλιππος ἔτι παῖς ὢν<sup>34</sup>) καὶ τοὺς συγγενεῖς δὲ<sup>35</sup> τούτων ἀφῆκεν<sup>31</sup>. ἐτίμησε δὲ καὶ<sup>36</sup> τοὺς ἐγγόνους τοῦ Πινδάρου<sup>37</sup>, καὶ τὴν οἰκίαν αὐτοῦ μόνην εἵασεν<sup>38</sup> ἐστάναι<sup>39</sup>.

ἀγῶνα προὔθηκε<sup>24</sup> περὶ<sup>24</sup> ταλάντου, ὅστις ἄμεινον ἐπαινέσειεν ἂν αὐτῆς τὴν κόμην. — Ἀθηναίου τινὸς πρὸς Ἀνταλκίδαν εἰπόντος<sup>25</sup>, “Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν,” “Ἡμεῖς δὲ οὐδέποτε,” εἶπεν<sup>26</sup>, “ὑμᾶς ἀπὸ τοῦ Εὐρώτα.” — Προσελθόντα<sup>26</sup> Λάκαινά τις τὸν υἱὸν θεασαμένη<sup>27</sup> ἐπύθετο<sup>28</sup>, “Τί πράττει<sup>29</sup> ἡ πατρίς;” εἰπόντος<sup>30</sup> δέ, “Πάντες ἀπολώλασι<sup>31</sup>” κεραμίδα ἄρασα<sup>32</sup> ἐπαφήκεν<sup>33</sup> αὐτῷ καὶ ἀνείλεν<sup>34</sup>, εἰπούσα<sup>35</sup>. “Σὲ οὖν κακῶς ἀγγελον ἀπέπεμψαν ἡμῖν;” — Νέος ἂν<sup>36</sup> πονήσης, γῆρας ἔξεις εὐθαλές. — Ἀνθρώπου τινὸς μοχθηροῦ ἐπιγράψαντος<sup>37</sup> ἐπὶ τὴν ἑαυτοῦ οἰκίαν, “Μηδὲν εἰσίτω<sup>38</sup> κακόν” Διογένης, “Ὁ οὖν κύριος τῆς οἰκίας,” ἔφη<sup>39</sup>, “ποῦ ἂν εἰσέλθοι<sup>40</sup>;” — Ἄνδρες, ἀναμμνήσκεσθε ὅσας δὴ νίκας σὺν τοῖς θεοῖς ὁμόσε ἰόντες<sup>40</sup> νενικήκατε.

§ 72. Ὅμηρος γέγραφε ποιήσεις δύο, Ἰλιάδα καὶ Ὀδύσειαν. — Τέρας ἐστίν, εἴ τις διὰ παντὸς τοῦ βίου εὐτύχηκεν. — Οὗτος ὁ ἄνθρωπος μεγάλα ἡμᾶς ἠδίκηκε καὶ ὕβρικεν. — Ἡρακλῆς τὸν αἰτὸν ἀνήρηκε<sup>1</sup>, τὸν τὸ Προμηθέως ἦπαρ ἐσθλόντα. — Πολυκράτης ἰσχύσας καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλών<sup>2</sup>, ἀνέθηκε<sup>3</sup> τῷ Ἀπόλλωνι. — Ἦδη πολλάκις γυμνικοὺς ἀγῶνας ἐοράκαμεν<sup>4</sup>. — Οὐ χρὴ ζητεῖν, εἰ ἔστι θεός, αὐτόθεν δὲ ἄριστον πεπιστευκέναι<sup>5</sup>. — Σαρδανάπαλλος στολὴν μὲν γυναικείαν ἐνεδεδύκει<sup>6</sup>, καθόλου δὲ βίον ἐβίω<sup>7</sup> γυναικῶδη. — Θηβαῖοι τῶν ἄλλων Βοιωτῶν οὐκ ἄρχειν μόνον ἐπιχειροῦσιν, ἀλλὰ τῶν<sup>8</sup> μὲν τὰ τελέ-

χη κατεσκάφασι<sup>3</sup>, τῶν δὲ καὶ τὴν χώραν ἀπεστερήκασιν. — Περὶ δὲ τῶν πρὸς θεῶν ὕρκων λέγει ὁ Κλέαρχος τάδε· “Ὅστις τούτων<sup>10</sup> σὺνοιδεν<sup>11</sup> αὐτῷ παρημεληκῶς<sup>12</sup>, τοῦτον ἐγὼ οὐποτ’<sup>13</sup> ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα<sup>14</sup> οὔτ’<sup>15</sup> ἀπὸ<sup>16</sup> ποίου ἂν<sup>17</sup> τάχους φεύγων τις ἀποφύγοι, οὔτ’ εἰς ποῖον ἂν σκότος ἀποδραίῃ<sup>18</sup>, οὔθ’ ὕπως ἂν<sup>19</sup> εἰς ἐχρὸν χωρίον ἀποσταίῃ<sup>20</sup>. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα<sup>21</sup> καὶ πανταχῇ πάντων<sup>22</sup> ἴσον οἱ θεοὶ κρατοῦσιν, παρ’<sup>23</sup> οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι<sup>24</sup> κατεθέμεθα<sup>25</sup>.” — Φίλιππος, γελωτοποιῶς τις, ἐπεὶ ἐν τῷ δείπνῳ γέλωτα οὐ παρείχε τοῖς ἄλλοις, ἐπαύσατο<sup>26</sup> τοῦ δείπνου λέγων· “Τίνος ἕνεκα καὶ<sup>27</sup> καλεῖ μέ τις; ὁ γέλως γὰρ ἐξ ἀνθρώπων ἐκκλέλπειν<sup>28</sup>;” — Ἐμοῦ οἱ μὲν νόμοι οὐ μόνον ἀπεγνωκότες<sup>29</sup> εἰσὶ μὴ<sup>30</sup> ἀδικεῖν, ἀλλὰ καὶ<sup>31</sup> κεκελευκότες<sup>32</sup> ταύτην τὴν δίκην λαμβάνειν<sup>33</sup>. — Ἐπιμελῶς οἱ θεοὶ ὧν<sup>34</sup> οἱ ἄνθρωποι δέονται κατεσκευάκασιν<sup>35</sup>. — Οὕτω πασῶν ἡμερῶν ἥλιος καταδέδυκε<sup>36</sup>.

§ 78. Δούλος πεφυκὼς<sup>1</sup> εὐνῶει τῷ δεσπότη. — Μέγιστόν ἐστι τοῖς ἐπταικόσι<sup>2</sup> παραμυθοῦντας φίλους ἔχειν. — Ἡ ἱστορία τοῖς μὲν νεωτέροις περιποιεῖ τὴν τῶν γεγηρακῶτων σύνεσιν, τοῖς δὲ πρεσβυτέροις πολλαπλασιάζει τὴν ὑπάρχουσαν ἐμπειρίαν. — Οὐκ ἤρκεσε τῷ θεῷ τοῦ σώματος τοῦ ἀνθρώπινου μόνον προνοηκέναι, ἀλλ’, ὑπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν<sup>3</sup>. — Οὐ χαλεπὸν ἐστι γιγνώσκειν, ὥς ἐπιμελῶς ὁ θεὸς πάντα τὰ ἐν τῷ κόσμῳ κατ-

εσκεύακεν<sup>4</sup>. — 'Ο καθ' ἡμῶς<sup>5</sup> βίος πᾶσαν πίστιν συγκέχυκεν<sup>6</sup>. — 'Ο καλὸς ἀγαθὸς ἔμοιγε δοκεῖ εἶναι ἀνὴρ εὐγενής· ὁ δ' ἄδικος, καὶ ἀμείνωνος<sup>7</sup> πατρὸς Διὸς πεφύκη, δυσγενής ἐστίν. — Τῷ σώματι Σκύλλης κυνῶν κεφαλὰι προσεπεφύκεσαν. — Ἡ ὑψηλὴ ρίς, ὥσπερ ἐπηρεάζουσα, διατετείχικε<sup>8</sup> τὰ ὄμματα. — Πολλοὶ τῶν φιλοσόφων τᾶλλα<sup>9</sup> μὲν πεφροντίκασιν<sup>10</sup>, ὅπως δὲ κατεσθίειν ἔχουεν<sup>11</sup> κατημεληκασιν<sup>12</sup>. — Διογένης τοὺς ῥήτορας τὰ δίκαια ἔφη<sup>13</sup> ἐσπουδακέναι<sup>14</sup> μὲν, πράττειν δὲ μηδαμῶς. — Δημῶναξ ὁ Κυνικὸς ῥητορίῃνι κάκιστα μελετήσαντι<sup>15</sup> συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι· τοῦ δ' εἰπόντος<sup>16</sup>, “Ἄεὶ ἐπ’<sup>17</sup> ἐμαντοῦ λέγω,” “Εἰκότως τοῖνυν,” ἔφη<sup>18</sup>, “τοιαῦτα λέγεις μῶρῳ ἀκροατῇ χρώμενος.” — 'Ο Ἀντισθένης διαμφισβητῶν ποτε Πλάτωνι<sup>19</sup>, “ὦ Πλάτων,” ἔφη<sup>19</sup>, “ἵππον μὲν ὀρώ, ἱππότητα<sup>19</sup> δὲ οὐχ ὀρώ.” καὶ ὅς<sup>20</sup> εἶπεν<sup>13</sup>, “Ἐχεις μὲν ᾧ<sup>21</sup> ὁ ἵππος ὀράται τόδε τὸ ὄμμα, ᾧ<sup>22</sup> δὲ ἱππότης θεωρεῖται οὐδέπω κέκτησθαι<sup>23</sup>.” — Εἰπόντος<sup>16</sup> δὲ τῷ Ἀντισθένει τινὸς παρὰ ποτόν, “Ἄσυν<sup>24</sup>,” “Σὺ μοι,” φησίν, “αὔλησον.” — Ἀντισθένης δὲ ἀπὸ<sup>25</sup> τῆς ἐν Λεύκτροις μάχης ὀρῶν τοὺς Θηβαίους μέγα φρονούντας, μηδὲν αὐτοὺς ἔφη<sup>13</sup> διαφέρειν παιδαρίων<sup>26</sup> ἐπὶ<sup>27</sup> τῷ συγκόψαι τὸν παιδαγωγὸν γαυριῶντων. — Ἐρωτηθεὶς<sup>28</sup> ποτε ὁ Ἀρίστιππος, “Τίνι<sup>29</sup> διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ;” ἔφη<sup>13</sup>, “Ὡς ἀγνώτας τοὺς δύο γυμνοὺς ἀπόστειλον, καὶ εἴσει<sup>30</sup>.” — Ἡτεὶ Διονύσιον Ἀρίστιππος ἀργύριον καὶ ὅς<sup>30</sup>, “Ἄλλὰ μὴν ἔφης<sup>31</sup> μὴ ἀπορήσειν τὸν σοφόν.” ὁ δ' ὑπολαβὼν<sup>32</sup>, “Δὸς<sup>33</sup>,” εἶπε, “καὶ περὶ



τούτου ζητῶμεν<sup>21</sup>· δόντος<sup>22</sup> δέ· “Ὅρᾱς,” ἔφη, “ὅτι οὐκ ἠπόρηκα;” — Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾷν τοὺς οἰκέτας, εἰ λέλouκε καὶ εἰ ἡρίσθηκεν<sup>23</sup>. — Τὰ σπουδαῖα μελέτα, καὶ ἐάν τι παρηκμακῶς<sup>24</sup> μανθάνης, μὴ αἰσχύνου· βέλτιον γὰρ ὀψιμαθῇ καλεῖσθαι ἢ ἀμαθῇ. — Σχολαστικὸς ὄναρ<sup>25</sup> δοκῶν ἦλον πεπατηκέσαι, τὸν πόδα ὕπαρ<sup>26</sup> περιεδήσατο<sup>27</sup>. ἕτερος<sup>28</sup> δὲ μαθὼν<sup>29</sup> τὴν αἰτίαν, ἔφη· “Διὰ τί γὰρ ἀνυπόδητος καθεύδεις;” — Οἱ πολλοί, ὠρμηκότες<sup>31</sup> ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν. — Ὁμοιον ἐγένετ’<sup>32</sup>, ὄρνις ὁπότεν ἀρπάσῃ τοῦ<sup>33</sup> καταπιεῖν<sup>34</sup>· μεῖζόν τι· περιτρέχει κύκλῳ τηροῦσα τοῦτο, καταπιεῖν δ’ ἐσπούδακεν<sup>35</sup>, ἕτεραι διώκουσιν δὲ ταύτην· ταῦτόν<sup>36</sup> ἦν. — Σωκράτῃ μεθύοντα οὐδεὶς πώποτε ἐόρακεν<sup>37</sup> ἀνθρώπων. — Γαμεῖν κεκρικότα<sup>38</sup> δεῖ σε γυγνώσκειν, ὅτι ἀγαθὸν μέγ’<sup>39</sup> ἔξεις, ἂν<sup>40</sup> λάβῃς<sup>41</sup> μικρὸν κακόν. — Ἦλθον<sup>42</sup> οἱ Ἰνδοὶ ἐκ τῶν πολεμίων οὓς ἐπεπόμφει<sup>43</sup> Κῦρος ἐπὶ κατασκοπῇ.

§ 74. Εὐπολις ὁ κωμικὸς λέγει περὶ Περικλέους, ὅτι μόνος τῶν ρητόρων τὸ κέντρον ἐγκατέλιπε<sup>1</sup> τοῖς ἀκρωμένοις. — Τὰς συμφορὰς τῶν κακῶς πεπραγόντων<sup>2</sup> οὐπώποτε ὕβρισα. — Νῖνος γεννήσας ἐκ Σεμιράμιδος υἱὸν Νινύαν ἐτελεύτησε, τὴν γυναῖκα ἀπολιπὼν βασίλισσαν τῶν Ἀσσυρίων. — Ἐπεὶ Ἐξέρξης εἰς Ἀθήνας ἤλανεν, Ἀθηναῖοι πληρώσαντες ἑκατὸν δέκα τριῆρεις ἔφυγον<sup>3</sup> εἰς Σαλαμίνα. — Πλούτος πολλάκις καὶ τὰς ὑγιεινὰς φύσεις ἔθρυψε, καὶ περιήγαγεν<sup>4</sup> εἰς ἀσθένειαν ἐξ<sup>5</sup> ἐθῶν πολυτελῶν.

— Οἱ πανούργοι καὶ κρυφίνοι τοῖς ὀφθαλμοῖς παραβλέπουσι καὶ δεινὸν<sup>6</sup> δεδόρκασιν. — “Ἄλλου δὲ λέγοντος<sup>7</sup> ὡς παρετάθη<sup>8</sup> μακρὰν ὁδὸν πορευθεὶς<sup>9</sup>, ἤρετο<sup>10</sup> αὐτὸν ὁ Σωκράτης εἰ καὶ<sup>11</sup> φορτίον ἔφερε. “Μὰ Δι’<sup>12</sup> οὐκ ἔγωγ’<sup>13</sup>,” ἔφη<sup>14</sup>, “ἀλλὰ τὸ ἱμάτιον.” “Μόνος δ’ ἐπορεύου,” ἔφη, “ἢ καὶ<sup>11</sup> ἀκόλουθός σοι ἡκολούθει;” “Ἡκολούθει,” ἔφη. “Πότερον κενός,” ἔφη, “ἢ φέρων τι;” “Φέρων, νῆ Δι’<sup>12</sup>,” ἔφη, “τά τε<sup>15</sup> στρώματα καὶ τᾶλλα<sup>16</sup> σκεύη.” “Καὶ πῶς δῆ,” ἔφη, “ἀπήλλαχεν<sup>16</sup> ἐκ τῆς ὁδοῦ;” “Ἐμοὶ μὲν δοκεῖ,” ἔφη, “βέλτιον ἐμοῦ<sup>17</sup>.” “Τί οὖν;” ἔφη, “εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν<sup>18</sup> οἶει διατεθῆναι<sup>19</sup>;” “Κακῶς<sup>20</sup> νῆ Δι’,” ἔφη, “μᾶλλον δὲ<sup>21</sup> οὐδ’<sup>22</sup> ἂν ἡδυνήθην<sup>23</sup> κομίσαι.” “Τὸ οὖν τοσούτῳ<sup>24</sup> ἦττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένον<sup>25</sup> δοκεῖ σοι ἀνδρὸς εἶναι<sup>26</sup>;” — Διογένης εἰς Μύνδαν ἐλθὼν<sup>27</sup> καὶ θεασάμενος<sup>28</sup> μεγάλας τὰς<sup>29</sup> πύλας, μικρὰν δὲ τὴν<sup>30</sup> πόλιν, “Ἄνδρες Μύνδιοι,” ἔφη<sup>14</sup>, “κλήσατε τὰς πύλας, μὴ ἢ πόλις ὑμῶν ἐξέλθῃ<sup>30</sup>.” — Ἐπειδὴ θνητοῦ σώματος ἔτυχες<sup>31</sup>, πειρῶ<sup>32</sup> τῆς ψυχῆς ἀθάνατον τὴν γνώμην καταλιπεῖν. — Σόλων, ὅτε ἐδάκρυσε τὸν παῖδα τελευτήσαντα, πρὸς τὸν εἰπόντα<sup>33</sup>, “Ἄλλ’ οὐδὲν ἀντί- τεις,” εἶπε<sup>14</sup>, “Δι’ αὐτὸ δὲ<sup>34</sup> τοῦτο δακρύω, ὅτι οὐδὲν ἀνύτω.” — Τὸν εὐτυχοῦντα χρή σοφὸν πεφυκέ- ναι<sup>35</sup>. — Φυγὼν θάνατον μὴ λέγ’ ὅτι φεύγομαι<sup>36</sup> πάλιν, ὡς γὰρ πέφυγας προσδόκα καὶ<sup>11</sup> μὴ φυ- γεῖν. — Τῇ τοῦ Θεμιστοκλέους βουλῇ καὶ γνώμῃ πεποιοῦντες<sup>37</sup> οἱ Ἀθηναῖοι τὴν πόλιν κατελελοί- πεσαν<sup>38</sup> καὶ εἰς τὰς ναῦς ἀπεπεφεύγεσαν<sup>39</sup>. —

Χαβρίας εἰάθει<sup>α</sup> λέγειν, ὅτι φοβερώτερόν ἐστιν ἐλάφῳ στρατόπεδον ἡγουμένου λέοντος ἢ λεόντων<sup>α</sup> ἐλάφου. — Ὁ μὴ πεπλευκῶς οὐδὲν ἑώρακεν κακόν· τῶν μονομαχοῦντων ἐσμέν ἀθλιώτεροι. — Θεαύμακ'<sup>α</sup>, οὐκ ἐπεὶ πέπλευκεν, ἀλλ' εἰ δις πέπλευκεν.

§ 75. Ἔργον ἐστὶ λύπην ἐκφυγεῖν. — Τὴν χελιδνα προσπετομένην περιμένουσι τετρυγότες οἱ νεοττοί. — Ὅσιρις πολλὰ σημεῖα τῆς ἑαυτοῦ παρ-  
ουσίας ἀπολέλοιπε<sup>α</sup> κατὰ τὴν τῶν Ἰνδῶν χάραν, ὥστε οἱ μεταγενέστεροι τῶν Ἰνδῶν ἡμφισβήτησαν τοῦ θεοῦ, λέγοντες Ἰνδὸν εἶναι τὸ γένος<sup>α</sup>. — Ὅτε Ξέρξης ἐκ τῶν Θερμοπυλῶν ἐπὶ τὴν Φωκέων χώ-  
ραν προῆγεν, οἱ Φωκεῖς τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεῖ, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασσῷ κατέφυγον. — Πολλοὶ τῶν κακῶς πεπραγόντων σὺν ταῖς τύχαις τὸν νοῦν ἀποβάλλου-  
σιν. — Ξέρξης διὰ τῆς Βοιωτίας διελαύνων, τὰς Πλαταιὰς ἐρήμους οὖσας<sup>α</sup> κατέκαυσεν· οἱ γὰρ ἐν τῇ πόλει ταύτῃ κατοικοῦντες ἐπεφεύγεσαν εἰς Πε-  
λοπόννησον πανδημεῖ. — Ἀναγκαζόμενός ποτε ὑπὸ Διονυσίου ὁ Ἀρίστιππος εἰπεῖν<sup>α</sup> τι τῶν ἐκ φιλο-  
σοφίας<sup>α</sup>, “Γελοῖον,” ἔφη, “εἰ τὸ λέγειν μὲν παρ' ἐμοῦ πυνθάνει, τὸ δὲ πότε δεῖ λέγειν<sup>α</sup> σύ με δι-  
δάσκεις.” ἐπὶ τούτῳ δὴ ἀγανακτήσας ὁ Διονύσιος ἔσχατον αὐτὸν κατέκλινεν· ὁ δὲ “Ἐνδοξότερον,” ἔφη, “τὸν τύπον ἡθέλησας<sup>α</sup> ποιῆσαι.” — Νικίας ὁ ζωγράφος τοσαύτην περὶ τὸ γράφειν<sup>α</sup> σπουδὴν εἶχεν, ὥστε ἐπιλαθέσθαι<sup>α</sup> πολλάκις τροφὴν προσ-  
ενέγκασθαι<sup>α</sup> προστετηκότα τῇ τέχνῃ. — Ἀθήνη-

σιν εὐρεθῆναι<sup>11</sup> λέγουσι πρῶτον τὴν ἐλάαν καὶ τὴν συκὴν, ἃ<sup>12</sup> καὶ<sup>13</sup> πρώτη αὕτη ἡ γῆ ἀνέδωκε<sup>14</sup>. δίκας τε δοῦναι<sup>15</sup> καὶ λαβεῖν<sup>16</sup> εὖρον<sup>17</sup> Ἀθηναῖοι πρῶτοι, καὶ ἀγῶνα τὸν γυμνικὸν πρῶτοι ἐπενόησαν, καὶ ἀπέδυσαντο<sup>18</sup> καὶ ἠλείψαντο<sup>19</sup>. καὶ ἵππους ἔξευξε<sup>20</sup> πρῶτος Ἐριχθόνιος. — Ἀγνοεῖς, ἐν ταῖς ἀραῖς ὅ, τι<sup>21</sup> ἐστίν, εἴ τις μὴ φράσει<sup>22</sup> ὀρθῶς ὁδόν, ἢ πῦρ ἐναύσει<sup>23</sup>, ἢ διαφθείρει ὕδωρ, ἢ δειπνεῖν μέλλοντα κωλύσαι τινά; — Ἐὰν πένητα γυμνὸν ἐνδύσης ὀρών, μᾶλλον ἀπέδυσας αὐτόν, ἐὰν ὀνειδίσῃς<sup>24</sup>.

## XV.

## b. MIDDLE.

*Future and Aorist.*

§ 76. Τὰ τῶν Ἑλλήνων πράγματα ἀναγράφειν πειρασόμεθα. — Ποιητὴς τις λέγει· οὐ θαυμάζω πλούτον, ὃν χῶ<sup>1</sup> κάκιστος ῥαδίως ἐκτήσατο<sup>2</sup>. — Οὐ χρή ἐπ' ἄλλων εὐτυχίᾳ ἄχθεσθαι, ἀλλὰ ἡδεσθαι διὰ τὸ συγγενές<sup>3</sup>. οὐδεὶς γὰρ ὑπὸ τῆς τοῦ πέλας<sup>4</sup> εὐτυχίας τῆς ἑαυτῷ ὀφειλομένης εὐπραγίας ἀποστερήσεται<sup>5</sup>. — Πάντων ἰατρὸς ἀναγκαῖον κακῶν χρόνος ἐστίν· οὗτος καὶ σὲ νῦν ἰάσεται. — Ἐὰν τίς με λυπεῖν ἐθέλῃ, οἰμώξεται<sup>6</sup>. — Ἀθηνᾶ τὴν τῆς ἐσθῆτος κατασκευὴν καὶ τὴν τεκτονικὴν τέχνην, καὶ ἔτι πολλὰς ἄλλας τέχνας καὶ ἐπιστήμας εἰσηγήσατο τοῖς ἀνθρώποις, ἀφ' ὧν Ἐργάῃη προσηγορεύετο. — Ἐκκαλυψάμενος ὁ Σωκράτης, ἐνεκεκάλυπτο<sup>7</sup> γάρ, εἶπεν<sup>8</sup>, ὃ δὴ τελευταῖον ἐφθέγγετο, “ὦ Κρίτων,” ἔφη<sup>9</sup>, “τῷ Ἀσκληπιῷ ὀφεί-

λομεν ἀλεκτρύονα ἀλλ' ἀπόδοτε<sup>ο</sup> καὶ μὴ ἀμελήσητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται<sup>ν</sup>," ὁ Κρίτων "ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις." — Καλὸν ἔστιν ἀπὲρ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι<sup>ν</sup>. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιω περὶ σαυτὸν γενέσθαι<sup>ν</sup> τοὺς σεαυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ εἰργάσατο ἢ Ἑλλάς. — Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάττῃ πόλεις ἐλεπόντας<sup>ν</sup> ἀνοικίσασθαι ἐς Ὀλυμπον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς ἡμῖν μάλιστα χαριοῦνται οἱ ἄνθρωποι. — Κακισθέντας<sup>ν</sup> ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέχεται. — Μουσικῆς ἀγὼν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῆ<sup>ν</sup>, πολλὰ ἂν περιεσκεψώ<sup>ν</sup>, εἴτε πιστός ἐστιν εἴτε ἄπιστος. — Τί οὐκ ἀπεκρίνω<sup>ν</sup>; — Ἡρακλῆς ἐν Λιβύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέντας<sup>ν</sup> ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μάχην καὶ συμπλακεῖς<sup>ν</sup> διέφθειρεν. — Ἀγησίλαος παρακαλούμενός ποτε ἀκούσαι τοῦ<sup>ν</sup> τὴν ἀηδὸνα μιμουμένου, παρητήσατο εἰπών<sup>ν</sup>. "Αὐτῆς<sup>ν</sup> ἀκήκοα πολλάκις." — Ὁ Ἀρχίδαμος ταῖς θυγατράσιν αὐτοῦ ἰμάτιον πολυτελὲς Διονυσίου πέμψαντος, οὐκ ἐδέξατο, εἰπών "Φοβοῦμαι, μὴ περιθέμεναι<sup>ν</sup> αἱ κόραι φανώσι<sup>ν</sup> μοι αἰσχραί."

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνηγωνίσαστο<sup>1</sup> τὸν πρὸς τοὺς Γίγαντας πόλεμον. — Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην<sup>2</sup>. — Σεμίρα-

μιν μέχρι γήρως βασιλεύσασα πολλά καὶ μεγάλα  
 κατειργάσατο<sup>3</sup>. — "Ὅστις ἄνθρωπος ὦν ἀνθρώφῳ  
 τύχην προφέρει, τοῦτον ἔγωγε παντελῶς ἀνότηον  
 ἡγησαίμην ἂν<sup>4</sup>. — Ἐὰν ἀγαθὸς δικαστὴς εἶναι ἐθέ-  
 λης, ἀκρόασαι ἀμφοῖν<sup>5</sup>. — Ἰάσων ἐν Κορίνθῳ ἡγ-  
 γήσατο τὴν Κρέοντος τοῦ Κορινθίων βασιλέως  
 θυγατέρα Γλαύκην πρὸς γάμον. — Τῷ δυστυχοῦντι  
 τερπνὸν τὸ εἰπεῖν τὰς συμφορὰς, καὶ πάλιν  
 ἀποκλαύσασθαι<sup>6</sup>. — Κτησάμενος τὸν λογισμὸν  
 οὔτε πλοῦτου ἐπιθυμήσεις οὔτε πενίαν μέμψαι<sup>7</sup>. —  
 Μωμήσεται τις μᾶλλον ἢ μιμήσεται. — Ὡ  
 Μένανδρε καὶ βίε, πότερος ἄρ' ὑμῶν πότερον  
 ἀπεμμήσατο. — Φιλόξενος ὁ γαστρίμαργος ἐπι-  
 μεμφόμενος τὴν φύσιν, ἤξαστο γεράνου τὴν φά-  
 ρυγγα ἔχειν. — Διογενὴς πρὸς τὸν ἐντινάξαντα  
 αὐτῷ δοκόν, εἰτα εἰπόντα, "Φύλαξαι<sup>8</sup>," "Πάλιν  
 γάρ με," ἔφη, "παίειν μέλλεις;" — Σχολαστικὸς  
 νεῖν βουλόμενος παρὰ μικρὸν ἀπεπνίγη<sup>9</sup>. ὤμοσεν<sup>10</sup>  
 οὐκ μὴ ἄψασθαι ὕδατος, πρὶν ἂν μάθῃ<sup>11</sup> νεῖν. —  
 Λεωνίδας ἀκούσας τὸν ἥλιον ἐπισκιάζομενον τοῖς  
 Περσῶν τοξεύμασι, "Χαρίεν," ἔφη, "ὅτι καὶ ὑπὸ  
 σκιᾷ μαχούμεθα." — Θεόκριτος ἐρωτηθεὶς<sup>12</sup> ὑπὸ  
 ἀδολέσχου, ὅπου αὐτὸν αὐρίον ὄψοιτο<sup>13</sup>; ἔφη, "Ὅπου  
 ἔγω σὲ οὐκ ὄψομαι." — Εἰ σὺ ἐθεάσω ἅπερ ἐγώ,  
 εὖ οἶδα<sup>14</sup> ὅτι οὐκ ἂν ἐπαύσω γελῶν<sup>15</sup>. — Λάμπρις  
 ὁ ναύκληρος ἐρωτηθεὶς<sup>16</sup>, πῶς ἐκτῆσατο τὸν πλοῦ-  
 τον; "Οὐ χαλεπῶς," ἔφη, "τὸν μέγαν, τὸν δὲ βρα-  
 χὺν ἐπιπόνως." — Φιλόπονος ἴσθι<sup>18</sup> καὶ βίον κτή-  
 σει καλόν. — Οὐδὲ δεῖ<sup>17</sup> τοῦτο μηχανᾶσθαι ὅπως  
 ἀποφεύξεται<sup>18</sup> πᾶν ποιῶν<sup>19</sup> θάνατον. — Σωκράτης

λομεν ἀλεκτρύονα. ἀλλ' ἀπόδοτε<sup>9</sup> καὶ μὴ ἀμελή-  
σητε." "Ἀλλὰ ταῦτα," ἔφη, "ἔσται<sup>10</sup>," ὁ Κρί-  
των "ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις." — Καλὸν ἐστὶν  
ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικατα-  
λάσασθαι<sup>11</sup>. — Τοιοῦτος γίγνου περὶ τοὺς γονεῖς,  
οἷους ἂν εὖξαιω περὶ σαυτὸν γενέσθαι<sup>12</sup> τοὺς σε-  
αυτοῦ παῖδας. — Πρὸ τῶν Τρωϊκῶν οὐδὲν κοινῇ  
εἰργάσατο ἢ Ἑλλάς. — Περδίκκας πείθει Χαλκι-  
δέας τὰς ἐπὶ θαλάττῃ πόλεις ἐκλιπόντας<sup>13</sup> ἀνοικί-  
σασθαι ἐς Ὀλυνθον. — Οὐκ ὀλοφυρόμενοι ἡμᾶς  
ἡμῖν μάλιστα χαριούνται οἱ ἄνθρωποι. — Κακι-  
σθέντας<sup>14</sup> ὑμᾶς οὐδεὶς εὐμενῶς ὑποδέξεται. — Μου-  
σικῆς ἀγὼν ἦν ἐν Δήλῳ καὶ πολλοὶ ἀγωνιούμενοι  
ἐφοίτων. — Εἰ τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ<sup>15</sup>,  
πολλὰ ἂν περιεσκέψω<sup>16</sup>, εἴτε πιστός ἐστιν εἴτε  
ἄπιστος. — Τί οὐκ ἀπεκρίνω<sup>17</sup>; — Ἡρακλῆς ἐν Λι-  
βύῃ τὸν Ἀνταῖον, τοὺς ὑπ' αὐτοῦ καταπαλαισθέν-  
τας<sup>18</sup> ξένους ἀποκτείναντα, προκαλεσάμενος εἰς μά-  
χην καὶ συμπλακεῖς<sup>19</sup> διέφθειρεν. — Ἀγησίλαος  
παρακαλούμενός ποτε ἀκούσαι τοῦ<sup>20</sup> τὴν ἀγδὼνα  
μμουμένου, παρητήσατο εἰπὼν<sup>21</sup>. "Αὐτῆς<sup>22</sup> ἀκήκοα  
πολλάκις." — Ὁ Ἀρχίδαμος ταῖς θυγατράσιν αὐ-  
τοῦ ἱμάτιον πολυτελὲς Διονυσίου πέμφαντος, οὐκ  
ἐδέξατο, εἰπὼν "Φοβοῦμαι, μὴ περιθέμεναι<sup>23</sup> αἱ κό-  
ραι φανῶσί<sup>24</sup> μοι αἰσχυραί."

§ 77. Ἡρακλῆς τοῖς Ὀλυμπίοις θεοῖς συνη-  
γωνίσαστο<sup>1</sup> τὸν πρὸς τοὺς Γίγαντας πόλεμον. —  
Θεμιστοκλῆς καὶ Ἀριστείδης πολλὰ καὶ καλὰ ἐν  
πολέμῳ καὶ ἐν εἰρήνῃ διεπραξάσθην<sup>2</sup>. — Σεμίρα-

μέλλων ἀποθνήσκειν αὐτὸς ἑαυτὸν ἐμακάριζεν, ὅτι οὐδεὶς Ἀθηναίων μέλαν ἱμάτιον δι' αὐτὸν ἐνεδύσατο. — Ἐθαύμαζε Σωκράτης εἰ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο<sup>8</sup> καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν<sup>4</sup> φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος<sup>5</sup> καλὸς κἀγαθὸς<sup>6</sup> τῷ τὰ μέγιστα<sup>7</sup> εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. — Σωκράτης, τῶν ἐταίρων ἐκκλέψαι βουλομένων<sup>9</sup> αὐτὸν ἐκ τοῦ δεσμοτηρίου, οὐκ ἐφείπετο<sup>9</sup>. — Παρρησίαν δὲ παντὸς ὄνου χρυσίου<sup>10</sup>. — Οἱ ἄρχοντες ἐπιμελείσθων πάντων. — Φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξίους ὄντας<sup>11</sup>. — Πλάτων πολλάκις διψῶν ἐκ τοῦ φρέατος ἀνιμάτο τὸ ὕδωρ καὶ ἐξέχει<sup>12</sup> κολλάζων τὴν ἐπιθυμίαν. — Χείλων προσέταττε μὴ κακολογεῖν τοὺς πλησίον<sup>13</sup>. εἰ δὲ μὴ<sup>14</sup>, ἀκούσεσθαι<sup>15</sup>, ἐφ'<sup>16</sup> οἷς λυπήσεσθαι<sup>17</sup>. — Τίς τῶν μεγίστων, δειλὸς ὢν<sup>18</sup>, ὠρέξατο<sup>19</sup>; — Ἄστεγον εἰς οἶκον δέξαι<sup>20</sup> καὶ τυφλὸν ὁδηγεῖ.

§ 79. Μέγας τῷ ὄντι<sup>1</sup> οὗτος ἀνὴρ, δς ἂν μεγάλα δύνηται<sup>2</sup> γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ. — Ἐπεὶ οἱ Ἡρακλείδαι ἐκράτησαν Πελοποννήσου, τρεῖς ἰδρύσαντο βωμοὺς πατρῶου Διός, καὶ ἐπὶ τούτων ἔθυσαν καὶ ἐκληρώσαντο τὰς πόλεις. — Οἱ ἐπὶ τὰ Πέρσαι<sup>3</sup> μετὰ τὸν Σμέρδιος θάνατον περὶ τῆς βασιλείας ἐβουλεύσαντο τοιόνδε· ὅτου<sup>4</sup> ἂν ὁ ἵππος ἡλίου ἀνατέλλοντος<sup>5</sup> πρῶτος φθέγῃται ἐν τῷ προαστείῳ, τοῦτον ἔξειν<sup>6</sup> τὴν βασιλείαν. — Πολλοὶ ἤδη σοφοὶ ἐπολιτεύσαντο, Πίττακος, Σάλων, Δν-



κούργος, Ζάλευκος, ἄλλοι μυρίοι. Ἀρμόττει γὰρ τῷ σοφῷ πολιτεύεσθαι· τίς γὰρ ἄμεινον' τούτου συμβουλευέσεται τὸ συμφέρον, καὶ νόμους καὶ ψηφίσματα εἰσηγήσεται, καὶ ἀδωροδόκητα ταῦτα καταπράζεται; — Μητίοχος<sup>8</sup> μὲν γὰρ στρατηγεῖ, Μητίοχος δὲ τὰς ὁδούς<sup>9</sup>, Μητίοχος δ' ἄρτους ἐπωπᾶ, Μητίοχος δὲ τᾶλφита<sup>10</sup>, Μητίοχος δὲ πᾶν ποιεῖται<sup>11</sup>, Μητίοχος δ' οἰμῶζεται<sup>12</sup>. — Τάλαντον<sup>13</sup> ἡ προῖξ· μὴ λάβω<sup>14</sup>; ζῆν δ' ἔστι<sup>15</sup> μοι τάλαντον ὑπεριδόντι<sup>16</sup>; τεύξομαι<sup>17</sup> δ' ὕπνου προέμενος<sup>18</sup>; οὐ δώσω<sup>19</sup> δὲ καὶ Ἄιδου<sup>20</sup> δίκην, ὡς ἡσεβηκῶς<sup>21</sup> εἰς τάλαντον ἀργυροῦν; — Λυκούργος πρὸς<sup>22</sup> τὸν ἐκ τῶν Ἀβδηρων πρεσβεύτην, ὅτε κατεπαύσατο πολλὰ εἰπῶν<sup>23</sup>, ἐρωτῶντα, τί τοῖς πολίταις ἀπαγγελοῖ<sup>24</sup>, “Ὅτι,” ἔφη<sup>25</sup>, “ὅσον σὺ χρόνον<sup>26</sup> λέγειν ἔχρηξες, τοσούτου<sup>27</sup> ἐγὼ σιωπῶν ἤκουον.” — Τὸν πηλόν, ἀφ' οὗ τὸν ἄνθρωπον διεπλάσατο<sup>28</sup> ὁ Προμηθεύς, οὐκ ἐφύρασεν ὕδατι ἀλλὰ δακρύοις.

## XVI.

## c. PASSIVE.

§ 80. Ὀρίων, δισκεύειν Ἀρτεμιν προκαλεσάμενος, ὑπ' αὐτῆς ἐτοξεύθη. — Δέκατος ἀθλος ἐτάχθη Ἡρακλεῖ, τὰς Γηρυόνου βόας ἐξ Ἐρυθείας κομίζειν. — Ἑλένη ὑπ' Ἀλεξάνδρου τοῦ Πριάμου ἡρπάσθη<sup>3</sup>. — Τῶν Ἑλληνικῶν πλαστῶν Φειδίας καὶ Πολύκλειτος καὶ Μύρων καὶ Πραξιτέλης μαλιστα ἐπηνέθησαν<sup>4</sup> καὶ ἐθαυμάσθησαν. — Θάμυρις, κάλλει διαφέρων καὶ κιθαροδία, περὶ μουσικῆς ἡ-

ρισε Μούσαις ἡττηθεὶς δὲ ὑπ' αὐτῶν, τῶν ὁμμάτων καὶ τῆς κιθαρῳδίας ἐστερήθη. — Ἀμυκος λέγεται ὑφ' ἐνὸς τῶν Διοσκούρων καταπαλαισθῆναι. — Αἱ παλαιαὶ πόλεις διὰ τὴν ληστείαν ἀπὸ<sup>8</sup> θαλάσσης μᾶλλον ῥκίσθησαν<sup>9</sup>. — Ἐν ταῖς δυσπραξίαις ἡμῶν ἐπιδεικτέον<sup>7</sup> ἐστίν, ὅτι τῶν ἄλλων<sup>8</sup> ἄμεινον<sup>9</sup> τεθράμμεθα<sup>9</sup> καὶ πεπαιδευμέθα πρὸς ἀρετὴν. — Τελευτήσαντος<sup>10</sup> τοῦ Ἀλεξάνδρου Δημάδης ὁ ῥήτωρ, “Ὁμοιον<sup>11</sup>,” ἔφη, “διὰ τὴν ἀναρχίαν ὁρᾶσθαι τὸ στρατόπεδον τῶν Μακεδόνων ἐκτετυφλωμένῳ τῷ Κύκλωπι.” — Σεμίραμις ἑαυτῇ κατασκευάσασα τάφον ἐπέγραψεν, ὅστις ἂν χρημάτων δεηθῇ βασιλεὺς, διελόντα<sup>12</sup> τὸ μνημεῖον, ὅσα βούλεται, λαβεῖν<sup>13</sup>. Δαρεῖος οὖν διελών<sup>12</sup>, χρήματα μὲν οὐχ εὔρε<sup>14</sup>, γράμμασι δὲ ἑτεροῖς ἐνέτυχε<sup>15</sup> τάδε λέγουσιν<sup>16</sup>. “Εἰ μὴ κακὸς ἦσθ' ἀνὴρ καὶ χρημάτων ἀπληστος, οὐκ ἂν νεκρῶν θήκας ἐκλίνεις.” — Ἀριστοτέλης ἐρωτηθεὶς, τί περιγίγνεται κέρδος τοῖς ψευδομένοις; “Ὅταν,” ἔφη, “λέγουσιν ἀληθῆ, μὴ πιστεύεσθαι<sup>17</sup>.” — Θεόφραστος πρὸς τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὅλον<sup>18</sup> ἔφη, “Εἰ μὲν ἀμαθὴς εἶ, φρονίμως ποιεῖς, εἰ δὲ πεπαίδευσαι, ἀφρόνως.” — Ἐπὶ τῆς κολακείας, ὥσπερ ἐπὶ μνήματος, αὐτὸ<sup>19</sup> μόνον τὸ ὄνομα τῆς φιλίας ἐπυγέγραπται<sup>20</sup>. — Πεφύλαξο<sup>21</sup> τοιαῦτα ποιεῖν, ὅποσα μέμψιν εὐλογον ἔχει παρὰ τῶν πολλῶν.

§. 81. Ἀδύνατόν ἐστι, τὸν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀνάγειν. — Βουλευέου πολλὰ<sup>1</sup> πρὸ τοῦ λέγειν ἢ πράττειν· οὐ γὰρ ἄδεια, ἀνακαλέσασθαι τὰ λεχθέντα ἢ πραχθέντα. — Ὁ ἱερόσυλος ὑπ'

ἀγρίων θηρίων διασπασθήτω. — Μελέτα περὶ καλῶν ἐπιτηδευμάτων λέγειν, ἵνα συνεθισθῇς ὁμοίᾳ φρονεῖν. — Ἄνευ ὁμονοίας οὐτ' ἂν πόλις εὖ πολιτευθεῖη οὐτ' οἶκος καλῶς οἰκηθεῖη. — Οὐποτε καλοὺς καρποὺς ἄμπελοι γεννήσουσι μὴ φυτοτροφηθεῖσαι<sup>3</sup> καλῶς. — Λέγουσι<sup>4</sup> τὸν Ἡρακλέα ἐν τῇ Οἴτῃ κατακαυθέντα<sup>5</sup> θεὸν γενέσθαι<sup>6</sup>. — Ἴβυκος ὁ ποιητῆς ἐν ὁδῷ φονευόμενος ὑπὸ ληστών καὶ οὐδέν<sup>7</sup> οὔτε σύμμαχον οὔτε μάρτυρα τῆς ἐπιβουλῆς ἔχων, θεωρήσας γεράνους, “Ἵμεῖς,” ἔφη, “ὦ γέρανοι, τιμωρήσασθέ μου τὸν φόνον.” τῆς δὲ πόλεως ζητούσης<sup>8</sup> τοὺς φονεύσαντας καὶ οὐ δυναμένης<sup>9</sup> εὐρεῖν<sup>9</sup>, ἐπιτελουμένου θεάτρου<sup>10</sup> καὶ τοῦ δήμου καθεζομένου<sup>11</sup>, γέρανοι διέπτησαν<sup>12</sup>. θεασάμενοι δὲ οἱ φονεῖς ἐγέλασαν καί, “Ἰδοῦ<sup>13</sup>,” εἶπον<sup>14</sup>, “οἱ τιμωροὶ τοῦ Ἰβύκου.” τῶν δὲ πλησίον καθεζομένων<sup>15</sup> τις ἀκούσας ἀπήγγειλε<sup>16</sup> ταῖς ἀρχαῖς<sup>17</sup>, καὶ συλληφθέντες<sup>18</sup> ὡμολόγησαν τὸν φόνον. — Φράσον<sup>19</sup> ὅ,τι με δεῖ ποιῆσαι καὶ πεπράξεται<sup>20</sup>. — Ἀνὴρ δειλὸς ἐπὶ πόλεμον ἐξῆι<sup>21</sup>. φθεγξαμένων<sup>22</sup> δὲ κοράκων, τὰ ὄπλα θείς<sup>23</sup> ἡσύχαζεν· εἶτα ἀναλαβὼν<sup>24</sup> αὐθις ἐξῆι<sup>25</sup>, καὶ φθεγγομένων<sup>26</sup> πάλιν ὑπέστη<sup>26</sup>. καὶ τέλος<sup>27</sup> εἶπεν. “Ἵμεῖς κεκράξεσθε<sup>28</sup> ὡς δυνατόν<sup>29</sup> μέγιστα, ἐμοῦ<sup>30</sup> δὲ οὐ γεύσεσθε.” — Δούλους γὰρ οὐ καλὸν πεπᾶσθαι<sup>31</sup> κρείσσονας τῶν δεσποτῶν<sup>32</sup>.

§ 82. Οὐ δίκαιον<sup>1</sup>, ἂ τῇ ἀπορίᾳ ἐκτῆθῃ, τῇ περιουσίᾳ ἀπολέσθαι<sup>2</sup>. — Πλάτων ἐρωτηθεὶς, πόσῃν δεῖ οὐσίαν ἔχειν, εἶπεν. “Ὅσῃν ἔχων οὐτ' ἐπιβουλευθήσεται<sup>3</sup>, οὔτε τῶν ἀναγκαίων ἀπορήσεις.” —

Εἰ ὁ ἀνθρώπων χρήματα κεκλοφῶς<sup>8</sup> κολάζεται, πόσῳ μᾶλλον κολασθήσεται ὁ τὰ<sup>4</sup> τῶν θεῶν συλήσας; — Πελία τῷ Ἰωλκοῦ βασιλεῖ ἐχρήσθη<sup>8</sup>, ὑπὸ τοῦ μονοπεδίου<sup>8</sup> ἀναιρεθήσεται. — Ὅρατε, ὦ δικασταί, εἰ<sup>7</sup> δικαίως κολασθιόμεθα. — Δημοσθένης ὁ ῥήτωρ ἔλεγε, πόλεως εἶναι ψυχὴν τοὺς νόμους· ὥσπερ δὲ τὸ σῶμα στερηθὲν ψυχῆς πίπτει, οὕτω καὶ πόλις, μὴ ὄντων<sup>8</sup> νόμων, καταλυθήσεται. — Ὡ παγκάκιστοι καὶ τὸ δούλον<sup>9</sup> οὐ λόγῳ ἔχοντες, ἀλλὰ τῇ τύχῃ κεκτημένοι<sup>10</sup>. — Οὐκ, ἂν<sup>11</sup> τις εἶπῃ<sup>12</sup> πολλά, θαυμασθήσεται, ὁ μικρὰ δ' εἰπὼν<sup>13</sup> μᾶλλον, ἂν<sup>11</sup> ἢ<sup>14</sup> χρήσιμα. — Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχῶν<sup>15</sup> γὰρ γελασθήσει. — Οἱ ἐν ᾿Αἰδου<sup>16</sup> δικασταὶ τοὺς πονηροὺς εἰς τὸν τῶν ἀσεβῶν χώρον ἐξέπεμπον<sup>17</sup> κατὰ λόγον τῆς ἀδικίας κολασθησομένους<sup>18</sup>. — Λέγουσιν Ἀναξαγόραν ὑπ' Ἀθηναίων πέντε ταλάντοις ζημιωθῆναι καὶ φυγαδευθῆναι, ὅτι τὸν ἥλιον μύδρον ἔλεγε διάπυρον.

§ 83. Ἄλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμ<sup>1</sup> ἐκούσα τοῖσδ', ἀναγκασθεῖσα δ' οὐ. — Ἡρακλῆς ἐν τῇ Οἴτῃ κατεφλέγη<sup>2</sup>. — Ἡ Νῆνος κατεσκάφη<sup>3</sup> ὑπὸ Μήδων, ὅτε κατέλυσαν τὴν Ἀσσυρίων ἀρχήν. — Τόξαρις ὁ Σκύθης ὑπ' Ἀθηναίων εἰς τοὺς Ἀττικοὺς ἥρωας ἐγκατελέγη<sup>4</sup>. — Μέλλομεν<sup>5</sup> ἐγγραφῆσθαι εἰς τὴν τάξιν τῶν στρατευομένων. — Σαρδαναπάλλῳ τῷ Ἀσσυρίων βασιλεῖ πάντες οἱ ἐν τοῖς βασιλείοις συγκατεκαύθησαν<sup>6</sup>. — Ῥῆσος ἐπὶ Τροίᾳ ἐτελείητησεν ὑπὸ Διομήδους πληγῆς. — Οἱ κόρακες τοὺς ἐκτρα-

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. —  
 "Οστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμε-  
 νος<sup>1</sup>, εἰτά<sup>2</sup> με σκάπτειν κελεύεις; — 'Απόδωλα<sup>3</sup>.  
 τίλλων τὸν λαγῶν ὀφθήσομαι<sup>10</sup>. — 'Αντίγονος ὁ  
 δεύτερος, ἀποθανόντος<sup>11</sup> Ζήνωνος τοῦ Κιτιέως, ὃν  
 μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θεά-  
 τρον αὐτοῦ τῶν πράξεων ἀνηρῆσθαι<sup>12</sup>. — Κάτων  
 ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ᾗ πωλεῖται πλεί-  
 ονος<sup>13</sup> ἰχθὺς ἢ βοῦς. — Οὐ βουλευέσθαι ἔτι ὥρα  
 ἐστίν, ἀλλὰ βεβουλευέσθαι<sup>14</sup>. — 'Εργον τι ἐκάστω  
 τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω<sup>15</sup>. — 'Εάν  
 με ἐξελέγξης<sup>16</sup>, οὐκ ἀχθεσθήσομαι<sup>17</sup> σοι, ἀλλὰ μέ-  
 γιστος εὐεργέτης ἀναγεγράψει<sup>18</sup>. — 'Εν τοῖς Δρά-  
 κοντος νόμοις μία ἅπασιν ὄριστο<sup>19</sup> τοῖς ἀμαρτά-  
 νουσι ζημία, θάνατος. — Συμμάχους ἐξομεν<sup>20</sup>  
 ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισ-  
 μένους<sup>21</sup>. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω<sup>22</sup>  
 'Αλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν 'Αννίβαν  
 νενικηκώς, εἰτα τρίτος 'Αννίβας.

§ 84. Πειπείραμαι<sup>1</sup> λίαν, ὥς πάντες ἄνθρωποι  
 φίλοι εἰσὶ τῶν πλουσίων. — 'Ο ἀνθρώπινος βίος  
 τὸ μήκιστον<sup>2</sup> εἰς ἑτη ἑκάτὸν περηνέγραπται. — 'Ο  
 ἐλέφας μυκτῆρα κέκτηται<sup>3</sup> χειρὸς παγχρηστότερον.  
 — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν<sup>4</sup>  
 ὑπ' αὐτῶν ἐνοχλούμενοι. — 'Ορᾶς, ὅτι τεταλαιπω-  
 ρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν  
 ἐστερήμεθα. — Οἱ τετυφωμένοι ἀλαζόνες γίγονται.  
 — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσπο-  
 τῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι<sup>5</sup>

εἰσίν. — Καλὸς ἐστὶν ἄνθρωπος, τὴν ψυχὴν παιδεύει κεκοσμημένος<sup>6</sup>. — Τίς δ' οἶκος ἐν βροτοῖσιν ἁλβίσθη<sup>7</sup> ποτέ, γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς<sup>8</sup> χλιδῇ; — Πόνου μεταλλαχθέντος<sup>9</sup> οἱ πόνοι γλυκεῖς<sup>10</sup>. — Οὐρανοῦ δ' ἄπο<sup>11</sup> ἤστραψε<sup>12</sup>, βροντὴ δ' ἐρράγη<sup>13</sup> δι' ἀστραπῆς. — Ἄλλ' εἰ μὲν ἦν<sup>14</sup> κλάουσιν<sup>15</sup> ἰᾶσθαι κακά, καὶ τὸν θανόντα<sup>16</sup> δακρύοις ἀνίστάναι<sup>17</sup>, ὁ χρυσὸς ἦττον κτήμα τοῦ κλάειν<sup>18</sup> ἂν ᾖ<sup>19</sup>. νῦν δ' <sup>20</sup>, ὦ γεραίε, ταῦτ' ἀνηνύτως ἔχει<sup>21</sup>, τὸν μὲν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἄγειν· κάμοι<sup>22</sup> γὰρ ἂν<sup>23</sup> πατήρ γε δακρύων χάριν<sup>24</sup> ἀνήκτ'<sup>25</sup> ἂν εἰς φῶς. — Ὅρκου δὲ προστεθέντος<sup>26</sup> ἐπιμελεστέρα ψυχὴ κατέστη<sup>27</sup>. διττὰ γὰρ φυλάττεται, φίλων τε μέμψιν κείς<sup>28</sup> θεοὺς ἀμαρτάνειν. — Ἀναξαγόρα τις τῷ Κλαζομένῳ σπουδάζοντι<sup>29</sup> πρὸς τοὺς ἐταίρους προσελθὼν<sup>30</sup> ἔφη τεθνάναι<sup>31</sup> οἱ<sup>32</sup> τοὺς δύο παῖδας οὔσπερ καὶ<sup>33</sup> μόνους εἶχεν ὁ Ἀναξαγόρας. Ὁ δὲ οὐδὲν διαταραχθεὶς<sup>34</sup> εἶπεν, “Ἦδη<sup>35</sup> θνητὰς γε γεννηκώς<sup>36</sup>.”

§ 85. Ἄνθρωπος ὃν μέμνησο<sup>1</sup> τῆς κοινῆς τύχης. — Τὸ ἐψεύσθαι<sup>2</sup> τῆς ἀληθείας κακόν. — Ὅπηνίκα τις ἐκ μακρῶς καὶ ἐπικινδύνου ἀποδημίας ἐσώθη<sup>3</sup>, ἔφασκον οἱ Ἕλληνες, ἐξ Αἰδου αὐτὸν διασεσῶσθαι. — Τῶν ἀνθρώπων οἱ μὲν ἐν ἔθεσι κρείττωσιν, οἱ δ' ἐν χείροσι τεθραμμένοι<sup>4</sup> εἰσίν. — Τῆς ἀγνοουμένης ἀρετῆς ὡς τοῦ κατορωρυγμένου<sup>5</sup> χρυσίου ἢ λαμπρότης οὐ φαίνεται. — Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων. — Ἐξελλέλεγξαι<sup>6</sup>, ὦ πονηρότατε, ἡμᾶς ἀπατήσας. — Ἦδὺ τοῖς σωθεῖσι

φέντας νεοττοὺς ἐκ τῆς καλιᾶς ἐκβάλλουσιν. — Ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος<sup>7</sup>, εἰτά<sup>8</sup> με σκάπτειν κελεύεις; — Ἀπόλλωλα<sup>9</sup>. τίλλων τὸν λαγὼν ὀφθήσομαι<sup>10</sup>. — Ἀντίγονος ὁ δεύτερος, ἀποθανόντος<sup>11</sup> Ζήνωνος τοῦ Κιτιέως, ὃν μάλιστα τῶν φιλοσόφων ἐθαύμασεν, ἔλεγε, τὸ θεάτρον αὐτοῦ τῶν πράξεων ἀνηρῆσθαι<sup>12</sup>. — Κάτων ἐθαύμαζε, πῶς σώζεται πόλις, ἐν ἣ πωλεῖται πλείονος<sup>13</sup> ἰχθὺς ἢ βοῦς. — Οὐ βουλευέσθαι ἔτι ὥρα ἐστίν, ἀλλὰ βεβουλευσθαι<sup>14</sup>. — Ἔργον τι ἐκάστω τῶν πολιτῶν ἐν τῇ πόλει προστετάχθω<sup>15</sup>. — Ἐάν με ἐξελέγξης<sup>16</sup>, οὐκ ἀχθεσθήσομαι<sup>17</sup> σοι, ἀλλὰ μέγιστος εὐεργέτης ἀναγεγράψει<sup>18</sup>. — Ἐν τοῖς Δράκοντος νόμοις μίᾳ ἅπασιν ὥριστο<sup>19</sup> τοῖς ἁμαρτάνουσι ζημία, θάνατος. — Συμμάχους ἐξόμεν<sup>20</sup> ἅπαντας ἀνθρώπους οὐ βεβιασμένους ἀλλὰ πεπεισμένους<sup>21</sup>. — Πρῶτος μὲν τῶν στρατηγῶν κεκρίσθω<sup>22</sup> Ἀλέξανδρος, μετ' αὐτὸν δὲ Σκηπίων ὁ τὸν Ἀννίβαν νενικηκώς, εἰτα τρίτος Ἀννίβας.

§ 84. Πεπείραμαι<sup>1</sup> λίαν, ὡς πάντες ἄνθρωποι φίλοι εἰσὶ τῶν πλουσίων. — Ὁ ἀνθρώπινος βίος τὸ μήκιστον<sup>2</sup> εἰς ἔτη ἑκατὸν περυνγέγραπται. — Ὁ ἐλέφας μυκτῆρα κέκτηται<sup>3</sup> χειρὸς παγχρηστώτερον. — Οἱ γέροντες τῶν ἐπιθυμιῶν ἐστέρηνται, οὐδὲν<sup>4</sup> ὑπ' αὐτῶν ἐνοχλούμενοι. — Ὅρᾳς, ὅτι τεταλαιπωρήμεθα διὰ τὸν πόλεμον, καὶ μεγάλων ἀγαθῶν ἐστερημέθα. — Οἱ τετυφωμένοι ἀλαζόνες γίνονται. — Οἷς ἂν αἱ ἐπιθυμίαι χαλάσωσιν, οὗτοι δεσποτῶν πάνυ πολλῶν καὶ χαλεπῶν ἀπηλλαγμένοι<sup>5</sup>

σθοφόρων πλήθος ἱκανὸν συνήκτο<sup>4</sup>, καὶ τὰ<sup>5</sup> πρὸς τὴν στρατείαν εὐτρέπιστο, ὥρμησεν ὡς<sup>6</sup> ἐπὶ τὴν Κιλικίαν ἄξων τὴν δύναμιν. — Ἀντισθένης ἔλεγεν, ἡδονὰς τὰς μετὰ τοὺς πόνους διωκτέον<sup>7</sup>, ἀλλ' οὐχὶ τὰς πρὸ τῶν πόνων. — Κολαστέον<sup>8</sup> τοὺς ἀδίκους, κωλυτέον δὲ τοὺς ὑβρίζειν βουλομένους. — Τῷ νόμῳ πειστέον<sup>9</sup> καὶ ἀπολογητέον. — Πειστέον<sup>9</sup> πατρὸς λόγοις. — Οὔτε ναῦν ἐκ μιᾶς ἀγκύρας, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον<sup>9</sup>. — Εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσθαι<sup>8</sup>, ἀπαλλακτέον<sup>9</sup> τοῦ σώματος καὶ αὐτῇ<sup>8</sup> τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα, καὶ τότε, ὡς ἔοικεν<sup>10</sup>, ἡμῖν ἔσται<sup>11</sup> οὐ<sup>12</sup> ἐπιθυμοῦμέν τε καὶ φαμεν ἔρασται εἶναι, φρονήσεως, ἐπειδὰν<sup>12</sup> τελευτήσωμεν, ζῶσι<sup>14</sup> δὲ οὐ.

§ 87. Κάλλιστον δὴ τοῦτο λέγεται καὶ λελέξεται<sup>1</sup>, ὅτι τὸ μὲν ὠφέλιμον καλόν, τὸ δὲ βλαβερόν αἰσχρόν. — Πρεσβυτέρῳ νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν<sup>2</sup> προστετάσσεται<sup>3</sup>. — Ἡ πολιτεία καλῶς κεκοσμήσεται, ἐὰν οἱ ἐπισκοποῦντες αὐτὴν φύλακες τούτων<sup>4</sup> ἐπιστήμονες ᾧσιν<sup>5</sup>. — Εὖ με ἐποίησας<sup>6</sup> εὐεργέτης εἰς αἰὲ ἀναγεγράφει. — Οἱ ἀργυρογνώμονες διαγινώσκουσι, τίνα τῶν νομισμάτων ἐστὶ δόκιμα καὶ ἀκίβδηλα, καὶ τίνα παρακεκομμένα. — Πειρατέον<sup>7</sup> τοὺς νεανίσκους ἀκολασίας ἀποτρέπειν. — Πειστέον<sup>9</sup> τοῖς νόμοις. — Σωφροσύνην μὲν διωκτέον<sup>8</sup> καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον. — Συνεθιστέον τοὺς παῖδας, αἰὲ τἀληθὴ λέγειν. — Μητρός<sup>9</sup> τε καὶ πατρὸς καὶ τῶν ἄλλων, προγόνων ἀπάντων τιμιώτερόν<sup>10</sup> ἐστὶν ἢ πατρὶς καὶ σεμνότε-



ρον καὶ ἁγιώτερον καὶ ἐν μείζονι μοίρα<sup>11</sup>, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι<sup>12</sup>, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσιν ἢ πατέρα, καὶ ἢ πείθειν<sup>13</sup> ἢ ποιεῖν ἂν κελεύη<sup>14</sup>, καὶ πᾶσχειν, ἐάν τι προστάτῃ παθεῖν<sup>15</sup>, ἡσυχίαν ἄγοντα<sup>16</sup>, ἐάν τε τύπτεσθαι<sup>17</sup> ἐάν τε δεῖσθαι<sup>17</sup>, ἐάν τε εἰς πόλεμον ἄγῃ τρωθισόμενον<sup>18</sup> ἢ ἀποθανουμένον<sup>18</sup>, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει<sup>19</sup>, καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν<sup>20</sup>, ἀλλὰ καὶ<sup>21</sup> ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἂν κελεύη<sup>14</sup> ἢ πόλις καὶ ἢ πατρίς, ἢ πείθειν<sup>22</sup> αὐτήν ἢ<sup>23</sup> τὸ δίκαιον πέφυκε<sup>24</sup>, βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα<sup>25</sup> οὔτε πατέρα, πολὺ δὲ τούτων<sup>26</sup> ἔτι ἥττον<sup>27</sup> τὴν πατρίδα.

## XVII.

## d. LIQUID VERBS.

§ 88. Τίς ἄμεινον τοῦ σοφοῦ κρινεῖ τα δίκαια; — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν<sup>1</sup> λυπήσει τὸν πατέρα, καὶ πλείστα εὐφρανεῖ. — Οὐδεὶς ἀνθρώπων μέχρι τέλους εὐτυχὴς ἔμεινεν<sup>2</sup>. — Ἐσφηλεν<sup>3</sup> ἡ τύχη, οὗς ἂν ὑψώσῃ. — Τῇ ῥητορικῇ τέχνῃ ἐφάνη<sup>4</sup> φῶς λαμπρότατον Ἰσοκράτης. — Ἐπὶ πολλοῦ οἴνου ταχὺ<sup>5</sup> ἡμῖν καὶ τὰ σώματα καὶ αἱ γνώμαι σφαλοῦνται. — Διογένης ὁ φιλόσοφος ἐρωτηθεὶς ὑπό τινος, πῶς ἐνδοξος ἐγένετο<sup>6</sup>, ἀπεκρίνατο· “Ὅτι ἦκιστα<sup>7</sup> δόξης φροντίζων.” — Μανεῖς<sup>8</sup> Αἴας ἐαυτὸν ἐφόνευσεν. — Δυστυχῶν κρύπτε<sup>9</sup>, ἵνα μὴ τοὺς ἐχθροὺς εὐφράνῃς. — Μὴ κτεῖνε<sup>10</sup> τὸν

ικέτην γὰρ οὐ θέμις<sup>10</sup> κτανεῖν. — Νῦν οὖν ἔκατι ῥημάτων κτενεῖτέ με. — Οὐ τὸν σὸν ἔκταν<sup>11</sup> πατέρα πολέμιόν γε μήν. — Αἱ γὰρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις αἰσχος γυναιξί, καὶ κεκοίνωνται ψόγον ταῖς οὐ κακαῖσιν αἱ κακαί. — Δημοσθένους εἰπόντος<sup>12</sup> πρὸς τὸν Φωκίωνα, “Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι<sup>13</sup>,” “Ναί,” εἶπεν<sup>14</sup>, “ἐμὲ μὲν<sup>15</sup>, ἐὰν μανῶσι, σὲ δέ<sup>16</sup>, ἐὰν σωφρονῶσιν.” — Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ τοῦ δὲ εἰπόντος<sup>16</sup>, “Εἴμαρτό<sup>17</sup> μοι κλέψαι,” “Καὶ δαρήναι<sup>18</sup>,” ἔφη ὁ Ζήνων.

§ 89. Ἐσφάλην τῆς καλῆς ἐλπίδος. — Ἐτεοκλῆς καὶ Πολυνείκης, περὶ τῆς βασιλείας μονομαχοῦντε, ἀλλήλους ἀπεκτεινάτην. — Ἀπόκριναί μοι, ὅ,τι<sup>1</sup> σε ἐρωτήσω. — Ἀπόλλων τὸν ἐρώμενον Ἰάκινθον δίσκῳ βαλὼν ἀπέκτεινεν. — Ὁ πλοῦτος Τίμωνι τῷ Ἀθηναίῳ μυρίων κακῶν αἴτιος κατέστη<sup>2</sup>, μῖσος ἐπεγείρας<sup>3</sup>, καὶ ἡδυνπαθεῖα διαφθειρας, καὶ ἐπίφθονον ἀποφήνας<sup>4</sup>. — Κατὰ<sup>5</sup> τὸν λοιμὸν τὸν μέγαν οἱ Ἀθηναῖοι τοὺς στενωποὺς οἶνφ πολλῶ ἔρραναν<sup>6</sup>. — Ὁ μετὰ δόξης<sup>7</sup> θάνατος τοῦ μετ’ αἰσχύνης βίου αἰρετώτερος παρ’ ἐμοὶ<sup>8</sup> κριθήσεται<sup>9</sup>. — Μήδεια, ἀποκτείνασα τοὺς ἐαυτῆς παῖδας, ἐφ’ ἄρματος δρακόντων πτερωτῶν ἐκ Κορίνθου εἰς Ἀθήνας ἔφυγεν. — Τῶν μὲν θαυμαζομένων ἐκείνων σοφιστῶν ἐκλελοίπασιν<sup>10</sup> οἱ λόγοι, καὶ οὐδὲν ἡ<sup>11</sup> τὰ ὀνόματα μόνον ἔστιν· οἱ δὲ τοῦ Σωκράτους<sup>12</sup> οὐκ οἶδ’ ὅπως<sup>13</sup> διαμένουσι καὶ διαμενοῦσι τὸν ἅπαντα χρόνον<sup>14</sup>. τούτου μὲν αὐτοῦ οὐδὲν γράψαντος<sup>15</sup> ἡ

καταλιπόντος, οὔτε σύγγραμμα οὔτε διαθήκας. — Στρεπτόῳ<sup>18</sup> κειμένῳ ἐπὶ τῆς γῆς χρυσῷ Περσικῷ ὁ Θεμιστοκλῆς παρεστώς<sup>17</sup>, τῷ παιδί εἶπεν, “Οὐκ ἀναιρήσεις, ὦ παῖ, τὸ εὔρημα τόδε;” δέξας<sup>18</sup> τὸν στρεπτόν· “οὐ γὰρ σὺ Θεμιστοκλῆς εἶ.”

§ 90. Ἐὰν μὴ φυλάττης τὰ μικρά, ἀποβαλεῖς τὰ μεγάλα. — Κάδμος ἐκήρυξε τῷ τὴν Σφίγγα ἀποκτενοῦντι δώσειν<sup>1</sup> χρήματα πολλά. — “Ὅσοι τυφλὸν<sup>2</sup> Ὀμηρον ἀπεφάναντο, αὐτοὶ μοι δοκοῦσι τὴν διάνοιαν<sup>3</sup> πεπηρῶσθαι. — Περσεὺς ἀπέτεμε τῆς Μεδούσης τὴν κεφαλὴν. — Ἀντίοχος ὁ μέγας ἐν τῇ πρὸς Γαλάτας μάχῃ μετὰ τῶν ἐλεφάντων τὴν ἵππον<sup>4</sup> αὐτῶν ἔφθειρεν. — Τὸ γὰρ φανθὲν τίς ἂν δύναιτ’ ἂν<sup>5</sup> ἀγέννητον ποιεῖν; — Θησεὺς ἐκάθηρε<sup>6</sup> τῶν κακούργων τὴν ὁδόν, τὴν ἐς Ἀθήνας ἐκ Τροιζήνος φέρουσιν. — Μαρσύας, ὃς Ἀπόλλωνι περὶ μουσικῆς ἐρίσας ἡττήθη, ὑπ’ αὐτοῦ ἐξεδάρη<sup>7</sup>. — Ὀρκος ἦν Ἀθηναίοις μηδὲνα μῆτε<sup>8</sup> ἐξελαῖν<sup>9</sup> μῆτε δῆσειν μῆτε ἀποκτενεῖν ἄκριτον. — Οὐκ ὀφθαλμὸς τὸ κρῖνόν ἐστιν, ἀλλὰ νοῦς. — Οὗτος μάλιστα πάντων φιλοπάτωρ ἐστίν, ὅστις μηδὲν<sup>10</sup> λυπήσει τὸν πατέρα, καὶ πλεῖστα<sup>10</sup> εὐφρανεῖ. — Σόλων Κροῖσον ὑπ’ εὐτυχίας διεφθορότα<sup>11</sup> τὸ τέλος ὁρᾶν ἐκέλευσεν. — Ἄλλ’, ὦ φίλοι, τούτων γὰρ οὔνεκ’<sup>12</sup> ἐστάλην<sup>13</sup>, ἀρήξαι<sup>14</sup> εἰσελθόντες<sup>15</sup>, εἰ δύνασθῃ<sup>16</sup> τι. φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις. — Πόλεμον οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα.

§ 91. Ἴνῳ μανείσα ὑπὸ τῆς Ἥρας, τὸν ἐαντῆς

παῖδα ἐπισφάξασα Μελικέρτην, ἤλατο<sup>1</sup> σὺν αὐτῷ εἰς τὴν θάλασσαν. — Τὸν δεινὸν ὄντα λέγειν<sup>2</sup> κεχῆνότες<sup>3</sup> οἱ πολλοὶ<sup>4</sup> ἀκούουσι, θαυμάζοντες καὶ εὐδαιμονίζοντες ἐπὶ τῇ δυνάμει τῶν λόγων. — Ἰοβάτης Βελλεροφόντη ἐπέταξε τὴν Χίμαιραν κτείνειν, νομίζων αὐτὸν διὰ τοῦ θηρίου διαφθαρῆσθαι. — Ἡρακλῆς ὁμολογεῖται<sup>5</sup> πάντα τὸν γενόμενον<sup>6</sup> αὐτῷ κατ' ἀνθρώπους χρόνον ὑπομεῖναι μεγάλους καὶ συνεχεῖς πόνους καὶ κινδύνους ἐκουσίως, ἵνα τὸ τῶν ἀνθρώπων γένος εὐεργετήσκειν<sup>7</sup>. — Τὸν βίον οἱ πρῶτοι φανέντες ἐπὶ γῆς οὐκ εὐθὺς οὕτως ὥσπερ νῦν ἔχοντα<sup>8</sup> κατέλαβον<sup>9</sup>. — Πολλάκις ἀπειρία τοὺς ἀνθρώπους ἔσφηλεν. — Ὡς ἐν μιᾷ πληγῇ κατέφθαρται<sup>10</sup> πολλὸς ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν<sup>11</sup>. — Διὰ παντὸς τοῦ οὐρανοῦ καὶ γῆς τεταμένον<sup>12</sup> ἐστὶ φῶς. — Λέγων τάληθες<sup>13</sup> οὐ σφαλεῖ ποτε. — Τίλας Λάκων ἀηδόνα, καὶ βραχεῖαν πάνυ σάρκα εὐράν<sup>14</sup>, εἶπε<sup>15</sup>, “Φωνή σύ τις εἰ καὶ οὐδὲν ἄλλο<sup>16</sup>.”

§ 92. Μὴ ἐπιχαρῆς ταῖς ἀτυχίαις τῶν πέλας<sup>1</sup>. — Τοὺς λόγους οὐ μηχανοῦμεν, ἡγούμενοι βραχεῖς<sup>2</sup> ἀρκέσειν. — Ἰκανή ἐστὶν ἡ φιλαυτία τὰ μὲν ἴδια μεγαλοποιῆσαι καὶ ἀποκυδῆναι, τὰ δὲ τῶν ἄλλων<sup>3</sup> κατασμικρῦναι καὶ διαφαιλίσαι. — Οὐ χρή ποτε τὴν τύχην ἀνδρὸς εὐπράσσοτος εὐδαιμονίσαι, πρὶν ἂν αὐτῷ ὁ βίος παντελῶς ἐκπερανθῇ. — Ὁ τὴν ψυχὴν<sup>4</sup> κεκαθαρμένος<sup>5</sup> μᾶλλον ἐστὶ κεκοσμημένος ἢ ὁ καλὰς ἐσθῆτας ἐνδυνόμενος. — Ἡ μεγάλη στρουθὸς πτεροῖς μὲν λασίοις ἐπτέρωται, ἀρθῆναι<sup>6</sup> δὲ καὶ

εἰς βαθὺν αέρα μετεωρισθῆναι φύσιν οὐκ ἔχει'. — Λάκων ἰδὼν<sup>9</sup> ἀγέροντά τινα θεοῖς, οὐδὲν εἶπε φροντίζειν<sup>9</sup> θεῶν πτωχοτέρων ἑαυτοῦ. Ἔτερος ἀλγῶν τοὺς ὀφθαλμοὺς<sup>10</sup> ἐξήγειν<sup>11</sup> ἐπὶ πόλεμον λέγοντων δὲ αὐτῷ τινων, "Ποῦ ἄπει<sup>12</sup> οὕτως ἔχων<sup>13</sup>, ἢ τί ποιήσων<sup>14</sup>;" "Κἂν<sup>15</sup> μηδὲν ἕτερον πράξω<sup>16</sup>," ἔφη, "πολεμίου γε μάχαιραν ἀμβλυνῶ." — Λάκων, ἐπεὶ τῇ μὲν προτέρᾳ ἡμέρᾳ ὁ ξένος αὐτὸν ἐξέκλινε<sup>17</sup>, τῇ δ' ἐξῆς στρώματα χρησάμενος<sup>18</sup> δαψιλῶς ὑπεδέχετο, ἐπιβὰς<sup>19</sup> τοῖς στρώμασι κατεπάτει, ἐπιλέγων διὰ ταῦτα ἐχθρὸς οὐδ' ἐπὶ ψιάθου καταδαρθεῖν<sup>20</sup>. — Ἐπιστήμη δεῖ κρίνεσθαι ἀλλ' οὐ πλῆθει τὸ μέλλον καλῶς κριθέσεσθαι.

§ 93. Ἀρταξέρξης, καταπεπολεμηκὸς Κῦρον τὸν ἀδελφόν, ἀπέστειλε Φαρνάβαζον παραληφόμενον<sup>1</sup> πάσας τὰς ἐπὶ θαλάσῃ πόλεις. — Σινδοὶ τοσοῦτους ἰχθῦς ἐπὶ τοὺς τάφους τῶν τελευτησάντων ἐπέβαλλον, ὅσους πολεμίους ὁ θαπτόμενος ἀπεκτονῶς<sup>2</sup> εἶη. — Διόνυσος Λυκούργῳ τῷ Ἡδωνῶν βασιλεῖ μανίαν ἐνέβαλεν. Ὁ δὲ<sup>3</sup> μεμηνὼς Δρύαντα τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελέκει παίσας ἀπέκτεινεν. — Λέγουσι Κάδμον τὸν<sup>4</sup> Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης. — Πῶς χρὴ πρὸς τοὺς εὐ ὥπλισμένους<sup>5</sup> ραδίως πόλεμον ἄρασθαι<sup>6</sup>; — Κάλλος ἢ χρόνος ἀνήλωσεν<sup>7</sup> ἢ νόσος ἐμάρανε. — Ὁ κακὸς οὐδενὸς<sup>8</sup> ἀπέχεται, ὅθεν<sup>9</sup> ἂν δυνατὸν ᾖ τι κερδᾶναι. — Τὸ σιδηροφορεῖσθαι τοῖς Λοκροῖς<sup>10</sup> καὶ τοῖς Αἰτωλοῖς ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμέ-

νηκεν<sup>11</sup>. — Οὐ χρή ποτ' εὖ πράσσοντος ὀλβίῳσι· τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος διεκπεραυθῇ<sup>12</sup> καὶ τελευτήσῃ<sup>13</sup> βίον. — Ἑρμῆς χελώνην ἐκκαθήρας καὶ εἰς τὸ κύτος χορδὰς ἐντείνας εἰργάσατο λύραν. — Θνητῶν δὲ μηδεὶς μηδέν' ὀλβιόν ποτε κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσασκε<sup>14</sup> ἶδῃ<sup>14</sup>.

§ 94. Τίς ἂν πιστεύσειεν<sup>1</sup>, ὅτι ἐκ τῶν ὑπὸ Κᾶδμου σπαρέντων ὀδόντων τοῦ δράκοντος ἔφυσαν<sup>2</sup> ἔνοπλοι ἄνδρες; — Αἰσχυνθείην<sup>3</sup> ἂν, εἰ φανερίην μᾶλλον φροντίζων τῆς ἐμαντοῦ<sup>4</sup> δόξης ἢ τῆς κοινῆς σωτηρίας. — Αἱ τύχαι αἱ τῶν βροτῶν ῥαδίως μεταλλάττουσιν· ὅς γάρ ἂν σφαλῇ, πάλιν ὀρθοῦται, καὶ ὁ πρὶν εὐτυχήσας πίπτει. — Μίλων ὁ Κροτωνιάτης ταῦρον ἀράμενος<sup>5</sup> ἐν Ὀλυμπίᾳ ἔφερε διὰ μέσου τοῦ σταδίου. — Πυθαγόρας καὶ τινες τῶν παλαιῶν φυσικῶν ἀπεφήναντο τὴν ἀνθρωπίνην ψυχὴν εἶναι ἀθάνατον. — Λέγουσι παρὰ Μοσυνοίοις, ἔθνεϊ βαρβαρικῷ, ἅπαντας ἐκ παιδὸς<sup>6</sup> στήμασι τόν τε νῶτον καὶ τὰ στήθη καταπεποικίλθαι<sup>7</sup>. — Ἀλλ' εἴπερ εἰ γενναῖος, ὡς αὐτὸς λέγεις, σήμαιν<sup>8</sup> ὅτου<sup>9</sup> τ' εἰ χαπόθεν<sup>10</sup>. τὸ γὰρ καλῶς πεφυκὸς<sup>11</sup> οὐδέν<sup>12</sup> ἂν μιάνειεν<sup>13</sup> λόγος. — Ἀποπτύσαι δεῖ καὶ καθήρασθαι<sup>14</sup> στόμα. — Γοργίας πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι<sup>15</sup>. — Οὐκ ἂν δύναιο<sup>16</sup> μὴ καμῶν<sup>17</sup> εὐδαιμονεῖν. — Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν<sup>18</sup> αὐτῷ τροφάς· λιμῷ δ' ἀποθανόντος<sup>19</sup> τοῦ ἵππου ἔλεγε· “Μέγα ἐξημμώθη· ὅτε γὰρ ἔμαθε<sup>20</sup> μὴ τρώγειν,

τότε ἀπέθανεν<sup>21</sup>. — Ἰβήρων αἱ γυναῖκες κατ' ἔτος<sup>22</sup>, ὅ,τι<sup>23</sup> ἂν ἐξυφάνωσιν<sup>24</sup>, ἐν κοινῷ δευκύνουσιν· ἄνδρες δὲ χειροτονητοὶ κρίναντες τὴν πλεῖστα ἐργασαμένην προτιμῶσιν. — Τί μοι μέλλεις, ὦ λῶστε<sup>25</sup>, ἀπαγγελεῖν; — Οὐκ αἰσχυρεῖται ὁ σῶφρων παρ' ἄλλου τὰ συμφέροντα μανθάνων. — Περικλῆς ἀποθνήσκων, “Οὐδεὶς,” ἔφη, “δὲ ἐμὲ μέλαν ἱμάτιον περιεβάλετο<sup>26</sup>.”

§ 95. Παιδάριτος ὁ Λακεδαιμονίων στρατηγός, λέγοντός<sup>1</sup> τινος, ὅτι πολλοὶ εἰσιν οἱ πολέμοι· “Οὐκ οὖν,” ἔφη, “ἡμεῖς εὐκλεέστεροι ἐσόμεθα<sup>2</sup>, πλείους γὰρ ἀποκτενούμεν.” — Μῆδεια ἐπηγγείλατο τῷ Ἰάσονι συνεργήσειν<sup>3</sup> πρὸς τὴν κατάξευξιν τῶν χαλκοπόδων ταύρων, καὶ τὸ χρυσόμαλλον δέρας ἐγχειριεῖν<sup>4</sup>, ἐὰν αὐτὴν λάβῃ<sup>5</sup> γυναῖκα, καὶ εἰς τὴν Ἑλλάδα σύμπλουν ἀγάγηται<sup>6</sup>. — Ἡ Ἀττικὴ χώρα τῆς Ἀθηνᾶς<sup>7</sup> ἐκρίθη, ὅτι πρῶτον τὴν ἐλάαν ἐν αὐτῇ ἐφύτευσεν. — Ἐπὶ Δευκαλίωνος ὑποβρυχίων ἀπάντων καταδεδυκότων<sup>8</sup>, ἐν μόνον κιβώτιον περιεσώθη<sup>9</sup>, προσοκεῖλαν τῷ Λυκωρεῖ. — Αἱ τιθῆναι ἐμπτύνουσι τοῖς παιδίοις, ὥς μὴ βασκανθῶσιν<sup>10</sup>. — Ἡ μέλιττα τὸ κέντρον ἀποβαλοῦσα<sup>11</sup> ἀποθνήσκει. — Δεινὴ τις ὀργὴ καὶ δυσίατος πέλει, ὅταν φίλοι φίλοισι συμβάλωσιν<sup>12</sup> ἔριν. — Εὐφρανεῖ σε πλοῦτος πολλοὺς εὐεργετοῦντα. — Οὐκ ἐγὼ σε ἀποκτενῶ, ἀλλ' ὁ τῆς πόλεως νόμος. — Φάνηθι<sup>13</sup> ταῦρος ἡ πολύκρανος ἰδεῖν<sup>14</sup> δράκων ἢ πυριφλέγων ὀράσθαι λέων. — Γραῦν τινά φασι<sup>15</sup> μοσχὸν μικρὸν ἀραμένην<sup>16</sup>, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν λαθεῖν<sup>17</sup>

βοῦν φέρουσιν. — Ἦλθον<sup>17</sup>, τεθνῶσιν<sup>18</sup>. εὐπρεπέστερον Πάρις ξενίαν κατήσχυν<sup>19</sup> ἢ σὺ συμμάχους κτανῶν<sup>20</sup>.

§ 96. Κίμβροι πάνυ πολλοὺς τῶν Ῥωμαίων κατακόψαντες, καὶ μυριάσι<sup>1</sup> τεσσαράκοντα τὴν ἐπὶ τὴν Ἰταλίαν στρατείαν στείλαμενοι, ἄρδην κατεκόπησαν. — Ἡσιόδος λέγει ὅτι αἱ Προίτου θυγατέρες, ὡς ἐτελειώθησαν, ἐμάνησαν, ὅτι τὰς Διούσου τελετὰς οὐ κατεδέχοντο. — "Οτε οἱ θεοὶ τὰς πόλεις διεκληροῦντο, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος, Ποσειδῶν ἦκεν ἐπὶ τὴν Ἀττικὴν, καὶ παίσας τῇ τριαλίνῃ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλατταν. — Τόξαρις ὁ Σκύθης ἐν Ἀθήναις τεθαμμένος ἦν· καὶ ἐπὶ τῇ στήλῃ αὐτοῦ Σκύθης ἀνὴρ ἐνεκεκόλαπτο<sup>2</sup>, τῇ λαιᾷ μὲν τόξον ἔχων ἐντεταμένον<sup>3</sup>, τῇ δεξιᾷ δὲ<sup>4</sup> βιβλίον. —

ᾠ ξεῖν<sup>5</sup>, ἄγγειλον<sup>6</sup> Λακεδαιμονίοις, ὅτι τῇδε<sup>7</sup> κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι<sup>8</sup>. —

Ἀπεσημηνάμην τὰς τῶν κακούργων οἰκίας. — Τὸν ἄνδρα τόνδ' ἢ βιβλίον διέφθορεν<sup>9</sup>, ἢ Πρόδικος, ἢ τῶν ἀδολεσχῶν εἰς γέ τις. — Ἄλως<sup>10</sup> ἀφύης μοι· παρατέταμαι<sup>11</sup> γὰρ τὰ λιπαρὰ κάπτων. — Ἐς Οἰδίπου δὲ παῖδε, διπτύχῳ κόρῳ, Ἀρης κατέσκηψ' ἔς τε μονομάχου πάλης ἀγῶνα νῦν ἐστᾶσιν<sup>12</sup>. — Ἐγὼ γ' ἠυαινόμην<sup>13</sup> θεώμενος. — Τὸν Δία λέγουσι μὴ μόνον ἄρδην ἐξ ἀνθρώπων ἀφανίσαι τοὺς ἀσεβεῖς καὶ πονηροὺς, ἀλλὰ καὶ τοῖς ἀρίστοις τῶν τε θεῶν καὶ ἡρώων ἔτι δὲ ἀνδρῶν τὰς ἀξίας ἀπονεῖμαι τιμὰς.



## XVIII.

## MIXED EXAMPLES

OF THE REGULAR VERB IN *ω*.

§ 97. Αἱ τοῦ ἔτους ὥραι κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσιν. — Τοῦ μὲν δοκεῖν<sup>1</sup> σοι μὴ μελέτω, τῆς δὲ ἀληθείας. — Οἱ ἐν πολυτελέσι βρώμασι καὶ ποτοῖς ἀνατρεφόμενοι νέοι ἐν τῷ θέρει τὴν χλαῖναν<sup>2</sup> κατατρίβουσιν. — Θεόγνις ὁ ποιητὴς ὑποθήκας, ὡς χρὴ ζῆν, ἐν μέτροις συνήγαγεν. — Τὰ σπουδαῖα μελέτα καὶ μὴ αἰσχύνου, ἕαν τι παρηκμακῶς<sup>3</sup> μαθάνῃς· βέλτιον γὰρ ὀψιμαθῇ καλεῖσθαι ἢ ἀμαθῇ. — Ζάμολξις λέγει, ὅτι, ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐδεὶς ἐπιχειρεῖ ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ δεῖ<sup>4</sup> σῶμα ἄνευ ψυχῆς. — Γοργίας τὴν τραγωδίαν εἶπεν<sup>5</sup> ἀπάτην, ἣν<sup>6</sup> ὃ τε ἀπατήσας δικαιότερος<sup>7</sup> τοῦ μὴ ἀπατήσαντος<sup>8</sup>, καὶ ὁ ἀπατηθεὶς σοφώτερος<sup>9</sup> τοῦ μὴ ἀπατηθέντος. — Οἱ Πέρσαι συνάψαντες τὰς χεῖρας διῆλθον<sup>10</sup> ἅπασαν τὴν Ἑρετριέων χώραν, ἵν' ἔχοιεν<sup>11</sup> τῷ βασιλεῖ εἰπεῖν<sup>12</sup>, ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς<sup>13</sup> εἶη. — Ἀγαθοκλῆς ὁ Σικελίας τύραννος ψιλουμένης τῆς κεφαλῆς, κατὰ μικρὸν ὑπορρεουσῶν τῶν τριχῶν<sup>14</sup>, αἰδοῦμενός προκαλύμμα<sup>15</sup> κόμης ἐποίησατο μυρρίνης στέφανον. — Ὡ πάτερ, ἰκοῦ<sup>16</sup> δῆτ', εἰ κλύεις ἔσω χθονὸς τέκνων καλούντων, οἳ σέθεν<sup>17</sup> θνήσκουσ' ἵπερ<sup>18</sup>. — Πλάτων Ἀντισθενοῦς ἐν τῇ διατριβῇ ποτε μακρολογήσαντος<sup>19</sup>, "Ἀγνοεῖς," εἶπεν<sup>20</sup>, ὅτι τοῦ λόγου μέτρον ἐστὶν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων." — Δημοσθένης

λοιδορουμένον<sup>21</sup> τινὸς αὐτῷ, “Οὐ συγκαταβαίνω,” εἶπεν, “εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός<sup>22</sup> ἐστι κρείττων.” — Θεοῦ<sup>23</sup> τὸ δῶρον τοῦτο· χρῆ<sup>24</sup> δ’ ὅς’ ἂν θεοὶ διδῶσι<sup>25</sup>, φεύγειν μηδέν, ὃ τέκνον; ποτέ.

§ 98. Ἐὰν ἔχωμεν χρήμαθ’<sup>1</sup>, ἔξομεν φίλους.— Μὴ μόνον τοὺς ἀμαρτάνοντας κόλαζε, ἀλλὰ καὶ τοὺς μέλλοντάς<sup>2</sup> κώλυε. — Μίσει τοὺς καλακεύοντας ὥσπερ τοὺς ἐξαπατῶντας. — Οὐδεὶς ἐπλούτησεν<sup>3</sup> ταχέως δίκαιος ὢν. — Τιμᾶται τὸ γῆρας διὰ τὴν σωφροσύνην, ἀλλὰ θαυμάζω μᾶλλον σωφρονοῦσαν νεότητα. — Οὐκ ἔστι παισὶ κάλλιον γέρας, ἢ πατὴρ ἀγαθοῦ<sup>4</sup> πεφυκέναι. — Ἡρακλῆς Εὐρυσθεὶ τῷ Μυκηνῶν βασιλεῖ δώδεκα ἔτη ἐλάτρευσε, καὶ τοὺς ἐπιτεταγμένους δώδεκα ἄθλους ἐπετέλεσεν. — Ἑλλήν ἀφ’ ἑαυτοῦ τοὺς καλουμένους<sup>5</sup> Γραικοὺς προσεῖπεν Ἑλληνας. — Οἷς<sup>6</sup> δὲ πολλὰ καὶ δεινὰ πέπρακται διὰ τὴν μοχθηρίαν, μισοῦσιν<sup>7</sup> τε καὶ φεύγουσι τὸ ζῆν καὶ ἀναιροῦσιν ἑαυτούς. — Ὅρων ὁ Σωκράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῷ πλούτῳ, καὶ μέγα φρονούντα ἐπὶ τῇ περιουσίᾳ καὶ ἔτι πλέον ἐπὶ τοῖς ἀγροῖς, ἤγαγεν<sup>8</sup> αὐτὸν εἰς τινα τῆς πόλεως τόπον, ἔνθα ἀνέκειτο<sup>9</sup> πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τῷ Ἀλκιβιάδῃ τὴν Ἀττικὴν ἐνταῦθ’ ἀναζητεῖν. ὥς δ’ εὗρε<sup>10</sup>, προσέταξεν αὐτῷ τοὺς ἀγροὺς τοὺς ἰδίους διαθρῆσαι. τοῦ δ’ εἰπόντος<sup>11</sup>, “Ἄλλ’ οὐδαμοῦ γεγραμμένοι<sup>12</sup> εἰσιν,” “Ἐπὶ τούτοις<sup>13</sup> οὖν,” ἔφη<sup>14</sup>, “μεγα φρονεῖς, οἷπερ οὐδὲν μέρος τῆς γῆς εἰσιν;” — Α. Δοκεῖτε<sup>15</sup> πηδᾶν τὰδικήματ’<sup>16</sup> εἰς θεοὺς

πτεροῖσι<sup>17</sup> κάπειτ<sup>18</sup> ἐν Διὸς δέλτου πτυχαῖς γράφειν τιν<sup>19</sup> αὐτά, Ζῆνα δ' εἰσορῶντά νιν<sup>20</sup> θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἄν<sup>21</sup> οὐρανὸς Διὸς γράφοντος<sup>22</sup> τὰς βροτῶν ἀμαρτίας ἐξαρκέσειεν<sup>23</sup>, οὐδ' ἐκείνος ἄν<sup>24</sup> σκοπῶν πέμπειν ἐκάστω ζημίαν. ἀλλ' ἡ Δίκη ἐνταῦθά πού 'στιν<sup>25</sup> ἔγγυς, εἰ βούλεσθ<sup>26</sup> ὁρᾶν. B. Ταύτας μὲν ἀνθρώποισιν, ὧ γύναι, θεοὶ τίσεις διδόασιν<sup>27</sup>, οὓς ἄν ἐχθαίρωσ', ἐπεὶ οὐ σφιν<sup>28</sup> πονηρόν<sup>29</sup> ἐστίν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον. — Καλῶς ἀκούειν<sup>1</sup> μᾶλλον ἢ πλουτεῖν. θέλε. — 'Αρκοῦ τοῖς σεαυτοῦ<sup>2</sup>, καὶ μὴ διάρπαζε τὰ τῶν πλησίον. — 'Ο ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας, ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ θάλατταν. — Μεμνησθαι<sup>3</sup> δεῖ μὴ μόνον τοῦ θανάτου τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἧς<sup>4</sup> καταλελοίπασιν. — 'Ορφεὺς τέθαπται περὶ τὴν Πιερίαν, διασπασθεῖς ὑπὸ τῶν Μαινάδων. — Οὐρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δήσας ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἠθελον, ἐμήνυνεν. — 'Ηδιον οὐδὲν οὐδὲ μουσικώτερόν ἐστ' ἢ δύνασθαι λαιδορούμενον φέρειν· ὁ λαιδορῶν γάρ, ἄν<sup>5</sup> ὁ λαιδορούμενος μὴ προσποιήται<sup>6</sup>, λαιδορεῖται λαιδορῶν. — Ἀντωνῖνος ἔλεγε· κήδεσθαι πάντων ἀνθρώπων<sup>7</sup> κατὰ τὴν τοῦ ἀνθρώπου φύσιν ἐστίν. — Τῆς αὐτοῦ ὁδοῦ αἰεὶ ἐξόμεθα<sup>8</sup> καὶ δικαιοσύνην μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὄμεν<sup>9</sup> καὶ τοῖς θεοῖς —  
 "Ἡκιστα πταίσεις ἐν ταῖς κρίσεσιν, ἐὰν αὐτὸς ἐν  
 τῷ βίῳ ἀπταιστος διατελῇ<sup>10</sup>. — Ἄδικεῖ πολλάκις  
 ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν<sup>11</sup>. — Ὁ ἀμαρτάνων,  
 ἑαυτῷ ἀμαρτάνει, ὁ ἀδικῶν, ἑαυτὸν ἀδικεῖ,  
 κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπῃ  
 τὴν Ἀγένορος λέγεται ἀρκάσαι. — Ὁ πεπαιδευμέ-  
 νος ἀπασὶ ζῆλωτός καὶ ἐπιφθονός ἐστι, τιμώμενος  
 καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ  
 προὔχοντων<sup>1</sup> ἀποβλεπόμενος. — Ἡγητέον<sup>2</sup> εἶναι  
 τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρε-  
 τῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, ἐνεργεῖται  
 δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελετηκότες  
 ἀπηλλαγμένοι<sup>3</sup> εἰσὶ νόσων καὶ λύπης καὶ τῶν ἄλ-  
 λων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον.  
 — Νῖνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βα-  
 βυλωνίας, τούτους<sup>4</sup> ἔταξε τελεῖν κατ' ἐνιαυτὸν ὀρι-  
 σμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχροῦ  
 πράττει πράγματα, τί<sup>5</sup> τοῦτον ἀπορήσαντα πράξειν  
 προσδοκᾷ; — Μέμνησο<sup>6</sup> πλουτῶν τοὺς πένητας  
 ὠφελεῖν. — Ἄμας ἀπήτουν, οἱ δ' ἀπηρνοῦντο σκά-  
 φας<sup>7</sup>. — Κᾶρα τε γάρ σου<sup>8</sup> συγγεῶ<sup>9</sup> κόμαις ὁμοῦ  
 ῥανῶ τε πεδόσ' ἐγκέφαλον, ὁμμάτων δ' ἀπο<sup>10</sup> αἰ-  
 μοσταιγεί<sup>11</sup> πρηστοῖρε ρεύσονται<sup>12</sup> κάτω. — Τίσασ-  
 θε<sup>13</sup> τήνδε· καὶ γὰρ ἐντεῦθεν νοσεῖ τὰ τῶν γυναι-  
 κῶν<sup>14</sup>, οἱ μὲν ἢ παίδων πέρε<sup>15</sup> ἢ συγγενείας οὐνεκ'  
 οὐκ ἀπώλεσαν<sup>16</sup> κακὴν λαβόντες<sup>16</sup>. εἰτα δ' οὕτω τᾶ-  
 δικον<sup>17</sup> πολλαῖς ὑπερρήκε<sup>18</sup> καὶ χωρεῖ πρόσω, ὥστ'

πτεροῖσι<sup>17</sup> κάπειτ'<sup>18</sup> ἐν Διὸς δέλτου πτυχαῖς γρά-  
φειν τιν'<sup>19</sup> αὐτά, Ζῆνα δ' εἰσορῶντά νιν<sup>20</sup> θνητοῖς  
δικάζειν; οὐδ' ὁ πᾶς ἄν<sup>21</sup> οὐρανὸς Διὸς γράφοντος<sup>22</sup>  
τὰς βροτῶν ἀμαρτίας ἐξαρκέσειεν<sup>23</sup>, οὐδ' ἐκείνος  
ἄν<sup>24</sup> σκοπῶν πέμπειν ἐκάστῳ ζημίαν. ἀλλ' ἡ Δίκη  
ἐνταῦθά πού 'στιν<sup>25</sup> ἐγγύς, εἰ βούλεσθ'<sup>26</sup> ὁρᾶν. B.  
Ταύτας μὲν ἀνθρώποισιν, ὧ γύναι, θεοὶ τίσεις δι-  
δόασιν<sup>27</sup>, οὓς ἂν ἐχθαίρωσ', ἐπεὶ οὐ σφιν<sup>28</sup> πονηρόν<sup>29</sup>  
ἔστιν.

§ 99. Φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον.  
— Καλῶς ἀκούειν<sup>1</sup> μᾶλλον ἢ πλουτεῖν θέλει. —  
'Αρκοῦ τοῖς σεαυτοῦ<sup>2</sup>, καὶ μὴ διάρπαζε τὰ τῶν πλη-  
σίον. — Ὁ ἥλιος πανταχῇ ἐπιβάλλων τὰς ἀκτῖνας,  
ὥσπερ ὀφθαλμοῖς πολλοῖς βλέπει ἅπασαν γῆν καὶ  
θάλατταν. — Μεμνήσθαι<sup>3</sup> δεῖ μὴ μόνον τοῦ θανά-  
του τῶν τετελευτηκότων, ἀλλὰ καὶ τῆς ἀρετῆς, ἧς<sup>4</sup>  
καταλελοίπασιν. — Ὅρφεὺς τέθραπται περὶ τὴν  
Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων. — Οὐ-  
ρανὸς τοὺς Γίγαντας, οὓς ἐκ Γῆς ἐτέκνωσε, δῆσας  
ἐς Τάρταρον ἔρριψεν. — Ἀρταξέρξης καλῶς τῆς  
πατρίδος βεβασίλευκε. — Τειρεσίαν τὸν μάντιν οἱ  
θεοὶ ἐτύφλωσαν, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν  
ἤθελον, ἐμήνυνεν. — Ἡδίων οὐδὲν οὐδὲ μουσικώτερόν  
ἐστ' ἢ δύνασθαι λαιδορούμενον φέρειν· ὁ λαιδορῶν  
γάρ, ἄν<sup>5</sup> ὁ λαιδορούμενος μὴ προσποιῆται<sup>6</sup>, λαιδο-  
ρεῖται λαιδορῶν. — Ἀντωνῖνος ἔλεγε· κῆδεσθαι  
πάντων ἀνθρώπων<sup>7</sup> κατὰ τὴν τοῦ ἀνθρώπου φύσιν  
ἐστίν. — Τῆς ἄνω ὁδοῦ αἰεὶ ἐξόμεθα<sup>8</sup> καὶ δικαιοσύνην  
μετὰ φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν, ἵνα

καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν<sup>9</sup> καὶ τοῖς θεοῖς. — "Ηκιστα παῖσεις ἐν ταῖς κρίσεσιν, ἂν αὐτὸς ἐν τῷ βίῳ ἄπαιστος διατελῇς<sup>10</sup>. — Ἄδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν<sup>11</sup>. — Ὁ ἁμαρτάνων, ἑαυτῷ ἁμαρτάνει, ὁ ἀδικῶν, ἑαυτὸν ἀδικεῖ, κακὸν ἑαυτὸν ποιῶν.

§ 100. Ζεὺς ταύρῳ εἰκάσας ἑαυτὸν Εὐρώπην τὴν Ἀγήνορος λέγεται ἀρπάσαι. — Ὁ πεπαιδευμένος ἅπασι ζηλωτὸς καὶ ἐπίφθονός ἐστι, τιμώμενος καὶ ἐπαινούμενος καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προύχόντων<sup>1</sup> ἀποβλεπόμενος. — Ἡγητέον<sup>2</sup> εἶναι τὴν ἱστορίαν φύλακα μὲν τῆς τῶν ἀξιολόγων ἀρετῆς, μάρτυρα δὲ τῆς τῶν φαύλων κακίας, εὐεργέτην δὲ πάντων τῶν ἀνθρώπων. — Οἱ τετελευτηκότες ἀπηλλαγμένοι<sup>3</sup> εἰσὶ νόσων καὶ λύτης καὶ τῶν ἄλλων τῶν προσπιπτόντων εἰς τὸν ἀνθρώπινον βίον. — Νῆνος, χειρωσάμενος τοὺς ἐγχωρίους τῆς Βαβυλωνίας, τούτους<sup>4</sup> ἔταξε τελεῖν κατ' ἐνιαυτὸν ὠρισμένους φόρους. — Ὅταν εὐπορῶν τις αἰσχροῦ πράττει πράγματα, τί<sup>5</sup> τοῦτον ἀπορήσαντα πράξειν προσδοκᾷ; — Μέμνησο<sup>6</sup> πλουτῶν τοὺς πένητας ὠφελεῖν. — Ἄμας ἀπῆτουν, οἱ δ' ἀπηρνούντο σκάφας<sup>7</sup>. — Κᾶρα τε γάρ σου<sup>8</sup> συγγεῶ<sup>9</sup> κόμαις ὁμοῦ· ῥανῶ τε πεδός<sup>10</sup> ἐγκέφαλον, ὁμμάτων δ' ἀπο<sup>11</sup> αἰμοσταγεῖ<sup>12</sup> πρηστήρε ρεύσονται<sup>13</sup> κάτω. — Τίσασθε<sup>14</sup> τήνδε· καὶ γὰρ ἐντεύθεν νοσεῖ τὰ τῶν γυναικῶν<sup>15</sup>. οἱ μὲν ἡ παίδων πέρι<sup>16</sup> ἡ συγγενείας οὐνεκ<sup>17</sup> οὐκ ἀπώλεσαν<sup>18</sup> κακὴν λαβόντες<sup>19</sup>. εἶτα δ' οὐτω τᾶδικον<sup>20</sup> πολλαῖς ὑπερρῆκε<sup>21</sup> καὶ χωρεῖ πρόσω, ὥστ'

ἐξίτηλος ἀρετῇ<sup>19</sup> καθίσταται. — Πλούτου δ' ἀπορ-  
ρύνετος<sup>20</sup> ἀσθενεῖς γάμοι<sup>21</sup>.

§ 101. Πονηρὰ φύσις, μεγάλην ἐξουσίαν ἔχου-  
σα, μεγάλας ἀπεργάζεται πονηρίας. — Τῷ δυστύ-  
χουonti μὴ ἐπιγέλα· κοινὴ γὰρ ἡ τύχη. — Γάιος  
Ἰούλιος Καῖσαρ κατεπολέμησε τὰ πλεῖστα καὶ  
μαχιμώτατα τῶν Κελτῶν ἔθνη, καὶ προεβίβασε  
τὴν ἡγεμονίαν τῆς Ῥώμης μέχρι τῶν Βρεττανικῶν  
γῆων. — Ὅστις δὲ πρὸς τύραννον ἐμπορεύεται,  
κείνου ὅτι<sup>1</sup> δούλος, καὶ<sup>2</sup> ἐλεύθερος μόλη<sup>3</sup>. — Ἄλλ'  
οὐμός<sup>4</sup> αἰὲ πότμος ἐν πυκνῷ θεοῦ τροχῷ κυκλεῖται  
καὶ μεταλλάττει φύσιν. ὥσπερ σελήνης δ' ὄψις  
εὐφρόνας δύο στήναι<sup>5</sup> δύναται· ἂν<sup>6</sup> οὐποτ' ἐν μορφῇ  
μῆ, ἀλλ' ἐξ ἀδήλου<sup>7</sup> πρῶτον ἔρχεται νέα<sup>8</sup> πρόσωπα  
καλλύνουσα καὶ πληρουμένη, χῶτανπερ<sup>9</sup> αὐτῆς<sup>10</sup>  
εὐγενεστάτη φανῇ<sup>11</sup>, πάλιν διαρρεῖ ἀπὸ<sup>12</sup> μηδὲν  
ἔρχεται. — Ὡ τρισόλβιοι κείνοι βροτῶν, οἳ ταῦτα  
δερχθέντες<sup>13</sup> τέλη<sup>14</sup> μόλωσ'<sup>15</sup> ἐς Ἄιδου<sup>16</sup>. τοῖσδε  
γὰρ μόνοις ἐκεῖ ζῆν<sup>17</sup> ἔστι, τοῖς δ' ἄλλοισι πάντ'  
ἐκεῖ κακά<sup>18</sup>. — Τὰ μὲν διδασκὰ μανθάνω, τὰ δ' εὐ-  
ρετὰ ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἡτησάμην<sup>19</sup>. —  
Τὸ πίνειν πρὸς βίαν ἴσον κακὸν πέφυκε<sup>20</sup> τῷ<sup>21</sup>  
διψῆν βία. — Διψῶντι γὰρ τοι πάντα προσφέρων  
σοφὰ οὐκ ἂν πλέον τέρψεαις<sup>22</sup> ἢ πιεῖν<sup>23</sup> διδοῦς<sup>24</sup>. —  
Οὐκ ἔστ' ἀπ' <sup>25</sup> ἔργων μὴ καλῶν ἔπη καλά. — Τί  
ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ ἡττων μὲν  
ὀργῆς<sup>26</sup> ἔστι, τοῦ δὲ νοῦ<sup>27</sup> κενός· φιλεῖ<sup>28</sup> δὲ πολλὴν  
γλῶτταν ἐκχέας<sup>29</sup> μάτην, ἄκων ἀκούειν<sup>30</sup> οὐς ἐκὼν  
εἶπεν<sup>31</sup> λόγους. — Ἄλλ' οὐ γὰρ<sup>32</sup> ἂν<sup>33</sup> τὰ θεῖα

κρυπτόντων<sup>34</sup> θεῶν μάθοις<sup>35</sup> ἄν, οὐδ' εἰ πάντ'<sup>36</sup> ἐπεξέλθοις<sup>37</sup> σκοπῶν. — Βλέφαρον κέκληται<sup>38</sup> γ', ὡς καπηλείου θύραι. — Νῦν δ' εἰς ἀναιδὲς<sup>39</sup> ἡμέρας μέρος<sup>40</sup> βραχὺ δός<sup>41</sup> μοι σεαντόν, κᾶτα<sup>42</sup> τὸν λοιπὸν χρόνον κέκλησο<sup>43</sup> πάντων εὐσεβέστατος βροτῶν. — Ὅπου γὰρ οἱ φύσαντες<sup>44</sup> ἥσσωνται τέκνων<sup>45</sup>, οὐκ ἐστὶν αὕτη σωφρόνων ἀνδρῶν πόλις.

§ 102. Λακράτης ἀνὴρ Θηβαῖος, τῇ τοῦ σώματος ῥώμῃ διαφέρων, ἐμμεῖτο τὸν Ἡρακλέα κατὰ τὰς στρατείας, καὶ λεοντὴν ἐφόρει καὶ ῥόπαλον ἐν ταῖς μάχαις. — Ἀλέξανδρος Κλεῖτου τῷ δορατίφ μεταξὺ δειπνοῦντα<sup>1</sup> ἐφόνευσε, διότι τὰς Φιλίππου πράξεις πρὸς τὰς αὐτοῦ<sup>2</sup> ἐπαινέσαι ἐτόλμησεν<sup>3</sup>. — Ἡρακλῆς ἔλαβε<sup>4</sup> παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρ' Ἡφαίστου θώρακα χρυσοῦν, παρ' Ἀθηνᾶς πέπλον, παρὰ δὲ Ποσειδῶνος ἵππους· ῥόπαλον δ' αὐτὸς ἔτεμεν ἐκ Νεμέας. — Μὴ δόκει<sup>5</sup> εὐτυχῶν αἰεὶ καλῶς πράξειν. — Λάθρα δὲ μητρὸς<sup>6</sup> καὶ πατρὸς<sup>6</sup> πορεύομαι Πυθῶδε, καὶ μ' ὁ Φοῖβος ὦν<sup>8</sup> μὲν ἰκόμην<sup>9</sup> ἄτιμον<sup>10</sup> ἐξέπεμψεν, ἄλλα δ' ἄθλια καὶ δεινὰ καὶ δυστηνὰ προῦφάνη<sup>11</sup> λέγων, ὡς μητρὶ<sup>12</sup> μὲν χρεῖη<sup>13</sup> με μιχθῆναι<sup>14</sup>, γένος δ' ἄτλητον ἀνθρώποισι δηλώσοιμ' ὀρᾶν<sup>15</sup>, φονεὺς δ' ἐσοίμην<sup>16</sup> τοῦ φυτεύσαντος πατρός. — Καὶ σφῶ δακρύω. προσβλέπειν γὰρ οὐ σθένω· νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου, οἷον βιῶναι<sup>17</sup> σφῶ πρὸς<sup>18</sup> ἀνθρώπων χρεῶν. ποίας γὰρ ἀστών ἤξετ' εἰς ὁμιλίας; ποίας δ' ἐορτάς<sup>19</sup>, ἔνθεν οὐ κεκλαυμέναι<sup>20</sup> πρὸς οἶκον ἔξεσθ'<sup>21</sup> ἀντὶ τῆς θεωρίας; — Ὡς ταῦτ'



ἐπίστω<sup>23</sup> δρώμεν', οὐ μέλλοντ' ἔτι — Πιτηνάς διαό-  
 κεις, ὧ τέκνον, τὰς ἐλπίδας<sup>24</sup>. οὐκ ἠτύχηκε<sup>25</sup> τῆς  
 τύχης δ' οὐχ εἰς τρόπος<sup>26</sup>. — Ἐπεὶ πέπρακται πᾶν  
 τὸ τοῦ θεοῦ<sup>27</sup> καλῶς, χωρῶμεν ἤδη, παῖδες, εἰς τὰ  
 τῶν σοφῶν διδασκαλεῖα, μουσικῆς παιδεύματα.  
 προσλαμβάνειν<sup>28</sup> δὲ δεῖ καθ' ἡμέραν αἰεὶ, ἕως ἂν  
 ἐξῇ<sup>29</sup> μαθάνειν βελτίονα. παῖς δ' ὧν<sup>30</sup> κακὸν μὲν  
 δρᾶν<sup>31</sup> τι προῖκ' ἐπίσταται, αὐτὸς παρ' αὐτοῦ μα-  
 θάνων ἀνευ πόνου τὰ χρηστὰ δ' οὐδ' ἦν τὸν δι-  
 δάσκαλον λάβῃ<sup>32</sup>, ἐμνημόνευσεν<sup>33</sup>, ἀλλὰ κέκτηται  
 μόλις. ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον, ὅ  
 παῖδες, ὡς ἂν μήτ'<sup>34</sup> ἀπαιδεύτων βροτῶν<sup>35</sup> δοκῶμεν  
 εἶναι<sup>36</sup> ἀποδοημοῦντος<sup>37</sup> πατρός. — Ὅς μὴ πέ-  
 ποιθε<sup>38</sup> τὰμά, μὴ βουλευέτω. — Φίλων τοιούτων<sup>39</sup>  
 οἱ μὲν ἐστερνημένοι χαίρουσιν, οἱ δ' ἔχοντες<sup>40</sup> εὐ-  
 χονται φυγεῖν<sup>41</sup>. — Οὐδ' ἀμφὶ Πηλέως ἦλθεν<sup>42</sup>, ὡς  
 ἦξοι, φάτις;

§ 103. Λόγον παρ' ἐχθροῦ<sup>1</sup> μήποθ' ἡγήσῃ<sup>2</sup>  
 φίλον. — Καλλίων τῆς μὲν τιμωρίας ἢ εὐεργεσία,  
 τῆς δὲ ὀμότητος ἢ πρὸς τοὺς ἐπταικότητας ἐπιείκεια.  
 — Τοῦτων ἔνεκα καὶ γεωργοῦμεν καὶ πλέομεν καὶ  
 πάντα ἀπλῶς κατὰ τὸν βίον πράττομεν, ἵνα ἔχωμεν  
 χρήματα, ἐξ ὧν ἐξέσται<sup>3</sup> ζῆν<sup>4</sup>. — Ἀλεξίς ὁ τῶν  
 κωμωδιῶν ποιητής, ἐπειδὴ τις αὐτὸν ὄντα πρεσβύ-  
 την ἐωράκει μόλις βαδίζοντα, καὶ ἤρετο, “Τί  
 ποιεῖς;” ἔφη<sup>5</sup>. “Κατὰ σχολὴν ἀποθνήσκω.” — Οἱ  
 ἐν Ἀιδου<sup>6</sup> δικάσται τοὺς πονηροὺς εἰς τὸν τῶν ἀσε-  
 βῶν χώρον ἐξέπεμπον, κατὰ λόγον τῆς ἀδικίας κο-  
 λασθησομένους. — Γάιος Καῖσαρ Φαρνάκην νικῇ-

σας τὸν Ποντικὸν ἐξ ἐφόδου, πρὸς τοὺς φίλους ἔγραψε, “Ἦλθον, εἶδον, ἐνίκησα¹.” Μετὰ δὲ τὴν ἐν Λιβύῃ Σκηπίωνος φυγὴν καὶ ἦτταν, Κάτωιος αὐτὸν ἀνελόντος², “Φθονῶ σοι, Κάτων,” εἶπε, “τοῦ θανάτου³. καὶ¹⁰ γὰρ σὺ ἐμοὶ τῆς σῆς σωτηρίας ἐφθόνησας.” Ἀντώνιον δὲ καὶ Δολαβέλλαν κελευόντων¹¹ ἐνίων φυλάττεσθαι, οὐ τούτους ἔφη δεδιέναι¹² τοὺς βαναύσους καὶ λιπῶντας, ἀλλὰ τοὺς ἰσχυροὺς καὶ ὠχροὺς ἐκείνους· δείξας¹³ Βρούτον καὶ Κάσσιον¹⁴. — Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστὸς Ἀθηνοδώρῳ τῷ φιλοσόφῳ διὰ γῆρας εἰς οἶκον ἀφεθῆναι¹⁵ δεηθέντι συνεχώρησεν¹⁶. Ἐπεὶ δὲ ἀσπασάμενος αὐτὸν ὁ Ἀθηνύδωρος εἶπεν¹⁷, “Ὅταν ὀργισθῇς, Καῖσαρ, μηδὲν εἴπῃς¹⁸ μηδὲ ποιήσῃς πρότερον ἢ τὰ εἴκοσι καὶ τέτταρα γράμματα¹⁹ διελθεῖν²⁰ πρὸς ἑαυτὸν²¹,” ἐπιλαβόμενος²² αὐτοῦ τῆς χειρός, “Ἔτι σοῦ παρόντος,” ἔφη, “χρεῖαν ἔχω.” καὶ κατέσχευεν²³ αὐτὸν ὅλον ἐνιαυτὸν, εἰπὼν²⁴ ὅτι ἐστὶ καὶ²⁵ συγῆς ἀκίνδυνον γέρας. Θορυβοῦντας δὲ τοὺς ἐν ἀξιώματι²⁶ νέους καταστεῖλαι βουλόμενος, ὡς οὐ προσεῖχον²⁷, ἀλλ’ ἐθορύβουν, “Ἀκούσατε,” εἶπε, “νέοι γέροντος, οὐ νέου γέροντες ἤκουον.”

§ 104. Φίλους μὴ ταχὺ κτῶ¹, οὓς δ’ ἂν κτήσῃ, μὴ ταχὺ ἀποδοκίμαζε. — Διήγησαί μοι ἐταῖρῳ ὄντι², ὅντινα τρόπον ὠρμήθῃς τὸ πρῶτον φιλοσοφεῖν, ὡς καὶ αὐτὸς³ συνοδοιποροῖν σοι, τὸ ἀπὸ τοῦδε⁴ ἀρξάμενος. — Πάνυ καλῶς λέγει Εὐριπίδης, ὅτι ῥᾶον παραινέσαι ἑτέρους, ἢ αὐτὸν⁵ ἐν συμφουαῖς καρτερῆσαι. — Τοῖς καλῶς ζῆν προαιρουμέ-

νοις ὁ Ἀθήνησι<sup>8</sup> βίος μάλιστα ἡρμοσμένος ἦν. — Φασὶν Ἀκταίωνα ὑπὸ τῶν ἰδίων κυνῶν διασπασθῆναι, Ἀρτέμιδος αὐτὸν μεταβαλούσης<sup>7</sup> εἰς ἔλαφον. — Εἰ δ' ἄτερ πόνων δοκεῖς ἔσεσθαι, μῶρος εἶ, θνητὸς γεγώς. — Τὴν Ἥλειων ὁ Φειδίας Ἀφροδίτην ἐποίησε χελώνην<sup>8</sup> πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. — Βάρος τι καὶ<sup>9</sup> τόδ' ἐστίν, αἰνεῖσθαι<sup>10</sup> λίαν. — Τιμωρεῖσθαι καὶ τιμωρεῖν διαφέρει· τιμωρεῖσθαι μὲν γὰρ ἐστὶ τὸ κολάζειν, τιμωρεῖν δέ, τὸ βοηθεῖν τοῖς ἀδικουμένοις, καὶ συντάττουσι<sup>11</sup> “τιμωρῶ τῷ φίλῳ,” ἀντὶ τοῦ βοηθῶ<sup>12</sup>. “τιμωροῦμαι τὸν ἐχθρόν,” ἀντὶ τοῦ κολάζω<sup>13</sup>. — Ἡ μὴ ποίει<sup>13</sup> τὸ κρυπτόν, ἡ μόνος ποιεῖ. — Ὡς οὐχ ὑπάρχων<sup>14</sup>, ἀλλὰ τιμωρούμενος. — Χρῶμαι γὰρ αὐτοῦ τοῦ στόματος τῷ στρογγύλῳ<sup>15</sup>, τοὺς νοῦς δ' ἀγοραίους ἦττον ἢ κείνος ποιῶ. — Τὸ δ' αἷμα λέλαφας τοῦμόν<sup>16</sup>, ὦναξ<sup>17</sup> δέσποτα. — Καὶ πρὸς γε τούτοις ἦκετον πρέσβη<sup>18</sup> δύο.

§ 105. Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; — Ἐν μὲν τοῖς κατόπτροις ὁ τῆς ὄψεως, ἐν δὲ ταῖς ὁμιλίαις ὁ τῆς ψυχῆς χαρακτήρ βλέπεται. — Πυθαγόρας παρήγγελλε τοῖς μαθηταῖς, ἐν ταῖς εὐχαῖς ἀπλῶς εὐχεσθαι τὰγαθὰ, καὶ μὴ κατὰ μέρος ὀνομάζειν αὐτὰ· οἷον<sup>1</sup> ἐξουσίαν, κάλλος, πλούτον, τὰλλα τὰ τούτοις ὅμοια. — Κανσιανοὶ τοὺς μὲν γεννωμένους ἐθρήνουν, τοὺς δὲ τελευτῶντας ἐμακάριζον. — Δαίδαλος ὁ τεχνίτης ἐξ Ἀθηνῶν πρὸς Μίνωα ἔφυγε, κακεῖ<sup>2</sup> ἐτεχνήσατο ξυλὴν βούν, καὶ

τὸν Λαβύρινθον κατεσκεύασεν, εἰς δὲ κατ' ἔτος Ἀθηναῖοι κόρους ἑπτὰ καὶ κόρας τὰς ἴσας τῷ Μινωταύρῳ βορὰν ἔπεμπον. — Ἀρίστιππος ἐρωτηθεὶς ὑπὸ τινός τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς, “Καὶ εἰ μὴδὲν ἄλλο,” εἶπεν, “ἐν γούν τῷ θεάτρῳ οὐ καθεδεῖται ἄλθος ἐπὶ λίθῳ.” Συνιστάντος τινὸς αὐτῷ υἱόν, ᾗτησε πεντακοσίας δραχμάς τοῦ δ' εἰπόντος, “Τοσούτου δύναμαι ἀνδράποδον πρίσθαι,” “Πρίω,” ἔφη, “καὶ ἔξεις δύο.” Ἀργύριον εἶπε παρὰ τῶν γνωρίμων λαμβάνειν, οὐχ ὧν αὐτὸς χρῶτο, ἀλλ' ὧν ἐκεῖνοι εἰδεῖν εἰς τίνα δεῖ χρήσθαι τοῖς ἀργυρίοις. Ὀνειδιζόμενός ποτε ὅτι δίκην ἔχων ἐμισθώσατο ῥήτορα, “Καὶ γάρ,” ἔφη, “ὅταν δεῖπνον ἔχω, μάγειρον μισθοῦμαι.” — Τὸν κάπνον φεύγων εἰς τὸ πῦρ ἐνέπεσεν. — Λαβῶν ἀπόδος, ἄνθρωπε, καὶ λήψει πάλιν. — Πλέων ποτὲ Ἀρίστιππος, ἐπεὶ τὸ σκάφος ἔγνω πειρατικόν, λαβῶν τὸ χρυσίον ἠρίθμει· ἔπειτα εἰς θάλατταν ὡς μὴ θέλων παρακατέβαλε καὶ δῆθεν ἀνῳμώξεν. οἱ δὲ καὶ ἐπενπεῖν φασὶν αὐτόν, ὡς ἄμεινον ταῦτα δι' Ἀρίστιππον ἢ διὰ ταῦτα Ἀρίστιππον ἀπολέσθαι. — Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν. — Διπλοῦν ὁρῶσιν οἱ μαθόντες γράμματα. — Δὺς ἐξαμαρτεῖν ταυτὸν οὐκ ἀνδρὸς σοφοῦ.

§ 106. Στησίχορος ὁ ποιητὴς ἐν Κατάνῃ ἐτάφη<sup>1</sup> πολυτελῶς πρὸς ταῖς ἐπ' αὐτοῦ Στησιχορείαις πύλαις λεγομέναις. — Μεμφομένου τινὸς Πανσανίαν τὸν Λακεδαιμόνιον, ὅτι ἱατρὸν<sup>2</sup> τινα κακῶς

λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδὲ ἀδικηθεὶς τι<sup>4</sup> ὑπ' αὐτοῦ· “Εἰ ἐπειράθην<sup>5</sup>,” ἔφη, “αὐτοῦ, οὐκ ἂν ἔζων<sup>6</sup>.” — Ἀμασις ὁ τῶν Αἰγυπτίων βασιλεὺς φίλῳ ἀποβαλόντι υἱὸν γράφων παραμυθητικὸν εἶπεν· “Εἰ, ὅτε οὐδέπω ἦν<sup>7</sup>, οὐκ ἔλυτοῦ, μηδὲ νῦν λυπηθῆς, ὅτε οὐκέτι ἔστιν<sup>8</sup>.” — Σοφοκλῆς ὁ τραγωδοποιὸς μετὰ τὴν ἐν Σαλαμῖνι μάχην, ἔτι παῖς ὢν, περὶ τὸ τρόπαιον γυμνὸς ἀλλημιμένος<sup>9</sup> ἐχόρευσεν. — Ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται. — Κῦνα δέρεῖς δεδαρμένην<sup>9</sup>. — Δράσαντι γάρ τοι καὶ<sup>10</sup> παθεῖν<sup>11</sup> ὀφείλεται. — Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος, πληγέντ'<sup>12</sup> ἀτράκτῳ τοξικῷ τὸν αἰτῶν, εἰπεῖν<sup>13</sup> ἰδόντα<sup>14</sup> μηχανὴν πτερώματος, “Τάδ'<sup>15</sup> οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν<sup>16</sup> πτεροῖς, ἀλυσκόμεσθα<sup>17</sup>.”

§ 107. Πειρατέον ὡς ῥᾶστα τὰ τοῦ βίου ἀναγκαῖα φέρειν. — Σπενσίππη παραλυθέντι τὰ σκέλη<sup>1</sup> Διογένης ἐξαγαγεῖν αὐτὸν παρήγει τοῦ βίου· ὁ δέ<sup>2</sup> “Οὐ τοῖς σκέλεσιν,” ἔφη, “ζῶμεν, ἀλλὰ τῷ νῷ.” — Οἱ τῶν παλαιῶν Ἑλλήνων νόμοι τῆς τῶν θεῶν θεραπείας προϋνόησαντο<sup>3</sup>. ἱερὰ γὰρ καὶ βωμοὺς ἐδημιούργησαν<sup>4</sup>, ἀναθήμασιν ἐκόσμησαν, θυσίαις, πανηγύρεσι, προσόδοις ἐτίμησαν. — Ἄλλος ἄλλο<sup>5</sup> τι τῶν θεῶν ἐπετήδευσεν<sup>6</sup>. Ἦρα μὲν τῶν γάμων ἐπεστάται, Ἄρης δὲ μετ' Ἀθηνᾶς πολέμου, Ἥφαιστος δὲ πυρός, Ποσειδῶν δὲ ἡγείτο τοῖς πλέουσιν, ἄλλος<sup>7</sup> ἄλλο τι τῶν θεῶν ἐπησκήσατο, σοφίας δὲ πάντες μετεῖχον. — Κόμης δὲ πένθος λαγχάνω<sup>8</sup> πῶλου δίκην, ἥτις συναρπασθεῖσα βουκόλων ὑπο<sup>9</sup>

μάνδραις ἐν ἵππείαισιν ἀγρία χερὶ θέρος θερισθῆ<sup>10</sup>  
 ξανθὸν αὐχένων ἄπο, σπασθεῖσα<sup>11</sup> δ' ἐν λειμῶνι  
 ποταμίων ποτῶν<sup>12</sup> ἴδῃ<sup>13</sup> σκιᾶς εἴδωλον αὐγασθεῖς<sup>14</sup>  
 ὑπὸ κουραῖς ἀτίμως διατετιλμένης φόβης<sup>15</sup>. φεῦ  
 καὶ<sup>16</sup> ἀνοικτίρμων τις οἰκτείρειέ<sup>17</sup> νιν πτήσσουσιν  
 αἰσχύναισιν οἷα<sup>18</sup> μαίνεται πενθοῦσα καὶ κλάουσα  
 τὴν πάρος<sup>19</sup> φόβην. — Ἀπολεῖ<sup>20</sup> με τὸ γένος· μὴ  
 λέγ<sup>21</sup>, εἰ φιλεῖς ἐμέ, μήτηρ, ἐφ<sup>22</sup> ἐκάστῳ τὸ γένος·  
 οἷς ἂν τῇ φύσει ἀγαθὸν ὑπάρχη<sup>23</sup> μηδὲν οἰκεῖον  
 προσόν<sup>24</sup>, ἐκέισε<sup>25</sup> καταφείγουσιν, εἰς τὰ μνήματα  
 καὶ τὸ γένος, ἀριθμοῦσιν τε τοὺς πάππους ὅσοι<sup>26</sup>,  
 οὐδὲν δ' ἔχουσι πλεῖον<sup>27</sup>, οὐδ' ἐρεῖς<sup>28</sup> ὅτῳ<sup>29</sup> οὐκ εἰσὶ  
 πάπποι· πῶς γὰρ ἐγένοντ<sup>30</sup> ἂν ποτε; — Μεγαβύ-  
 ζου ἐπαινοῦντός<sup>31</sup> ποτε γραφὰς εὐτελεῖς καὶ ἀτέ-  
 χνους, ἐτέρας δὲ ἄριστα ἐκπεποιημένας διαψέγον-  
 τος<sup>32</sup>, τὰ παιδάρια τὰ τοῦ Ζεύξιδος τὰ τὴν μηλιάδα  
 τρίβοντα κατεγέλα<sup>33</sup>. Εἶπεν<sup>34</sup> οὖν ὁ Ζεύξις, “Ὅτ-  
 αν μὲν σιωπᾶς<sup>35</sup>, ὦ Μεγάβυζε, θαυμάζει σε τὰ  
 παιδάρια ταῦτα· ὁρᾷ γάρ σου τὴν ἐσθῆτα καὶ τὴν  
 θεραπείαν<sup>36</sup> τὴν περί σε ὅταν γε μὴν τεχνικόν τι  
 θέλῃς εἰπεῖν, καταφρονεῖ<sup>37</sup> σου<sup>37</sup>. φύλαττε τοίνυν  
 σεαυτόν, εἰ μέλλεις ἐπαινεῖσθαι, κρατῶν τῆς γλώτ-  
 τῃς καὶ ὑπὲρ μηδεὶος τῶν μηδὲν σοι προσηκόντων  
 φιλοτεχνῶν<sup>38</sup>.”

§ 108. Τοῖς ζωγραφεῖν βουλομένοις οὐδὲν ὀφέ-  
 λος<sup>1</sup> κατανοεῖν Ἀπελλοῦ καὶ Πρωτογένους καὶ Ἀν-  
 τιφίλου ἔργα, ἐὰν μὴ καὶ αὐτοὶ γράφειν ἐπιχειρῶσι.  
 — Προμηθεὺς τὸ πῦρ κλέψας παρὰ θεῶν ἐν νάρ-  
 θηκι, ἐκόμισε πρὸς ἀνθρώπους. — Κατὰ τὸν ἐπι-

Μεσσηνίους πόλεμον ἡ Πυθία ἔχρησε τοῖς Σπαρτιάταις παρ' Ἀθηναίων αἰτῆσαι στρατηγόν. — Ἀμάλθεια ἡ Αἰμονίου θυγάτηρ κέρας εἶχε ταύρου· τοῦτο δὲ δύναμιν εἶχε τοιαύτην, ὥστε βρωτὸν ἢ ποτόν, ὅπερ εὔξαιτό τις, παρέχειν ἄφθονον. — Γῆ τε καὶ Οὐρανὸς Κρόνῳ ἐθεσπιώθησαν λέγοντες, ὑπὸ παιδὸς ἰδίου τὴν ἀρχὴν<sup>3</sup> αὐτὸν ἀφαιρεθήσεσθαι. — Θεόκριτος γραμματοδιδασκάλῳ φαύλως ἀναγινώσκοντι προσελθὼν εἶπε<sup>3</sup>, “Διὰ τί γεωμετεῖν οὐ διδάσκεις;” τοῦ δ' εἰπόντος<sup>4</sup>, “Ὅτι<sup>5</sup> οὐκ οἶδα<sup>6</sup>,” “Καὶ τί τοῦτ'<sup>1</sup>,” εἶπεν, “οὐδὲ γὰρ ἀναγινώσκειν<sup>8</sup>.” — Ἀριστοτέλης τοὺς τὰ ἐναργῆ πράγματα πειρωμένους δεικνύναι<sup>9</sup> ὅμοιον<sup>10</sup> ἔφη ποιεῖν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις δεικνύναι. — Στίλπων ἐρωτηθεὶς τί ψυχρότερον<sup>11</sup>, ἀνδριάντος; “Ἀνθρωπος,” εἶπεν, “ἀναίσθητος.” — Εἰς συμπίσιον μὲν οὖν παρακληθέντες τῷ παρόντι<sup>12</sup> χρώμεθα, εἰ δέ τις κελεύει τὸν ὑποδεχόμενον ἰχθὺς αὐτῷ παρατιθέναι<sup>13</sup> ἢ πλακοῦντας, ἄτοπος ἂν δόξειεν<sup>14</sup>. ἐν δὲ τῷ κόσμῳ αἰτούμεν τοὺς θεοὺς ἃ μὴ διδόασιν<sup>15</sup>, καὶ ταῦτα<sup>16</sup> πολλῶν ὄντων ἅ γε ἡμῖν διδόασιν.

§ 109. Ἔργον<sup>1</sup> συναγαγεῖν σωρὸν<sup>2</sup> ἐν πολλῷ χρόνῳ· ἐν ἡμέρᾳ<sup>3</sup> δὲ διαφορῆσαι ῥάδιον. — Οἱ νομοθέται οὐ προστάττουσι τοῖς δικασταῖς, τοῦ ἐτέρου<sup>4</sup> μὲν ἀκούειν, τὸν δὲ ἕτερον οὐκ εἶναι λέγειν ὑπὲρ ἑαυτοῦ, ἀλλ' ὁμοίως ἀμφοῖν ἀκροᾶσθαι, ὡς ῥῆον ἀντεξετάζοντες τοὺς λόγους εὐρίσκοιεν τάληθῃ τε καὶ ψευδῇ. — Ἀρταξέρξης ὁ Ὀχλος τοῖς ὑποτεταγμένοις ὡμῶς καὶ βιαίως προσεφέρετο. — Ἐν τῇ

ἐπὶ Σαλαμῖνι ναυμαχίᾳ διεφθάρησαν νῆες τῶν μὲν Ἑλλήνων τεσσαράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας. — Πανσανίας, ἐπαρθεῖς<sup>5</sup> τῇ εὐτυχίᾳ, τὴν τῶν Μήδων τρυφήν ἐμιμήσατο. — Δεῖ ὥσπερ Σειρήνας τὰς ἡδονὰς παρελθεῖν<sup>6</sup> τὸν σπεύδοντα τὴν ἀρετὴν ἰδεῖν<sup>7</sup> ὥσπερ πατρίδα<sup>8</sup>. — Εὐριπίδης εὐδοκίμησεν ἐν θεάτρῳ εἰπὼν<sup>9</sup>, “Τί δ’ αἰσχρόν<sup>10</sup>, ἢν μὴ τοῖσι<sup>11</sup> χρωμένοις δοκῇ<sup>12</sup>,” καὶ Πλάτων ἐντυχὼν<sup>13</sup> αὐτῷ, “ὦ Εὐριπίδη,” ἔφη, “αἰσχρόν τό γ’ αἰσχρόν<sup>14</sup>· καὶ<sup>15</sup> δοκῇ καὶ μὴ δοκῇ.” — Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν ἀλλ’<sup>16</sup> ὅστις ἀδικεῖν δυνάμενος<sup>17</sup> μὴ βούλεται, οὐδ’<sup>18</sup> ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο<sup>19</sup>, ἀλλ’<sup>20</sup> ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων, ἔχειν δυνάμενος<sup>21</sup> καὶ κρατεῖν ἀζημίως· οὐδ’<sup>22</sup> ὅς γε ταῦτα πάντα διατηρεῖ μόνον, ἀλλ’ ὅστις ἄδολον γηνησίαν τ’ ἔχων φύσιν, εἶναι δίκαιος καὶ<sup>23</sup> δοκεῖν εἶναι θέλει. — Οὐκ ἔστιν<sup>24</sup> εἰπεῖν ζῶντα<sup>25</sup>, “Ταῦτ’<sup>26</sup> οὐ πείσομαι<sup>27</sup>.” — Ἀπώλεσας<sup>28</sup> τὸν οἶνον, ἐπιχέας<sup>29</sup> ὕδωρ. —

Πολλὰ πινὼν<sup>27</sup> καὶ πολλὰ φαγὼν<sup>28</sup> καὶ πολλὰ κάκ’ εἰπὼν<sup>29</sup>

ἀνθρώπους<sup>30</sup> κεῖμαι<sup>31</sup> Τιμοκρέων Ῥόδιος.

§ 110. Νῖνος ὁ τῶν Ἀσσυρίων βασιλεὺς, ὃν φύσει<sup>1</sup> πολεμικὸς καὶ ζηλωτὴς ἀρετῆς, καθώπλισε τῶν νέων τοὺς κρατίστους, γυμνάσας δ’ αὐτοὺς πλείονα χρόνον, συνήθεις ἐποίησε κακοπαθείᾳ καὶ πολεμικοῖς κινδύνοις. — Τὰ μέγιστα τῶν πραγμάτων ἐκ πόνων φιλεῖ<sup>2</sup> κατορθοῦσθαι· κατορθωθέντα δὲ εἰς τὴν ἡδονὴν φέρει. — Χρηστέον<sup>3</sup> ἐν τῇ λέξει τοῖς ἀπλοῖς ὀνόμασι μᾶλλον ἢ τοῖς συνθέτοις, καὶ τοῖς



βραχυτέροις μᾶλλον ἢ τοῖς μακροτέροις, ὅταν τὸ αὐτὸ σημαίῃ. — Ἡρακλῆς ἐπὶ τοῦ Καυκάσου κατετόξευσε τὸν τὸ τοῦ Προμηθέως ἦπαρ ἐσθιοντα, αἰτόν, καὶ τὸν Προμηθέα διέλυσεν. — Ὅσιρις ὁ τῆς Αἰγύπτου βασιλεὺς λέγεται στρατεῦσαι ἐπὶ πᾶσαν χώραν ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ εἰς τοὺς πρὸς ἄρκτον κεκλιμένους<sup>4</sup>, καὶ μέχρι τῶν τοῦ Ἰστροῦ ποταμοῦ πηγῶν, καὶ πάλιν ἐπὶ τὰλλα μέρη<sup>5</sup> ἕως Ὀκεανοῦ. — Γεννῶντές τε καὶ ἐκτρέφοντες παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδομεν<sup>6</sup> ἄλλοις ἐξ ἄλλων. — Θαλῆς τῇ μητρὶ γυναῖκα λαβεῖν<sup>7</sup> δεομένη, “Οὐπω καιρός<sup>8</sup>,” ἔλεγεν· εἶτα προβάς<sup>9</sup>, “Οὐκέτι καιρός<sup>9</sup>.” — Φωνήσας ποτὲ ὁ Διογένης, “Ἰώ, ἄνθρωποι,” συνελθόντων<sup>10</sup> καθίκετο<sup>11</sup> τῇ βακτηρίᾳ, εἰπὼν<sup>12</sup>. “Ἀνθρώπους ἐκάλεσα, οὐ καθάρματα.” — Μακρά τινος ἀναγινώσκοντος<sup>13</sup>, καὶ πρὸς τῷ τέλει τοῦ βιβλίου ἄγραφόν τι παραδείξαντος<sup>14</sup>, “Θαρρεῖτε, ἄνδρες,” ἔφη ὁ Διογένης· “γῆν ὁρῶ.” — Πολλάκις ὁ Κράτης ἐκεῖνος<sup>15</sup> ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατόν ἦν, ἀναβάς<sup>16</sup> ἂν ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνέκραγεν<sup>17</sup>. “ὦ ἄνθρωποι, ποῖ φέρεσθε, οὔτινες χρημάτων μὲν κτήσεως πέρι<sup>18</sup> πᾶσαν ποιεῖσθε σπουδὴν, τῶν δ' υἱέων<sup>19</sup>, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε.” — Ἀθηναίων δὲ βουλομένων θεῶν μονομάχων καταστήσασθαι<sup>20</sup>, προελθὼν εἰς αὐτοὺς ὁ Δημόναξ, “Μὴ πρότερον,” ἔφη, “ταῦτα, ὦ Ἀθηναῖοι, ψηφίσθητε, ἂν<sup>21</sup> μὴ τοῦ Ἑλέου τὸν βωμὸν κατέλγητε<sup>22</sup>.” — Ἐπὶ σαυτῷ τὴν σελήνην καθαιρ- εῖς<sup>23</sup>. — Ὁ Ἀλέξανδρος Διογένην εἰς λόγους ἐλθὼν<sup>24</sup>,

οὕτω κατεπλάγη<sup>30</sup> τὸν βίον<sup>30</sup> καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥστε πολλάκις αὐτοῦ μνημονεύειν<sup>31</sup> λέγειν· “Εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἂν ἦν<sup>32</sup>.” — Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλη νίκη ἐνίκησε Φίλιππος· ἐπαρθεῖς<sup>33</sup> δὲ τῇ εὐπραγίᾳ, ὅμως λογισμοῦ ἐκράτησε καὶ οὐχ ὕβρισε, καὶ διὰ τοῦτο ᾤετο δεῖν αὐτὸν ὑπομιμνήσκεσθαι ὑπὸ τινος τῶν παίδων ἔωθεν, ὅτι ἄνθρωπός ἐστιν, καὶ προσέταξε τῷ παιδὶ τοῦτο ἔχειν ἔργον. Καὶ οὐ πρότερον, φασί<sup>34</sup>, οὔτε αὐτὸς προήειν<sup>35</sup>, οὔτε τις τῶν δεομένων αὐτοῦ παρ’ αὐτὸν εἰσῆι, πρὶν αὐτῷ τὸν παῖδα ἐκβοῆσαι τρίς· “Φίλιππε, ἄνθρωπος εἶ.”

§ 111. Ἡ Σπαρτιατῶν πόλις μάλιστα τὰ παλαιὰ διέσωζεν. — Οἱ Ἀθηναῖοι Δημοσθένην τὸν ῥήτορα ἀπὸ τοῦ ὀνόματος ἐνεκωμίαζον<sup>1</sup>, λέγοντες εἶναι αὐτὸν σθένος τοῦ δήμου. — Κλεινίας ὁ Πυθαγόρειος, εἴ ποτε συνέβαινε χαλεπαίνειν αὐτὸν δι’ ὀργήν, ἀναλαμβάνων τὴν λύραν ἐκιδάριζε πρὸς δὲ τοὺς ἐρωτήσαντας τὴν αἰτίαν ἔλεγε· “Πραῦνομαι.” — Ἀρσάκης ὁ Μῆδος καὶ ὁ ἵππος αὐτοῦ μιᾷ πληγῇ ἀμφότεροι διεπάρησαν<sup>2</sup> ὑπὸ Θρακὸς τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ μάχῃ. — Ζεῦξις ὁ Ἡρακλεώτης ἔγραψε<sup>3</sup> τὴν Ἑλένην. Νικόμαχος οὖν ὁ ζῳγράφος ἐξεπλάγη<sup>4</sup> τὴν εἰκόνα, καὶ θαυμάζων<sup>5</sup> τὸ γράμμα δήλος ἦν. Ἦρετο<sup>6</sup> οὖν τις αὐτὸν προσελθὼν<sup>7</sup>, τί δὴ παθὼν<sup>8</sup> οὕτω θαυμάζοι τὴν τέχνην; ὁ δὲ<sup>9</sup>, “Οὐκ ἂν με ἦρου<sup>6</sup>,” εἶπεν, “εἰ τοὺς ἐμούς ὀφθαλμούς ἐκέκτησο<sup>10</sup>.” Ἐγὼ δ’ ἂν φαίην<sup>11</sup> τοῦτο καὶ<sup>12</sup> ἐπὶ<sup>13</sup> τῶν λόγων, ἀλλ’<sup>14</sup> εἰ τις ἔχοι πε-

τρίδα. — Διογένης θεασάμενός ποτε παιδίον ταῖς  
 χειρσὶ πῖνον ἐξέρριψε<sup>8</sup> τῆς πήρας τὴν κοτύλην εἰ-  
 πών “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορού-  
 μενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη “Σὲ  
 μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι  
 κακὸν ἐξέφυγον<sup>9</sup> κρανίον.” — Οὐ γὰρ βαδίζω πρό-  
 τερον, ἂν μὴ δοκιμάσω<sup>1</sup>, τίς ἐσθ’<sup>2</sup> ὁ θύων<sup>3</sup>, ἣ πόθεν  
 συνίσταται<sup>10</sup> τὸ δεῖπνον, ἣ κέκληκεν<sup>11</sup> ἀνθρώπους  
 τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφὴ,  
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ<sup>12</sup>. οἷον τὸ<sup>13</sup>  
 κατὰ τοῦμπόριον<sup>14</sup>, εἰ βούλει, γένος· ναύκληρος ἀπο-  
 θύει τις εὐχὴν, ἀποβαλὼν<sup>15</sup> τὸν ἰστόν, ἣ πηδάλια  
 συντρίψας νεώς, ἣ φορτί<sup>16</sup> ἐξέρριψ’<sup>17</sup> ὑπέραντλος  
 γενόμενος<sup>17</sup>, ἀφήκα<sup>18</sup> τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ  
 γὰρ οὗτος, ἀλλ’<sup>19</sup> ὅσον νόμου χάρις<sup>20</sup>. ὁμοῦ δὲ ταῖς  
 σπονδαῖσι<sup>21</sup> διαλογίζεται<sup>22</sup>, τοῖς συμπλέουσιν ὀπό-  
 σον ἐπιβαλεῖ<sup>23</sup> μέρος, τιθείς<sup>24</sup>, τὰ θ’ αὐτοῦ σπλάγγ-  
 χν’<sup>25</sup> ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν<sup>26</sup>  
 ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκώς, περι-  
 χαρὴς εἰς<sup>27</sup> δέκ’ ἐπὶ τῇ μνᾷ γεγονέναι<sup>28</sup> καὶ δώδεκα.  
 — Διογένης ἤρετο<sup>29</sup> Πλάτωνα εἰ νόμους γράφει· ὁ  
 δὲ ἔφη<sup>30</sup>. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνυ  
 μὲν οὖν.” “Τί οὖν, ἣ πολιτεία νόμους οὐκ εἶχεν;”  
 “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;”  
 — Παρὼν<sup>31</sup> δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν  
 ἰσχυρῶς αὐτοῦ<sup>32</sup>, ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ  
 τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι  
 ὁρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας  
 αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺ δέ, ὦ φίλτατε Ἀπολ-  
 λώδωρε, μᾶλλον ἢ ἐβούλου<sup>33</sup> με ὁρᾶν δικαίως ἢ

ἀδίκως ἀποθνήσκοντα;” καὶ ἅμα ἐπεγέλασεν. —  
Μηδ’ ἡ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας<sup>1</sup> ζηλοῖς, τούτων μιμοῦ  
καὶ τὰς πράξεις. — Οἱ ὑπερφάνως ταῖς εὐτυχίαις  
χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-  
σοφίαν ἐπηνέσαστε καὶ τὴν ἀπὸ ταύτης<sup>2</sup> ἐλευθερίαν.  
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-  
ρεῖον καθηρηκῶς<sup>3</sup> ἦρχε Περσῶν. — Θησεὺς τὴν Ἀρι-  
άδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος  
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἐσχάτος  
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ  
αὐτοῦ<sup>4</sup> τριφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον τοῦτ’  
ἔστι, βέλτιστ’<sup>4</sup>, ἐνθάδε Κορινθίοισιν, ἂν<sup>5</sup> τιν’ ὄψω-  
νοῦντ’ αἰὲ λαμπρῶς ὀρώμεν, τοῦτον ἀνακρίνειν<sup>6</sup>,  
πόθεν ζῇ, καὶ τί ποιῶν· κὰν<sup>7</sup> μὲν οὐσίαν ἔχῃ, ἥς  
αἱ πρόσδοι λίουσι τὰναλώματα<sup>8</sup>, ἔαν<sup>9</sup> ἀπολαύειν  
τοῦτον ἤδη<sup>9</sup> τοῦ βίου<sup>10</sup>. ἔαν δ’ ὑπὲρ τὴν οὐσίαν  
δαπανῶν τύχῃ<sup>11</sup>, ἀπεῖπον<sup>12</sup> αὐτῷ τοῦτο μὴ<sup>13</sup> παιεῖν  
ἔτι, ὅς ἂν δὲ μὴ πίθῃτ’<sup>14</sup> ἐπέβαλον<sup>15</sup> ζημίαν· ἔαν  
δὲ μηδ’ ὀτιοῦν<sup>16</sup> ἔχων ζῇ<sup>17</sup> πολυτελῶς, τῷ δημῷ  
παρέδωκαν<sup>18</sup> αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐν-  
δέχεται γὰρ ζῆν ὅμιον κακῷ<sup>19</sup> τιμῶς τοῦτον· σὺνίης<sup>20</sup>;  
ἀλλ’ ἀναγκαίως ἔχει<sup>21</sup> ἢ λωπαδουτεῖν<sup>22</sup> τὰς νύκτας<sup>23</sup>,  
ἢ τοιχωρυχεῖν, ἢ τῶν πικρῶνται<sup>24</sup> ταῦτα κοινωκεῖν  
τισιν, ἢ συκαφαντεῖν κατ’ ἀγοράς, ἢ μαρτυρεῖν  
ψευδῇ. τὸ τριωῦτον ἐκκαθαίρομεν γένος. Β. Ὁρ-  
θῶς γε, νῆ Δί<sup>25</sup>. ἀλλὰ δὴ σὶ παῦτ’ ἐμαί<sup>26</sup>; Α. Ὁρῶ-  
μεν ὀψωνοῦν<sup>27</sup> ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλ-  
τιστέ, σ’<sup>28</sup> ἀλλ’ ὑπερφάνως. αἶς ἔστιν ἰχθυηρὸν

παιδευμένα ὦτα, ὥσπερ καὶ οἱ χειρουργοὶ τεχνικὰ ὄμματα<sup>15</sup>. — Ἐπίσταμαι δὲ καὶ πεπειράμαι λίαν ὡς τῶν ἐχόντων<sup>16</sup> πάντες ἄνθρωποι φίλοι<sup>17</sup>. — Ἐπεὶ δ' ἀκούειν σοῦ<sup>18</sup> κατέστραμμαι<sup>19</sup> τάδε, εἴμ' <sup>20</sup> εἰς δόμων μέλαθρα, πορφύρας πατῶν. — Ἡ μὲν κλέος σοῦ μαντικὸν πεπυσμένοι<sup>21</sup> ἦσμεν<sup>22</sup>, προφήτας δ' οὔτινας μαστεύομεν. — Τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα<sup>23</sup>. — Ζεὺς γὰρ ἱμέρου βέλει πρὸς<sup>24</sup> σοῦ τέθαλπται. — Ἐπίσταμαι δὲ πάνθ', ὅς' <sup>25</sup> εὐγενῆ<sup>26</sup> χρεῶν, συγᾶν θ'<sup>27</sup> ὅπου δεῖ καὶ λέγειν ἡ<sup>28</sup> ἀσφαλές, ὁρᾶν θ'<sup>27</sup> ἃ δεῖ με, κοῦχ<sup>29</sup> ὁρᾶν ἃ μὴ χρεῶν, γαστρὸς κρατεῖν δέ· καὶ<sup>30</sup> γὰρ ἐν κακοῖσιν<sup>31</sup> ὦν<sup>32</sup> ἐλευθέροισιν ἐμπεπαιδευμαι τρόποις. — Τί δ', ὦ πόνηρ<sup>33</sup>, ἔστηκας<sup>34</sup> ἐν πύλαις ἔτι, ἀλλ' οὐ βαδίζεις; τοῖς δὲ γενναίοις<sup>35</sup> πάλαι διεσπάρακται<sup>36</sup> θερμὰ χηνίσκων μέλη, διερράχισται<sup>37</sup> σεμνὰ<sup>38</sup> δελφάκων κρέα, κατηλόηται<sup>39</sup> γαστρὸς<sup>40</sup> ἐν μέσφ' κύκλος<sup>41</sup>, κατησίμωται<sup>42</sup> πάντα τὰ κροκόλια<sup>43</sup>, νενωγάλισται<sup>44</sup> σεμνὸς ἀλλᾶντος τόμος, παρεντέτρωκται<sup>45</sup> τευθὶς ἐξωπτημένη<sup>46</sup>, παρεγκέκαπται<sup>47</sup> τ' ἀρνί' ἐννέῃ ἢ δέκα. ὥστ', εἴ τι βούλει τῶν λελειμμένων<sup>48</sup> φαγεῖν<sup>49</sup>, ἔπενγ', ἔπειγε<sup>50</sup>, μή ποθ'<sup>51</sup>, ὡς λύκος χανών<sup>52</sup>, καὶ<sup>53</sup> τῶνδ'<sup>54</sup> ἁμαρτῶν<sup>55</sup> ὕστερον συχνὸν δράμης<sup>56</sup>.

§ 112. 'Ο<sup>1</sup> τὴν ἀρίστην τύχην ἔχειν οἰόμενος οὐκ οἶδεν, εἰ τοιαύτη διαμενεῖ μέχρι τῆς ἐσπέρας. — Αἴ τε τοῦ ἔτους ὥραι, κατὰ καιρὸν τὰς μεταβολὰς λαμβάνουσαι, καὶ οἱ ὄμβροι καὶ καρποὶ καθ' ὥραν γυγιόμενοι, καὶ τὰ μέρη δὲ<sup>2</sup> τῶν ὥρων ὡς κάλλιστα<sup>3</sup> δεδημιούργηται ὑπὸ τῆς φύσεως πρὸς διαμονὴν καὶ

σωτηρίαν τῶν<sup>4</sup> ἐν τῷ κόσμῳ. — Οὐδ<sup>5</sup> οἱ κεκτημέ-  
νοι<sup>6</sup> τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτων  
ἐθέλουσιν, ἀλλ' αἰ τοῦ πλέονος ὀρεγόμενοι περὶ  
τῶν ὑπαρχόντων κινδυνεύουσιν. — Ὃς ἂν ἀποτε-  
λεσθῇ πρὸς ἀρετὴν, οὗτος οὔτε ὀργῇ οὔτε φόβῳ οὔτ'  
ἐπιθυμίαις ἂν δουλεύσειεν<sup>7</sup>. — Ὡ μακάρι<sup>8</sup>, ἀτυχεῖν  
θνητὸς ὢν ἐπίστασο<sup>9</sup>, ἢ<sup>10</sup> αὐτὰ<sup>11</sup> τὰναγκαῖα<sup>12</sup> δυσ-  
τυχῆς μόνον, πλείω δὲ διὰ τὴν ἀμαθίαν μὴ προσ-  
λάβης<sup>13</sup>. — Α. Πόσοι τὸ πλήθος<sup>14</sup> εἰσιν οἱ κεκλη-  
μένοι<sup>15</sup> εἰς τοὺς γάμους<sup>16</sup>, βέλτιστε, καὶ πότερ'<sup>17</sup> Ἀτ-  
τικοὶ ἅπαντες ἢ καὶ τοῦμπορίου<sup>18</sup> τινές; Β. Τί δαὶ  
τοῦτ'<sup>19</sup> ἔστι πρὸς<sup>20</sup> σέ τὸν μάγειρον; Α. Τῆς τέχνης  
ἡγεμονία<sup>21</sup> τίς ἔστι ταύτης, ὦ πάτερ, τὸ τῶν ἐδο-  
μένων<sup>22</sup> τὰ στόματα προειδέναι<sup>23</sup>. — Οὐπώποτ' ἰχθὺς  
οἶδα τιμιωτέρους ἰδῶν<sup>24</sup>. Πόσειδον, εἰ δεκάτην  
ἐλάμβανες αὐτῶν<sup>25</sup> ἀπὸ τῆς τιμῆς ἐκάστης ἡμέρας<sup>26</sup>,  
πολὺ τῶν θεῶν ἂν ἦσθα<sup>27</sup> πλουσιώτατος. ὅμως δὲ  
τούτων<sup>28</sup> εἰ με προσγελάσειέ τις, ἐδίδουν<sup>29</sup> στενάξας  
ὁπόσον αἰτήσιέ με γόγγρον μέν, ὥσπερ ὁ Πρίαμος  
τὸν Ἑκτορα<sup>30</sup>, ὅσον εἴλκυσεν, τοσοῦτο καταθεῖς<sup>31</sup>  
ἐπριάμην<sup>32</sup>. — Αὐτοὺς ἀνηρήκασι<sup>33</sup> διὰ λύπην τινές.

§ 113. Τῶν Ἑλλήνων πάντων διαπρεσβευσ-  
μένων<sup>1</sup> πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξέρξης  
διέβαινε πρὸς τὴν Εὐρώπην, οὗτος<sup>2</sup> ἐπηγγείλατο<sup>3</sup>  
συμμαχεῖν καὶ σιταρκῆσαι, εἰ γε τὴν ἡγεμονίαν  
εἴτε τὴν κατὰ γῆν εἴτε τὴν κατὰ θάλατταν αὐτῷ  
παρέξοιεν. — Μετὰ τὴν Αἰγέως τελευτὴν Θησεὺς  
διαδεξάμενος<sup>4</sup> τὴν Ἀθηναίων βασιλείαν, ἤρχε τοῦ  
πλήθους νομίμως, καὶ πολλὰ εὐηργέτησε τὴν πα-

τριῖα. — Διογένης θεασάμενός ποτε παιδίον ταῖς  
 χερσὶ πῖνον ἐξέρριψε<sup>5</sup> τῆς πήρας τὴν κοτύλην εἰ-  
 πών “Παιδίον με νενίκηκεν εὐτελεία.” — Λοιδορού-  
 μενος ὁ Διογένης ὑπὸ τινος φαλακροῦ, ἔφη “Σὲ  
 μὲν οὐχ ὑβρίζω, τὰς δὲ τρίχας σου ἐπαινῶ, ὅτι  
 κακὸν ἐξέφυγον<sup>6</sup> κρανίον.” — Οὐ γὰρ βαδίζω πρό-  
 τερον, ἂν μὴ δοκιμάσω<sup>7</sup>, τίς ἐστ<sup>8</sup> ὁ θύων<sup>9</sup>, ἢ πόθεν  
 συνίσταται<sup>10</sup> τὸ δειπνον, ἢ κέκληκεν<sup>11</sup> ἀνθρώπους  
 τίνας. ἔστιν δ’ ἀπάντων τῶν γενῶν μοι διαγραφή,  
 εἰς ποῖα μισθοῦν ἢ φυλάττεσθαι με δεῖ<sup>12</sup>. οἶον τὸ<sup>13</sup>  
 κατὰ τοῦμπόριον<sup>14</sup>, εἰ βούλει, γένος· ναύκληρος ἀπο-  
 θύει τις εὐχήν, ἀποβαλὼν<sup>15</sup> τὸν ἰστόν, ἢ πηδάλια  
 συντρίψας νεῶς, ἢ φορτί<sup>16</sup> ἐξέρριψ<sup>17</sup> ὑπέραντλος  
 γενόμενος<sup>18</sup>, ἀφῆκα<sup>19</sup> τὸν τοιοῦτον· οὐδὲν ἡδέως ποιεῖ  
 γὰρ οὗτος, ἀλλ’<sup>20</sup> ὅσον νόμου χάρι<sup>21</sup>. ὁμοῦ δὲ ταῖς  
 σπονδαῖσι<sup>22</sup> διαλογίζεται<sup>23</sup>, τοῖς συμπλέουσιν ὀπό-  
 σον ἐπιβαλεῖ<sup>24</sup> μέρος, τιθείς<sup>25</sup>, τὰ θ’ αὐτοῦ σπλάγγ-  
 χν’<sup>26</sup> ἕκαστος ἐσθίει. ἀλλ’ ἕτερος εἰσπέπλευκεν<sup>27</sup>  
 ἐκ Βυζαντίου τριταῖος, ἀπαθής, εὐπορηκάς, περι-  
 χαρής εἰς<sup>28</sup> δέκ’ ἐπὶ τῇ μνᾷ γεγονέναι<sup>29</sup> καὶ δαΐδεκα.  
 — Διογένης ἤρετο<sup>30</sup> Πλάτωνα εἰ νόμους γράφει· ὁ  
 δὲ ἔφη<sup>31</sup>. “Τί δαί; πολιτεῖαν ἔγραψας;” “Πάνυ  
 μὲν οὖν.” “Τί οὖν, ἢ πολιτεία νόμους οὐκ εἶχεν;”  
 “Εἶχεν.” “Τί οὖν ἔδει σε πάλιν νόμους γράφειν;”  
 — Παρὼν<sup>32</sup> δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν  
 ἰσχυρῶς αὐτοῦ<sup>33</sup>, ἄλλως δ’ εὐήθης, εἶπεν, “Ἀλλὰ  
 τοῦτο ἔγωγε, ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι  
 ὀρῶ σε ἀδίκως ἀποθνήσκοντα.” ὁ δὲ καταψήσας  
 αὐτοῦ τὴν κεφαλὴν εἶπε, “Σὺν δέ, ὦ φίλτατε Ἀπολ-  
 λόδωρε, μᾶλλον ἢ ἐβούλου<sup>34</sup> με ὀρᾶν δικαίως ἢ

·ἀδίκως ἀποθνήσκοντα;” καὶ ἅμα ἐπεγέλασεν. —  
Μηδ’ ἡ βία σε μηδαμῶς νικησάτω.

§ 114. Ὡν τὰς δόξας<sup>1</sup> ζηλοῖς, τούτων μιμοῦ  
καὶ τὰς πράξεις. — Οἱ ὑπερηφάνως ταῖς εὐτυχίαις  
χρώμενοι δικαίως μισοῦνται. — Καλῶς τὴν φιλο-  
σοφίαν ἐπηνέσατε καὶ τὴν ἀπὸ ταύτης<sup>2</sup> ἐλευθερίαν.  
— Ἀλέξανδρος μετὰ τὴν ἐν Ἀρβήλοις μάχην Δα-  
ρεῖον καθηρηκῶς<sup>3</sup> ἤρχε Περσῶν. — Θησεὺς τὴν Ἀρι-  
άδην ἐν Νάξῳ κατέλιπε καὶ ἐξέπλευσε, Διόνυσος  
δὲ αὐτὴν ἀπήγαγεν. — Σαρδανάπαλλος ὁ ἔσχατος  
Ἀσσυρίων βασιλεὺς ὑπερῆρεν ἅπαντας τοὺς πρὸ  
αὐτοῦ<sup>4</sup> τρυφῇ καὶ ῥαθυμίᾳ. — Α. Νόμιμον ταῦτ’  
ἔστι, βέλτιστ’<sup>5</sup>, ἐνθάδε Κορινθίοισιν, ἂν<sup>6</sup> τιν’ ὄψω-  
νοῦντ’ αἰεὶ λαμπρῶς ὁρῶμεν, τοῦτον ἀνακρίνειν<sup>7</sup>,  
πόθεν ζῇ, καὶ τί ποιοῦν· κἂν<sup>8</sup> μὲν οὐσίαν ἔχῃ, ἣς  
αἱ πρόσδοι λύουσιν τὰναλώματα<sup>9</sup>, ἐὰν<sup>10</sup> ἀπολαύειν  
τοῦτον ἤδῃ<sup>11</sup> τοῦ βίου<sup>12</sup>. ἐὰν δ’ ὑπὲρ τὴν οὐσίαν  
δαπανῶν τήχῃ<sup>13</sup>, ἀπέειπον<sup>14</sup> αὐτῷ τοῦτο μὴ<sup>15</sup> παιεῖν  
ἔτι, ὅς ἂν δὲ μὴ πίθῃτ’<sup>16</sup> ἐπέβαλον<sup>17</sup> ζημίαν· ἐὰν  
δὲ μηδ’ ὀτιοῦν<sup>18</sup> ἔχων ζῇ<sup>19</sup> πολυτελῶς, τῷ δημῷ  
παρέδωκαν<sup>20</sup> αὐτόν. Β. Ἡράκλεις! Α. Οὐκ ἐν-  
δέχεται γὰρ ζῆν ἄνευ κακοῦ<sup>21</sup> τιμῶς τοῦτον· συνίης<sup>22</sup>;  
ἀλλ’ ἀναγκαίως ἔχει<sup>23</sup> ἢ λωπαδαυτεῖν<sup>24</sup> τὰς νύκτας<sup>25</sup>,  
ἢ τοιχωρυχεῖν, ἢ τῶν ποικούντων<sup>26</sup> ταῦτα κοινωνεῖν  
τισιν, ἢ συκαφαντεῖν κατ’ ἀγοράν, ἢ μαρτυρεῖν  
ψευδῇ. τὸ τριεῦτον ἐκκαθαίρομεν γένος. Β. Ὁρ-  
θῶς γε, νῆ Δί<sup>27</sup>. ἀλλὰ δὴ σί ταῦτ’ ἐμαί<sup>28</sup>; Α. Ὁρῶ-  
μεν ὁφθαλμοῖς ἐκάστης ἡμέρας οὐχὶ μετρίως, βέλ-  
τιστέ, σ’<sup>29</sup> ἀλλ’ ὑπερηφάνως. οὐκ ἔστιν ἰχθυηρὸν



ὑπὸ σοῦ μεταλαβεῖν<sup>28</sup>. συνήχας<sup>29</sup> ἡμῶν<sup>30</sup> εἰς τὰ λάχανα<sup>31</sup> τὴν πόλιν· περὶ τῶν σελίνων μαχόμεθ', ὥσπερ Ἴσθμίοις<sup>32</sup>. λαγώς τις εἰσελήλυθ'<sup>33</sup>. εὐθὺς ἥρπακας<sup>34</sup>. πέρδικα δ' ἡ κίχλην γε νῆ Δί<sup>35</sup> οὐκ ἔτι ἔστιν δι' ὑμᾶς οὐδὲ πετομένην ἰδεῖν<sup>36</sup>. τὸν ξενικὸν οἶνόν τ' ἐπιτετίμηκας πολὺ. — Λάκαινά τις πρὸς τὸν υἱὸν λέγοντα, μικρὸν ἔχειν<sup>37</sup> τὸ ξίφος, εἶπε<sup>38</sup>, “Καὶ βῆμα πρόσθε.”

§ 115. Κρεῖττόν ἐστιν, εὖ τεθραμμένην<sup>1</sup> γυναῖκα λαμβάνειν ἄπροικον ἢ κακὴν μετὰ χρημάτων. — Ψυχὴν σώματος ἀναγκαιότερον ἰᾶσθαι<sup>2</sup>. — Τὰ ποιητὰ τῶν ἐθῶν ἄρχεται μὲν ἀπὸ μικρῶν, ἀμεληθέντα δὲ ἰσχύει μείζω λαμβάνει. — Ὁ ἐν τῇ Κρήτῃ λαβύρινθος, τέχνημα Δαιδάλου, ἦν οἴκημα καμπαῖς πολυπλόκοις πλανῶν τὴν ἔξοδον. — Ἑρμῆς ῥάβδῳ θαυμασίᾳ τὴν δύναμιν<sup>3</sup> ἐψυχαγωγεῖ καὶ κατῆγε τοὺς νεκρούς. — Κροίσῳ τῷ Ἀνδῶν βασιλεῖ ὁ ἐν Δελφοῖς θεὸς ἔχρησε, δυνατωτάτους εἶναι τῶν Ἑλλήνων τοὺς Λακεδαιμονίους. — Ὁρέστης μετὰ τὴν ἀναίρεσιν Αἰγίσθου καὶ Κλυταιμνήστρας διωκόμενος ὑπὸ τῶν Ἑρινύων, ἔφυγε πρὸς Ἀθήνας, καὶ ἐκρίθη ἐν Ἀρεῖᾳ πάγῳ· ἴσων δὲ γενομένων τῶν ψήφων<sup>4</sup> ἀπελύθη. — Γοργῷ, βασιλεῶς Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος<sup>5</sup> αὐτὸν ἐπὶ τὸν πρὸς βασιλέα<sup>6</sup> πόλεμον ὑπὲρ Ἰώνων, καὶ ὑπισχνουμένου χρημάτων πλήθος, καὶ ὅσῳ<sup>7</sup> ἀντέλεγε, πλείονα προστιθέντος<sup>8</sup>. “Καταφθερεῖ σε,” ἔφη, “ὦ πάτερ, τὸ ξενύλλιον, εἰ μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς<sup>9</sup>.” Προσ-

τάξαντος<sup>5</sup> δὲ αὐτῇ τοῦ πατρὸς δοῦναί<sup>10</sup> τινι σῆτον εἰς μισθοῦ λόγον<sup>11</sup>, καὶ προστιθέντος<sup>8</sup>. “Ἐδίδαξε γάρ με τὸν οἶνον χρηστὸν ποιεῖν.” “Οὐκοῦν, ὦ πάτερ,” ἔφη, “ὅ τ’ οἶνος πλείων ἐκποθήσεται<sup>12</sup>, καὶ οἱ πίνοντες θρυπτικώτεροι καὶ χείρονες ἔσονται<sup>13</sup>.” Τὸν δ’ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον<sup>14</sup> θεασαμένη. “Πάτερ,” ἔφη, “ὁ ξένος χεῖρας οὐκ ἔχει.” — Ἀπροσδόκητον οὐδὲν ἀνθρώποις κακὸν ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα<sup>15</sup>. — Ψῦξον τὸν οἶνον, Δῶρι.

§ 116. Τῶν ἐστρατευμένων<sup>1</sup> μετὰ Κύρου καὶ διασωθέντων εἰς τὴν Ἑλλάδα Ἑλλήνων τινὲς μὲν εἰς τὰς ἰδίας πατρίδας ἀπηλλάγησαν<sup>2</sup>, οἱ δὲ πλείστοι, στρατιωτικὸν εἶθισμένοι<sup>3</sup> ζῆν βίον καὶ σχεδὸν ὄντες πεντακισχίλιοι, στρατηγὸν αὐτῶν εἶλοντο<sup>4</sup> Ξενοφῶντα, καὶ ἐπολέμουν Θραξὶ τοῖς περὶ τὸν Σαλμυδησσὸν οἰκοῦσιν. — Ἡμεῖς<sup>5</sup> δὲ χωρὶς τῶν ἀναγκαίων κακῶν αὐτοὶ παρ’ αὐτῶν<sup>6</sup> ἕτερα προσπορίζομεν· λυπούμεθ’, ἂν<sup>7</sup> πτάρῃ<sup>8</sup> τις· ἂν εἴπη κακῶς, ὀργιζόμεθ’· ἂν ἴδῃ<sup>9</sup> τις ἐνύπνιον, σφόδρα φοβούμεθ’· ἂν γλαῦξ ἀνακράγη, δεδοίκαμεν<sup>10</sup>. — Ἀλέξανδρος διαδήματι τὴν κεφαλὴν διεδέδετο, καὶ προσκυνεῖσθαι ἤξίου. — Ἐγχεον<sup>11</sup> σὺ δὴ πιεῖν<sup>12</sup>. εὐζωρότερόν γε νῆ Δί<sup>13</sup>, ὦ παῖ, δός· τὸ γὰρ ὕδαρες ἅπαν τοῦτ’ ἐστὶ τῇ ψυχῇ κακόν. — Ὀμιμην<sup>14</sup> ἐγὼ τοὺς ἰχθυοπώλας τὸ πρότερον εἶναι πονηροὺς τοὺς Ἀθήνησιν<sup>15</sup> μόνους· τότε δ’, ὡς ἔοικε<sup>16</sup>, τὸ γένος ὥσπερ θηρίον ἐπίβουλόν ἐστι τῇ φύσει καὶ πανταχοῦ. ἐνταῦθα γοῦν<sup>17</sup> ἔστιν τις ὑπερηκοντι-

κάς<sup>18</sup>, κόρην τρέφων μὲν πρώτον<sup>19</sup> ἱερὰν<sup>20</sup> τοῦ θεοῦ, ὡς φησὶν<sup>21</sup>. οὐ διὰ τοῦτο δ'<sup>22</sup>, ἀλλ' ἐστιγμένους<sup>23</sup> πρὸ τοῦ μετώπου παραπέτασθ'<sup>24</sup> αὐτὴν ἔχει. οὗτος ἀποκρίνεται<sup>25</sup>, ἂν<sup>26</sup> ἐρωτήσης πόσου<sup>27</sup> ὁ λάβραξ<sup>28</sup>, “Δέκ' ὀβολῶν<sup>29</sup>,” οὐχὶ προσθεῖς<sup>30</sup> ὀποδαπών<sup>31</sup>. ἔπειτ' ἂν τὰργύριον<sup>32</sup> αὐτῷ καταβάλῃς<sup>33</sup>, ἐπράξατ'<sup>34</sup> Ἀθιναῖον· ἂν<sup>35</sup> δ' αὐτὸν δέῃ κέρματ' ἀποδοῦναι<sup>36</sup>, προσπαπέδωκεν<sup>37</sup> Ἀττικά· κατ' ἀμφοτέρα<sup>38</sup> δὲ τὴν ἀπαλλαγὴν<sup>39</sup> ἔχει. — Ἦν οὐδ' ὁ πατήρ ἐφίλησεν οὐδεπώποτε, παρ' ἧς τὸν ἄρτον ἡ κύων οὐ λαμβάνει, μέλαινα δ' οὕτως ὥστε καὶ ποιεῖν σκότος<sup>40</sup>. — Εἰ μὴ τὸ λαβεῖν<sup>41</sup> ἦν, οὐδ' ἂν εἰς ποινηρὸς ἦν<sup>42</sup>. φιλαργυρία τοῦτ' ἐστίν, ὅταν ἀφείς<sup>43</sup> σκοπεῖν τὰ δίκαια τοῦ κέρδους διὰ παντὸς δούλος ᾖς. — Τὸ μὲν σφαγῆναι<sup>44</sup> δεινόν, εὐκλειαν δ' ἔχει· τὸ μὴ θανεῖν<sup>45</sup> δὲ δειλόν, ἡδονὴ δ' ἔνι<sup>46</sup>. — Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον τὴν ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ.

§ 117. Οἱ ἐν φιλοσοφίᾳ προκείμενοι ἀντὶ μὲν δούλων ἐλεύθεροι, ἀντὶ δὲ πενήτων ὡς ἀληθῶς<sup>1</sup> πλούσιοι, ἀντὶ δὲ ἀνοήτων τε καὶ τετυφωμένων γίγνονται μετριώτεροι. — Φιλόσοφος τις Ἀθηναῖος λέγει· οἱ πολλοὶ<sup>2</sup> τῶν ἀνθρώπων κατὰ τὰς ἀτυχίας μᾶλλον εἰώθασι<sup>3</sup> τοῦ δαιμονίου μνημονεύειν· καὶ πολλάκις ἐν ταῖς εὐπραξίαις ὡς μύθων πεπλασμένων<sup>4</sup> τῶν θεῶν καταφρονοῦντες, κακῶς αὐτὰ πράξαντες ἀνατρέχουσιν ἐπὶ τὴν φυσικὴν εὐλάβειαν. — Ἐπεὶ Ἀλέξανδρος Δαρεῖον ἐπ' Ἰσσοῦ τε καὶ Ἀρβήλοις ἐκράτησεν, εἰς δίαυταν τὴν Μηδικὴν μετεδι-

ἤγησεν<sup>5</sup> ἑαυτόν. — Πάλαι μὲν καὶ ἄνθρωποι συν-  
 εισιῶντο καὶ συνέπινον τοῖς θεοῖς ἐν τῷ οὐρανῷ,  
 οἶον· Ἰξίων καὶ Τάνταλος· ἐπεὶ δὲ ἦσαν οὕτοι  
 ὑβρισταί, τὸ ἀπὸ τούτου ἄβατος ἦν τῷ θνητῷ γέ-  
 νει καὶ ἀπόρρητος ὁ οὐρανός. — Πενία δὲ συγκρα-  
 θεῖσα<sup>8</sup> δυσσεβεῖ τρόπῳ ἄρδην ἀνείλε<sup>9</sup> καὶ κατέ-  
 στρεψεν βίον. — “Ὡσπερ κυθίζουσ’<sup>10</sup> ἐνίοθ’<sup>11</sup> ἡμῖν  
 ἡ τύχη ἐν ἀγαθὸν ἐπιχέασα<sup>12</sup> τρί’<sup>13</sup> ἐπαντλεῖ κακὰ.  
 — Ἄν’<sup>14</sup> γνῶς<sup>15</sup> τί ἐστ’ ἄνθρωπος, εὐδαίμων ἔσει<sup>16</sup>.  
 — Πολύ γ’ ἐστὶ πάντων κτήμα τιμώτατον ἅπασιν  
 ἀνθρώποις εἰς τὸ ζῆν τέχνη· τὰ μὲν γὰρ ἄλλα καὶ  
 πόλεμος καὶ μεταβολαὶ τύχης ἀνήλωσ’<sup>17</sup>, ἡ τέχνη  
 δὲ σώζεται. — Πολλοῖς καὶ πολλάκις χρήται τοῖς  
 ἀντιθέτοις ὁ Ἀγάθων· ἐπεὶ δέ τις, ὡς ἐπανορθού-  
 μενος αὐτόν, ἐβούλετο περιαιρεῖν<sup>18</sup> αὐτὰ τῶν<sup>19</sup> ἐκεί-  
 νου δραμάτων, εἶπεν, “Ἀλλὰ σύ γε, γενναῖε, λέ-  
 ληθας<sup>20</sup> σεαυτὸν τὸν Ἀγάθωνα ἐκ τοῦ Ἀγάθωνος  
 ἀφανίζων.” οὕτως ἐκόμα ἐπὶ τούτοις ἐκεῖνος, καὶ  
 ᾤετο<sup>21</sup> τὴν ἑαυτοῦ τραγῳδίαν ταῦτα<sup>22</sup> εἶναι. — Πυ-  
 θαγόρας ἔλεγε δύο ταῦτα ἐκ τῶν θεῶν ἀνθρώποις  
 δεδοσθαι<sup>23</sup> κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐερ-  
 γετεῖν· καὶ προσετίθει<sup>24</sup> ὅτι καὶ ἔοικε<sup>25</sup> τοῖς θεῶν  
 ἔργοις ἐκάτερον.

§ 118. Ἐπειδὴ ποτε Ἥρα καὶ Ποσειδῶν καὶ  
 Ἀθηνᾶ τὸν Δία συνδῆσαι ἤθελον, Θέτις ἤκουσα  
 ὑπέλυσεν αὐτὸν τοῦ δεσμοῦ, καλέσασα τὸν ἐκα-  
 τόγχειρον Βριάρεων εἰς Ὀλυμπον. — Ἡρακλῆς  
 πολλὰ πεπόνηκεν, ἐκκαθαίρων τὸν βίον, θηρία κα-  
 ταγωνιζόμενος καὶ ἀνθρώπους ὑβριστὰς τιμωρού-

μενος. — Ἐὰν ἐθέλῃς σεαυτοῦ<sup>1</sup> γίγνεσθαι, κατα-  
γέλασον τῶν δημοσίᾳ νομιζομένων<sup>2</sup> ἀγαθῶν, πλού-  
του καὶ δόξης καὶ βασιλείας καὶ τῶν τοῖς πολλοῖς<sup>3</sup>  
περιβλέπτων. — Αἱ Ἀμαζόνες κατῴκουν περὶ τὸν  
Θερμώδοντα ποταμόν, ἔθνος μέγα τὰ<sup>4</sup> κατὰ πόλε-  
μον ἦσκουν γὰρ ἀνδρίαν· καὶ εἴ ποτε γεννήσειαν<sup>5</sup>,  
μόνον τὰ θήλεα<sup>6</sup> ἔτρεφον. — Ἀλέξανδρος θεασά-  
μενος τὴν ἐν Ἐφέσῳ εἰκόνα ἑαυτοῦ τὴν ὑπὸ Ἀ-  
πελλοῦ γραφεῖσαν, οὐκ ἐπήνεσε κατὰ τὴν ἀξίαν  
τοῦ γράμματος. εἰσαχθέντος<sup>7</sup> δὲ τοῦ ἵππου καὶ  
χρεματίσαντος πρὸς τὸν ἵππον τὸν ἐν τῇ εἰκόνι  
ὡς πρὸς ἀληθινόν καὶ<sup>8</sup> ἐκείνον, “ὦ βασιλεῦ,” εἴ-  
πεν ὁ Ἀπελλῆς, “ἀλλ’ ὃ γε ἵππος ἔοικε<sup>9</sup> σου  
γραφικώτερος εἶναι κατὰ πολὺ.” — Δραχμῶν τρι-  
ῶν<sup>10</sup> γλαυκίσκον<sup>11</sup>, ὃ μεγάλοι θεοί, γόγγρου κεφά-  
λαιον<sup>12</sup> καὶ τὰ πρῶτα τεμάχια<sup>13</sup> δραχμῶν<sup>14</sup> πάλιν  
πέντ’. ὃ ταλαίπωρου βίου<sup>15</sup>. δραχμῆς<sup>16</sup> τραχήλους<sup>17</sup>.  
ἀλλὰ νῆ τὸν ἥλιον, κάμοι<sup>18</sup> τράχηλον ἕτερον εἴ πο-  
θεν λαβεῖν<sup>19</sup> ἦν καὶ πρίασθαι<sup>20</sup> δυνατόν, ὃν ἔχω  
τοῦτον ἄν<sup>21</sup>, πρὶν εἰσενεγκεῖν<sup>22</sup> ταῦτα δεῦρ’<sup>23</sup>, ἀπηγ-  
ξάμην<sup>24</sup>. οὐδεὶς δεδιηκόνηκεν<sup>25</sup> ἐπιπονώτερον. ἅμα  
μὲν ἐπριάμην<sup>26</sup> πολλὰ καὶ πολλοῦ<sup>27</sup> σφόδρα, ἅμα  
δ’ εἴ τι χρηστὸν ἀγοράσαιμ’ ἀπωλλύμην<sup>28</sup>, “Κατ-  
έδοντ’<sup>29</sup> ἐκείνοι τοῦτο,” πρὸς ἑμαυτὸν λέγων, “δια-  
πυτιοῦσ’<sup>30</sup> οἶνον δὲ τοιοῦτον χαμαί.” οἶμοι. — Α.  
Ἡ μὲν ἴσως σὺ καταπληγήσει<sup>31</sup> τῷ χορῷ. Β. Τὸ  
καταπληγήσει τοῦτο παρὰ τῶν ῥητόρων. Α. Ἀπο-  
βήσεται<sup>32</sup> σοι ταῦτά ποι τὰ ῥήματα. Β. Παρ’  
Ἀλκιβιάδου τοῦτο ἀποβήσεται<sup>33</sup>.

§ 119. Πᾶσι τοῖς μέλλουσι τελευτᾶν ἐμπίπτει μεταμέλεια, μεμνημένοις ὥς ἐν τῷ βίῳ ἡδίκηκας, καὶ ὁρμῇ<sup>1</sup> τοῦ βούλεσθαι πάντα πεπράχθαι δικαίως αὐτοῖς<sup>2</sup>. — Ὁ Ἀθηναίων δῆμος τοῖς μὲν ἐπαινοῦσιν αὐτὸν μάλιστα ἔχαιρε, τοῖς δὲ σκώπτουσιν ἥκιστα ἐδυσχέραινεν. — Ἐν τῇ Κύπρῳ πόλεις ἦσαν ἀξιόλογοι μὲν ἐννέα, ὑπὸ δὲ ταύτας ὑπῆρχε<sup>3</sup> τεταγμένα μικρὰ πολίσματα. — Τὸν Πύλιον Νέστορα διὰ γνώμην καὶ γῆρας πάντων τῶν ἡρώων<sup>4</sup> προὔτιμα Ἀγαμέμνων. — Λέγουσί τινες, ὅτι κοσμήσας ἑαυτὸν Κροῖσος ὁ Λυδὸς παντοδαπῶς, καὶ καθίσας ἐπὶ τὸν θρόνον, ἤρετο τὸν Σόλωνα, εἰ<sup>5</sup> τι θέαμα κάλλιον τεθέαται<sup>6</sup>. ὁ δέ<sup>7</sup>. “Ἀλεκτρυόνας,” εἶπε, “καὶ φασιανούς καὶ ταῶς· φυσικῶ γὰρ ἄνθει κεκόσμηνται καὶ μυρίφ<sup>8</sup> καλλίονι.” — Α. Ὡ Κλέων, παῦσαι<sup>9</sup> φλυαρῶν. ἂν<sup>10</sup> ὁκνῆς τὸ μανθάνειν, ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσει<sup>11</sup> ποιῶν. οὔτε γὰρ ναυαγός, ἂν<sup>10</sup> μὴ γῆς λάβηται<sup>12</sup> φερόμενος, οὔ ποτ’ ἂν σώσειεν<sup>13</sup> αὐτόν· οὔτ’ ἀνὴρ πένης γεγώς<sup>14</sup>, μὴ οὐ<sup>15</sup> τέχνην μαθὼν, δύναιτ’<sup>16</sup> ἂν ἀσφαλῶς ζῆν τὸν βίον. κἂν<sup>17</sup> μὲν ὁρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς τέχνης, ἐβάλετ’<sup>18</sup> ἄγκυραν καθάψας<sup>19</sup> ἀσφαλείας εἵνεκα· ἂν<sup>10</sup> δ’ ἀπαίδευτος μετασχῇ<sup>20</sup> πνεύματος φορούμενος, τῆς ἀπορίας<sup>21</sup> εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν. ΚΛ. “Ἀλλὰ χρήματ’ ἔστιν ἡμῖν.” Α. “Ἄ γε<sup>22</sup> τάχιστ’ ἀπόλλυται<sup>23</sup>. ΚΛ. “Κτήματ’, οἰκίαι.” Α. Τύχης δὲ μεταβολὰς οὐκ ἄγνοεῖς, ὅτι τὸν εὐπορον τίθησι<sup>24</sup> πτωχὸν εἰς τὴν αὔριον. ΚΛ. “Ἄλλ’ ἐταῖροι καὶ φίλοι· σοὶ καὶ συνήθεις, νῆ Δία, ἔρανον εἰσίσουσιν<sup>25</sup>.” Α.

Εὖχου μὴ λαβεῖν<sup>28</sup> πείραν φίλων· εἰ δὲ μὴ, γνώσει<sup>27</sup> σεαυτὸν ἄλλο μὴδὲν πλὴν σκιά. — Ἐδοξας<sup>28</sup> γάρ μοι εἰδοῦτι<sup>29</sup> εἰοικέναι<sup>30</sup> ὅτι ἔζη. — Μηδέποτε μὴδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν<sup>31</sup>. καὶ γὰρ ἂν τοὺς ἄλλους λάθης<sup>32</sup>, σεαυτῷ συνείσει<sup>33</sup>. — Ἄπαντα δόκει<sup>34</sup> ποιεῖν ὡς μὴδένα λήσων<sup>31</sup>. καὶ<sup>35</sup> γὰρ ἂν<sup>36</sup> παραυτίκα κρύψης, ὕστερον ὀφθήσει<sup>37</sup>. μάλιστα δ' ἂν εὐδοκιμοίης<sup>38</sup>, εἰ φαίνοιο ταῦτα μὴ πράττων ἅ τοῖς ἄλλοις ἂν<sup>39</sup> πράττουσιν ἐπιτιμώης<sup>36</sup>. — Ἄ μὲν ἐπίστασαι<sup>40</sup>, ταῦτα διαφύλαττε ταῖς μελέταις, ἃ δὲ μὴ μεμάθηκας<sup>41</sup>, προσλάμβανε ταῖς ἐπιστήμαις· ὁμοίως γὰρ αἰσχρὸν<sup>42</sup> ἀκούσαντα<sup>43</sup> χρησίμου λόγον μὴ μαθεῖν<sup>44</sup> καὶ διδόμενόν<sup>45</sup> τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαβεῖν<sup>46</sup>. κατανάλισκε τὴν ἐν τῷ βίῳ σχολὴν εἰς τὴν τῶν λόγων φιληκοῦται· οὕτω γὰρ τὰ τοῖς ἄλλοις χαλεπῶς εὕρημένα<sup>47</sup> συμβήσεται<sup>48</sup> σοι ῥαδίως μανθάνειν.

§ 120. Σύλλας, ὁ εὐτυχῆς<sup>1</sup> ἀναρρηθείς, τῶν μεγίστων εὐτυχιῶν<sup>2</sup> ἐποικεῖτο δύο, τὴν Μετέλλου τοῦ Πίου φίλιαν καὶ τὸ μὴ κατασκάψαι Ἀθήνας, ἀλλὰ φείσασθαι<sup>3</sup> τῆς πόλεως. — Φίλιππος ὁ Μακεδόνων βασιλεὺς, πολλῶν εὐτυχημάτων καὶ καλῶν ἐν μιᾷ ἡμέρᾳ προσαγγελθέντων<sup>4</sup> αὐτῷ, “ὦ Τύχῃ,” εἶπε, “μικρὸν τί μοι κακὸν ἀντὶ τοσοῦτων καὶ τηλικούτων ἀγαθῶν ποιήσων.” — Ξενοκράτει χρημάτων κομισθέντων<sup>5</sup> ἀπὸ Ἀλεξάνδρου, ἐστιάσας τοὺς κομίσαντας κατὰ τὸν αὐτοῦ τρόπον, “Ἀπωγγείλατε,” ἔφη<sup>6</sup>, “Ἀλεξάνδρῳ, ὅτι, ἔστ’ ἂν οὕτω ζῶ, οὐ δέομαι τῶν πεντήκοντα ταλάντων.” τοσαύ-

τα γὰρ ἦν τὰ πεμφθέντα. — Κράτης καὶ Πολέμων οὕτως ἀλλήλω ἐφιλείτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἦσθην ἐπιτηδευμάτων, ἀλλὰ καὶ ἑξωμοισύσθην ἀλλήλοιν, καὶ θανόντε<sup>5</sup> τῆς αὐτῆς ταφῆς<sup>6</sup> ἐκοινωνεῖτην. — Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλοῦτον, ὃν τύχῃ μὲν παρέχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαιρείται. — Ἀνθρώπων ἕκαστος δύο πῆρας φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὀπίσθεν, γέμει δὲ κακῶν ἑκατέρα· ἀλλ’<sup>7</sup> ἡ μὲν ἔμπροσθεν ἀλλοτρίων<sup>8</sup>, ἡ δὲ ὀπίσθεν τῶν<sup>9</sup> αὐτοῦ τοῦ φέροντος. Καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὁρῶσι, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται<sup>9</sup>. — Βασιλεὺς αἰρεῖται<sup>10</sup>, ἵνα οἱ ἐλόμενοι<sup>11</sup> διὰ τοῦτον εὖ πράττωσιν. — Ἡδὴ δὲ πολλῶν ἡρέθη<sup>12</sup> λόγων κριτής, καὶ πόλλ’<sup>13</sup> ἀμιλλήθέντα<sup>14</sup> μαρτύρων ὑπο<sup>15</sup> τὰναντί<sup>16</sup> ἔγνω<sup>17</sup> συμφορᾶς μιᾶς πέρι<sup>15</sup>. — Αἰρείσθων<sup>18</sup> ἐκ τῶν προβεβλημένων<sup>19</sup> πάντες οἱ τοῦ πολέμου κοινωνοί. — Ἀνδροκλείδας ὁ Λάκων πηρωθεὶς τὸ σκέλος, κατέταξεν αὐτὸν εἰς τοὺς πολεμιστάς· ὥς δ’ ἐνίσταντό<sup>20</sup> τινες διακωλύοντες, ὅτι ἐπεπήρωτο, “Ἄλλ’ οὐ φεύγοντα,” εἶπε, “ μένοντα δὲ δεῖ τοῖς ἀντιτεταγμένοις<sup>21</sup> μάχεσθαι.”

§ 121. Ἄρτεμις λέγεται εὐρεῖν<sup>1</sup> τῶν νηπίων παίδων θεραπείαν καὶ τροφάς τινας ἀρμοττοῦσας τῇ φύσει τῶν βρεφῶν· ἀφ’ ἧς αἰτίας κουροτρόφος ὠνομάζετο. — Σωκράτης παρῆναι φυλάττεσθαι ἐπεὶ<sup>2</sup> τῶν βρωμάτων, ὅσα μὴ πεωνῶντας ἐσθλὴν ἀναπείθει, καὶ τῶν πωμάτων<sup>3</sup>, ὅσα πίνειν<sup>4</sup> μὴ δι-



ψῶντας. — Σίδην τὴν Ὀρίωνος γυναῖκα ἡ Ἥρα ἔρριψεν ἐς Ἄιδου, περὶ μορφῆς ἐρίσασαν<sup>5</sup>. — Ἐρμῆς, ἔτι βρέφος ὢν, Ἄρεως ἐξείλκυσε λαθὼν<sup>6</sup> ἐκ τοῦ κολεοῦ τὸ ξίφος. — Νῶος ὁ βασιλεὺς τῶν Ἀσσυρίων, ἐπιφανεστάτας πράξεις τῶν πρὸ αὐτοῦ<sup>7</sup> κατειργασμένος<sup>8</sup>, ἔκτισε πόλιν μεγάλην καὶ εὖ τετειχισμένην, ἣν ἐφ'<sup>9</sup> αὐτοῦ Νῖνον ἐκάλεσεν. — Ἐγενέσθην<sup>10</sup> μὲν Κριτίας τε καὶ Ἀλκιβιάδης φύσει φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι' αὐτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτω γενέσθαι<sup>11</sup>. ἤδεσαν<sup>12</sup> δὲ Σωκράτην ἀπ'<sup>12</sup> ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα<sup>13</sup>, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα<sup>13</sup>, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον<sup>13</sup> ἐν τοῖς λόγοις ὅπως βούλοιο. ταῦτα δὲ ὁρῶντε καὶ ὄντε οἷω προεῖρησθον<sup>14</sup>, πότερόν τις αὐτῷ φῆ<sup>15</sup> τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν<sup>16</sup>, ὀρέξασθαι<sup>17</sup> τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκεῖνῳ, γενέσθαι<sup>18</sup> ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος<sup>18</sup> αὐτοῖν ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἐώρων<sup>19</sup> ἢ τεθνάναι<sup>20</sup>, ἐλέσθαι<sup>21</sup> ἂν αὐτῷ μᾶλλον τεθνάναι· δήλω δ' ἐγενέσθην<sup>10</sup> ἐξ ὧν<sup>22</sup> ἐπραξάτην· ὥς γὰρ τάχιστα<sup>23</sup> κρείττονε τῶν συγγυνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧν περ ἕνεκα Σωκράτους ὠρεχθήτην<sup>24</sup>.

§ 122. Κρέων μετὰ τὸν θάνατον τῶν Οἰδίποδος παίδων, Ἐτεοκλέους καὶ Πολυνείκους, τὴν Θη-

βαίων βασιλείαν παραλαβών<sup>1</sup>, τῶν Ἀργείων<sup>2</sup> τῶν μετὰ Πολυνείκους ἐπὶ Θήβας στρατευσαμένων τοὺς νεκροὺς ἔρριψεν ἀτάφους, καὶ ἐκήρυξε μηδένα θάψαι. Ἀντυγόνη δέ, μία τῶν Οἰδίποδος θυγατέρων, κρύφα τὸ Πολυνείκους σῶμα κλέψασα ἔθαψε· καὶ φωραθεῖσα ὑπὸ Κρεοντος αὐτῇ τῷ τάφῳ ζῶσα ἐνεκρύφθη<sup>3</sup>. — Ἐλθὼν<sup>4</sup> δὲ οἴκαδε ἐκέλευον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν<sup>5</sup> δ' αὐτὴν ὡς<sup>6</sup> τῶν ἐπιτηδείων τινα ἔλεγον ὅτι ἐγὼ πάντα εἶην πεπυσμένος<sup>7</sup> τὰ γιγνόμενα ἐν τῇ οἰκίᾳ. “Σοὶ οὖν,” ἔφην<sup>8</sup>, “ἔξεστι<sup>9</sup> δυοῖν ὁπότερον βούλει ἐλῆσθαι<sup>10</sup>, ἢ μαστιγωθεῖσαν εἰς μυλῶνα ἐμπεσεῖν<sup>11</sup> καὶ μηδέποτε παύσασθαι<sup>12</sup>· κακοῖς τοιούτοις συνεχομένην, ἢ κατεμπούσαν<sup>13</sup> ἅπαντα τᾶληθῇ<sup>14</sup> μηδὲν παθεῖν<sup>15</sup> κακὸν ἀλλὰ συγγνώμης παρ’<sup>16</sup> ἐμοῦ τυχεῖν<sup>17</sup> τῶν ἡμαρτημένων<sup>18</sup>. ψεύσῃ<sup>19</sup> δὲ μηδέν, ἀλλὰ πάντα τᾶληθῇ<sup>14</sup> λέγε.” — Δεινὸν γὰρ ἂν εἴη, ὃ Ἀθηναῖοι, εἰ, ὅτε μὲν ἐφεύγομεν<sup>20</sup>, ἐμαχόμεθα Λακεδαιμονίοις, ἵνα κατέλθωμεν<sup>21</sup>, κατελθόντες<sup>21</sup> δὲ φευξόμεθα<sup>22</sup>, ἵνα μὴ μαχώμεθα.

§ 123. Ὡς Αἰδῆς κατηγορίαν Ἀσκληπιοῦ ἐποιήσατο πρὸς Δία, ὡς ἀδικηθεὶς καὶ τῆς ἀρχῆς μέρος τι ἀφαιρεθείς<sup>1</sup>, ἐλάττους γὰρ αἰεὶ γίγνεσθαι<sup>2</sup> τοὺς τετελευτηκότας, θεραπευομένους ὑπὸ τοῦ Ἀσκληπιοῦ ὁ δὲ Ζεὺς παροξυνθεὶς κεραυνώσας τὸν Ἀσκληπιὸν ἀπέκτεινεν. — Εὐθύδημός τις γράμματα πολλὰ συνειλεγμένος<sup>3</sup> ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, ἐκ τούτων ἥδη ἐνόμιζε διαφέ-

ρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ. — Τυφῶν μετὰ συριγμῶν καὶ βοῆς πέτρας ἡμμένας<sup>4</sup> ἐπὶ τὸν οὐρανὸν ἔβαλλε πολλή δὲ ἐκ τοῦ στόματος πυρὸς ἐξέβρασε ζάλη. — Ὡς Ἐέρξῃ<sup>5</sup> πάντα ἡτοίμαστο πρὸς τὴν ἐπὶ τοὺς Ἕλληνας στρατείαν, κήρυκας ἐξέπεμψεν εἰς πάσας τὰς τῆς Ἑλλάδος πόλεις, προστάξας παρὰ τῶν Ἑλλήνων αἰτεῖν ὕδωρ καὶ γῆν<sup>6</sup>. — Σχολαστικὸς πρὸς νοσοῦντα ἐλθὼν<sup>7</sup> ἡρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ ἠδύνατο<sup>8</sup> ἀποκρίνασθαι· ὀργισθεὶς οὖν εἶπεν, “Ἐλπίζω καμὲ νοσήσειν καὶ ἐλθόντι<sup>9</sup> σοι μὴ ἀποκρивεῖσθαι.” — Εὐρυβιάδου εἰπόντος<sup>10</sup>, “ὦ Θεμιστοκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους<sup>11</sup> ραπίζουσι<sup>12</sup>,” “Ναί,” εἶπεν ὁ Θεμιστοκλής, “ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν.” — Τῶν ἀγαθῶν τὸν πλοῦτον ὕστατον τίθει<sup>13</sup>, ἀβεβαιοτάτον γάρ ἐστιν ὧν<sup>14</sup> κεκτῆμεθα<sup>15</sup>. — Φρίγες οὐ κατώρυστον τοὺς ἱερέας τελευτήσαντας, ἀλλ’ ἐπὶ λίθους δεκαπῆχεις ἐτίθουσιν<sup>16</sup> ὀρθοῦς. — Ὁ οἶνος μέτριος μὲν ληφθεὶς<sup>17</sup> ῥώννυσιν<sup>18</sup>, πλείων δὲ<sup>19</sup> παρίησιν<sup>20</sup>. — Ξυοκράτης στρουθίου ποτὲ διωκομένου ὑπὸ ἱέρακος καὶ εἰσπηδήσαντος εἰς τοὺς κόλπους αὐτοῦ, καταψήσας μεθήκεν<sup>21</sup>, εἰπὼν “Τὸν ἰκέτην δεῖ μὴ ἐκδιδόναι<sup>22</sup>.” — Χείλωνά φασιν<sup>23</sup> Αἰσώπου πυθέσθαι<sup>24</sup>, ὁ Ζεὺς τί εἶη<sup>25</sup> ποιῶν; τὸν δὲ φάναι<sup>26</sup> “Τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψηλῶν.” — Μεγάλην παιδείαν νόμιζε δι’ ἧς δυνήσει<sup>27</sup> φέρειν ἀπαιδευσίαν. — Ἦν καλῶς ἄρχεσθαι μάθωμεν<sup>28</sup>, πολλῶν ἄρχειν δυνησόμεθα. — Ἀρχεσθαι μαθὼν<sup>29</sup> ἄρχειν ἐπιστήσει<sup>30</sup>. — Ὀρίων Μεγαρέας ὁ Διογένης τὰ μακρὰ τείχη ἰστώντας<sup>31</sup>, “ὦ μοχθη-

ροί” εἶπε, “μὴ τοῦ μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ τῶν ἐπ’ αὐτῶν στησομένων<sup>80</sup>.”

§ 124. Λακωνικὴ γυνὴ ἀκούσασα τὸν ἑαυτῆς υἱὸν σεσσωμένον καὶ πεφευγότα ἐκ τῶν πολεμίων, γράφει αὐτῷ· “Κακὴ φήμη σου κατακέχυται· σὺ οὖν ἢ ταύτην ἀπότρισψαι, ἢ μὴδ’ ἡμῖν φανῆς.” — Οἱ ποιηταὶ φασί<sup>3</sup>, τὰς Δαναΐδας ἐν “Αἰδου<sup>8</sup> κολάζεσθαι διὰ τὸν φόνον τῶν ἰδίων ἀνδρῶν, ὑδροφορεῖν καταδικασθείσας ἐν τετρυντημένῳ πύθῳ· ὅθεν καὶ παροιμίαν<sup>4</sup> ἐπὶ τῶν ἀνήνυτα μοχθούντων “εἰς τετρυντημένον πύθον ἀντλεῖν” λέγομεν. — Σαλμωνεὺς ἐν “Ηλιδι πόλιν ἔκτισεν· ὕβριστῆς δὲ ὦν καὶ τῷ Διὶ ἐξισοῦσθαι θέλων, διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ εἶναι Ζεὺς<sup>5</sup>, καὶ ἑαυτῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας<sup>6</sup> ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροντᾶν· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς δὲ κεραυνώσας αὐτόν, τὴν κτισθεῖσαν ὑπ’ αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας. — Ἀλέξανδρος, ὁ Φεραίων τύραννος, ἐν τοῖς μάλιστα<sup>7</sup> ἔδοξεν<sup>8</sup> ὁμότατος εἶναι. Θεοδώρου δὲ τοῦ τῆς τραγωδίας ποιητοῦ ὑποκρινομένου τὴν Μερόπην, ὁ δὲ<sup>9</sup> εἰς δάκρυα ἐξέπεσεν<sup>10</sup>, εἶτα ἐξανέστη<sup>11</sup> τοῦ θεάτρου. Ἀπολογούμενος δὲ ἔλεγε τῷ Θεοδώρῳ, ὡς οὐ καταφρονήσας οὐδὲ ἀτιμάσας αὐτὸν ᾤχετο<sup>12</sup>, ἀλλ’ αἰδοῦμενος, εἰ τὰ μὲν τῶν ὑποκριτῶν πάθῃ οἷός τε ἦν ἐλεεῖν, τὰ δὲ τῶν ἑαυτοῦ πολιτῶν οὐχί<sup>13</sup>. — Βασκάνου τινὸς ἐσκυθρωπακότος, ὁ Βίαν, “Ἡ τούτῳ,” ἔφη, “κακὸν γέγονεν<sup>14</sup> ἢ ἄλλῳ ἀγαθόν.”

— Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτάνοντι τοῦ δὲ φήσαντος<sup>15</sup> μηκέτι τοῦτο ποιήσῃς, “Οὐκ ἔστιν<sup>16</sup>,” εἶπεν, “ἐν πολέμῳ δις ἀμαρτάνειν.” — Ὀδυρομένου τινὸς τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, “Εἴτα οὐκ ἀγαπᾷς, Θούδιππε, μετὰ Φωκίωνος ἀποθνήσκων;” — Πρῶτοι νόμισμα ἔκοψαν οἱ Αἰγινῆται τὸ καὶ ἀπ’ αὐτῶν κληθὲν νόμισμα Αἰγιναιῶν. — Εὐδαιμονίδας ἰδὼν<sup>17</sup> ἐν Ἀκαδημίᾳ Ξενοκράτην πρεσβύτερον ἤδη μετὰ τῶν μαθητῶν φιλοσοφοῦντα, καὶ πυθόμενος<sup>18</sup>, ὅτι τὴν ἀρετὴν ζητεῖ, “Πότε οὖν,” εἶπεν, “αὐτῇ χρῆσεται;” Πάλιν ἀκούσας φιλοσόφου διαλεχθέντος<sup>19</sup>, ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφὸς ἔστιν, “Ὁ μὲν λόγος,” ἔφη, “θαυμαστός, ὁ δὲ λέγων οὐ περισσεῖσάλπικται<sup>20</sup>.”

§ 125. Οὐδεὶς ἄνθρωπος ὦν ἀλύπως τὸν βίον διήγαγεν, οὐδὲ πάλιν<sup>1</sup> μέχρι τοῦ τέλους εὐτυχῶν ἔμεινεν. — Ζάλευκος ὁ νομοθέτης τάδε ἔγραψεν ἐν τοῖς νόμοις “Ὡδε ἡμῖν<sup>2</sup> παρηγγέλθω πᾶσι τοῖς πολίταις καὶ πάσαις ταῖς πολίτισι, μεμνήσθαι, ὅτι εἰσὶ θεοὶ καὶ δίκας ἐπιτέμπουσι τοῖς ἀδίκους.” — Περσεὺς ἐκατατόμησε τὴν Γοργόνα Μέδουσαν, ἀπεστραμμένος<sup>3</sup> καὶ βλέπων εἰς ἀσπίδα χαλκὴν, δι’ ἧς τὴν εἰκόνα τῆς Γοργόνης ἔβλεπεν. — Οἱ Ὀδυσσεὺς ἑταῖροι παρέπλευσαν παρὰ τὰς Σειρήνας, δεδεμένοι τὰς χεῖρας<sup>4</sup> καὶ τὰ ὦτα κηρῷ φραζάμενοι. — Οἱ Καρχηδόνιοι τὴν ἐπὶ Ἰμέρα ναυμαχίαν<sup>5</sup> παρ’ ἐλπίδας ἡττηθέντες ὑπὸ Συρακοσίων, ἐπὶ τοσοῦτο κατεπλάγησαν<sup>6</sup>, ὥστε τὰς νύκτας ἅπαντες διηγρύπνου

φυλάττοντες τὴν πόλιν, ἡγούμενοι τὸν Γέλωνα πα-  
 ραχρήμα πλευσεσθαι ἐπὶ τὴν Καρχηδόνα. — Ἀφί-  
 κετο<sup>8</sup> ἐξ Ἑλλησπόντου παρὰ τὴν Γνάθαιναν ξένος  
 τις κατὰ<sup>9</sup> κλέος αὐτῆς. παρὰ ποτὸν οὖν πολλὸς<sup>9</sup> ἦν  
 λαλῶν καὶ ἐδόκει φορτικός. ὑπολαβοῦσα<sup>10</sup> οὖν ἡ  
 Γνάθαινα πρὸς αὐτὸν ἔφη· “Εἴτα σὺ μέντοι<sup>11</sup>  
 λέγεις ἦκειν ἐξ Ἑλλησπόντου;” τοῦ δὲ ὁμολογή-  
 σαιτος<sup>12</sup>, “Καὶ πῶς,” ἔφη, “οὐκ ἔγνωσ<sup>13</sup> τῶν ἐκεῖ  
 πόλεων τὴν πρώτην;” τοῦ δὲ εἰπόντος<sup>14</sup>, “Καὶ τίς  
 ἐστιν;” ἡ δὲ<sup>15</sup> ἀπεκρίνατο, “Σίγειον·<sup>16</sup>” καὶ ἐμμε-  
 λῶς διὰ τοῦ ὀνόματος κατεσίγασεν ἅμα αὐτόν. —  
 Ἑορτῆς οὔσης<sup>17</sup> παρὰ τοῖς Ἀθηναίοις ἐφιλοτιμή-  
 σατο Ἀλκιβιάδης δῶρα πολλὰ πέμψαι τῷ Σω-  
 κράτει. Τῆς οὖν Ξανθίππης καταπλαγείσης<sup>18</sup>, καὶ  
 τὸν Σωκράτην λαβεῖν αὐτὰ ἀξιούσης, ὁ δὲ<sup>15</sup> ἔφη,  
 “Ἀλλὰ καὶ ἡμεῖς τῇ φιλοτιμίᾳ τῇ τοῦ Ἀλκιβιά-  
 δου παραταξώμεθα, μὴ λαβεῖν<sup>19</sup> τὰ πεμφθέντα  
 ἀντιφιλοτιμησάμενοι<sup>20</sup>.” Ἐπεὶ δὲ τις ἔφη πρὸς  
 αὐτόν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων  
 τυχεῖν<sup>21</sup>, ὁ δὲ<sup>15</sup>, “Ἀλλὰ μείζον ἐστὶ τὸ μηδὲ ἐπι-  
 θυμεῖν τὴν ἀρχήν<sup>22</sup>.” — Πλέων Ἀρίστιππος, χει-  
 μῶνος ἐπιγενομένου<sup>23</sup>, πάνυ σφόδρα ἐταράττετο.  
 Ἐφη<sup>24</sup> δὲ τις τῶν συμπλεόντων, “ὦ Ἀρίστιππε,  
 καὶ σὺ δέδοικας<sup>25</sup>, ὥς οἱ πολλοί;” ὁ δὲ<sup>26</sup>, “Καὶ  
 μάλα γε εἰκότως” ἔφη, “ὑμῖν μὲν γὰρ περὶ κακο-  
 δαίμονός ἐστι βίου ἡ σπουδὴ καὶ ὁ νῦν κίνδυνος,  
 ἐμοὶ δὲ περὶ εὐδαίμονος.”

§ 126. Ἰκάριος ἔλαβε<sup>1</sup> παρὰ Διονύσου κλῆμα  
 ἀμπέλων καὶ τὰ<sup>2</sup> περὶ οἶνοποιεῖν μαυθάνων, καὶ

τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώποις, ἀφικνεῖται<sup>3</sup> πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτόν· μεθ' ἡμέραν<sup>4</sup> δὲ νοήσαντες<sup>5</sup> ἔθαψαν αὐτόν, καὶ σφόδρα κατωδύραντο. — Δαρεῖος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχροὺς εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους<sup>6</sup>, τὰ μέγιστα τῶν ἐθνῶν καταπολεμηκέναι, αὐτὸν<sup>7</sup> δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλικας οὐδεὶς τῶν πρὸ αὐτοῦ<sup>8</sup> εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι<sup>9</sup>. — Θηραμένης ἔτυχεν<sup>10</sup> ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προῆλθεν<sup>11</sup> αὐτῆς, παραχρῆμα ἐκείνη κατέπεσεν<sup>12</sup>. οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἁλλαχόθεν αὐτῷ περιφύντες<sup>13</sup>, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “ὦ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεεις;” καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνῆρέθῃ<sup>14</sup>, πιεῖν<sup>15</sup> κώνειον κατακριθεὶς. — Πτωχὸς ἤτησε Λάκωνα· “Ἄλλ' εἰ δοίῃ<sup>16</sup> σοι,” ἔφη, “μᾶλλον πτωχεύσεις τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρῶτος μεταδοὺς<sup>17</sup> αἷτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγουσι δ' οἱ Ἀάκωνες καὶ<sup>18</sup> παροιμιάζόμενοι “τὴν χεῖρα προσφέροντα τὴν Τύχην καλεῖν<sup>19</sup>.” ὥς θέον<sup>20</sup> ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράττειν, ἄλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος<sup>21</sup> αὐτόν, “Ἄλλ' οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπόντος<sup>22</sup>, “Οὐκ οὖν τέ-

λαιτον δός<sup>23</sup> μοι,” “Ἄλλ’ οὐ Κυνικόν,” ἔφη, “τὸ λήμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες τῆς Ἑλλάδος παρεγένοντο<sup>1</sup>, Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδεδοίκει<sup>2</sup>, μὴ προκριθέντος<sup>3</sup> ἐνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρ-  
κωσεν οὖν πάντας τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπ’ ἄλλου τινὸς ἀδικηθῇ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἰρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὕψος ἄρας<sup>4</sup> καὶ πλουσίους ἐκ πενεστάτων ἀπο-  
φήνας, καὶ πᾶσι τοῖς δεομένοις<sup>5</sup> ἐπικουρήσας, μάλ-  
λον<sup>6</sup> δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας<sup>7</sup>  
τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγένετο, οὐκ-  
έτι ἐγνωρίζετο ὑπὸ τῶν πρότερον<sup>8</sup> φίλων. — Μή-  
δεα μέλλουσα ἐκφυγεῖν<sup>9</sup> ὑπὸ Κρέοντος τοῦ Κοριν-  
θίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς  
μίαν ἡμέραν μέναι<sup>10</sup> καὶ τυχοῦσα<sup>11</sup>, μισθὸν τῆς  
χάριτος δῶρα ἔπεμψε τῇ Γλαύκῃ, πέπλον μεμα-  
γευμένον φαρμάκῳ καὶ χρυσοῦν στέφανον· οἷς  
ἐκείνη χρησαμένη<sup>12</sup> πυρὶ κατεφλέγη, καὶ ὁ Κρέων  
δὲ<sup>13</sup> περιπλακεὶς<sup>14</sup> ἀπέθανεν. — Οὗτος δ’ ἐφεῦρε<sup>15</sup>  
τεῖχος Ἀργείων στρατῷ, σταθμῶν, ἀριθμῶν καὶ  
μέτρων εὐρήματα· κακέῳ<sup>16</sup> ἔτευξε πρῶτος ἐξ ἐνὸς  
δέκα, κακ<sup>17</sup> τῶνδ’ γ’ αὖθις εὔρε πεντηκοντάδας εἰς  
χίλι<sup>18</sup>. οὗτος εἰς στρατῷ φρυκτωρίαν, ὕπνου φυλά-  
ξεις... ἐφεῦρε<sup>15</sup> δ’ ἄστρον μέτρα καὶ περιστροφάς,  
τάξεις τε ταύτας, οὐράνιά τε σήματα, νεῶν τε ποι-  
μαντήρσιν<sup>19</sup> ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ



τὰς τοῦ θεοῦ χάριτας δωρήσασθαι θέλων ἀνθρώποις, ἀφικνεῖται<sup>1</sup> πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες ἀπέκτειναν αὐτόν· μεθ' ἡμέραν<sup>2</sup> δὲ νοήσαντες<sup>3</sup> ἔθαψαν αὐτόν, καὶ σφόδρα κατωδύραντα. — Δαρείος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας, τὴν Εὐρώπην ἐπεθύμει καταστρέψασθαι, αἰσχροὺς εἶναι νομίζων, τοὺς μὲν πρὸ αὐτοῦ βεβασιλευκότας, καταδεεστέρας ἀφορμὰς κτησαμένους<sup>4</sup>, τὰ μέγιστα τῶν ἐθνῶν καταπεπολεμηκέναι, αὐτὸν<sup>5</sup> δὲ τηλικαύτας ἔχοντα δυνάμεις, ἡλικας οὐδεὶς τῶν πρὸ αὐτοῦ<sup>6</sup> εἶχε, μηδεμίαν ἀξιόλογον πρᾶξιν κατειργάσθαι<sup>7</sup>. — Θηραμένης ἔτυχεν<sup>10</sup> ἐν οἰκίᾳ τινὶ διατρίβων, εἶτα, ἐπεὶ προήλθεν<sup>11</sup> αὐτῆς, παραχορήμα ἐκείνη κατέπεσεν<sup>12</sup>. οἱ μὲν οὖν Ἀθηναῖοι, ἄλλοι ἀλλαχόθεν αὐτῷ περιφύντες<sup>13</sup>, συνήδοντο ἐπὶ τῇ σωτηρίᾳ τῇ παραδόξῳ. ὁ δὲ παρὰ τὴν πάντων ἐλπίδα ἀπεκρίνατο, “ὦ Ζεῦ, ἐς τίνα με καιρὸν φυλάττεις;” καὶ μετ' οὐ πολὺν χρόνον ὑπὸ τῶν τριάκοντα ἀνῆρέθῃ<sup>14</sup>, πιεῖν<sup>15</sup> κώνειον κατακριθείς. — Πτωχὸς ἤτησε Λάκωνα. “Ἀλλ' εἰ δοίην<sup>16</sup> σοι,” ἔφη, “μᾶλλον πτωχεύσεις· τῆς δὲ ἀσχημοσύνης σου ταύτης ὁ πρῶτος μεταδοὺς<sup>17</sup> αἷτιος, ἀργὸν σε ποιήσας.” — Ἐπιλέγουσι δ' οἱ Λάκωνες καὶ<sup>18</sup> παροιμιωζόμενοι “τὴν χεῖρα προσφέροντα τὴν Τύχην καλεῖν<sup>19</sup>.” ὡς θέον<sup>20</sup> ἐπικαλεῖσθαι τοὺς θεοὺς μετὰ τοῦ ἐγχειρεῖν τι καὶ πράττειν, ἄλλως δὲ μή. — Ἀντίγονος, Θρασύλλου τοῦ Κυνικοῦ δραχμὴν αἰτήσαντος<sup>21</sup> αὐτόν, “Ἀλλ' οὐ βασιλικόν,” ἔφη, “τὸ δῶρον” τοῦ δὲ εἰπόντος<sup>22</sup>, “Οὐκοῦν τέ-

λαττον δός<sup>23</sup> μοι,” “Ἄλλ’ οὐ Κυνικόν,” ἔφη, “τὸ λήμμα.”

§ 127. Ἐπεὶ εἰς Σπάρτην ἐπὶ τὸν Ἑλένης γάμον οἱ βασιλεύοντες τῆς Ἑλλάδος παρεγένοντο<sup>1</sup>, Τυνδάρεως, ὁρῶν αὐτῶν τὸ πλῆθος, ἐδέδοίκει<sup>2</sup>, μὴ προκριθέντος<sup>3</sup> ἑνὸς στασιάσωσιν οἱ ἄλλοι. Ἐξώρ-  
κωσεν οὖν πάντας τοὺς μνηστῆρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπ’ ἄλλου τινὸς ἀδικηθῇ περὶ τὸν γάμον. Ταῦτα δὲ ποιήσας Μενέλεων αἰρεῖται νυμφίον. — Τίμων ὁ Ἀθηναῖος πολλοὺς Ἀθηναίων εἰς ὕψος ἄρας<sup>4</sup> καὶ πλουσίους ἐκ πενεστάτων ἀπο-  
φῆνας, καὶ πᾶσι τιῖς δεομένοις<sup>5</sup> ἐπικουρήσας, μάλ-  
λον<sup>6</sup> δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας<sup>7</sup> τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγένετο, οὐκ-  
ἐτι ἐγνωρίζετο ὑπὸ τῶν πρότερον<sup>8</sup> φίλων. — Μή-  
δεια μέλλουσα ἐκφυγεῖν<sup>9</sup> ὑπὸ Κρέοντος τοῦ Κοριν-  
θίων βασιλέως ἐκ Κορίνθου, παραιτησαμένη πρὸς  
μίαν ἡμέραν μεῖναι<sup>10</sup> καὶ τυχοῦσα<sup>11</sup>, μισθὸν τῆς  
χάριτος δῶρα ἔπεμψε τῇ Γλαύκῃ, πέπλον μεμα-  
γευμένον φαρμάκῳ καὶ χρυσοῦν στέφανον· οἷς  
ἐκείνη χρησαμένη<sup>12</sup> πυρὶ κατεφλέγη, καὶ ὁ Κρέων  
δὲ<sup>13</sup> περιπλακεῖς<sup>14</sup> ἀπέθανεν. — Οὗτος δ’ ἐφεῦρε<sup>15</sup>  
τεῖχος Ἀργείων στρατῶ, σταθμῶν, ἀριθμῶν καὶ  
μέτρων εὐρήματα· κακέειν<sup>16</sup> ἔτευξε πρῶτος ἑξ ἑνὸς  
δέκα, κακ<sup>17</sup> τῶνδ’ γ’ αὖθις εὔρε πεντηκοντάδας εἰς  
χίλι<sup>18</sup>. οὗτος εἰς στρατῶ φρυκτωρίαν, ὕπνου φυλά-  
ξεις... ἐφεῦρε<sup>15</sup> δ’ ἄστρον μέτρα καὶ περιστροφάς,  
τάξεις τε ταύτας, οὐράνιά τε σήματα, νεῶν τε ποι-  
μαντήρσιν<sup>19</sup> ἐνθαλασσίων Ἀρκτου στροφάς τε καὶ

Κυνὸς ψυχρὰν δύσω. — Ἐγὼ πέφυκα<sup>20</sup> γραμμάτων μὲν οὐκ ἴδρις, μορφὰς δὲ λέξω καὶ σαφὴ τέκμηρια. κύκλος τις ὡς τόρνοισιν<sup>21</sup> ἐκμετρούμενος· οὗτος δ' ἔχει σημεῖον ἐν μέσῳ σαφές. τὸ δεύτερον<sup>22</sup> δὲ πρῶτα μὲν γραμμαὶ δύο· ταύτας διείργει δ' ἐν μέσαις ἄλλη μία. τρίτον<sup>23</sup> δὲ βόστρυχός τις ὡς<sup>24</sup> εἰλυμένος<sup>25</sup>. τὸ δ' αὖ τέταρτον ἦν μὲν εἰς ὀρθὴν<sup>26</sup> μία<sup>27</sup>, λοξαὶ<sup>28</sup> δ' ἐπ' αὐτῆς τρεῖς κατεστηρυγμέναι εἰσίν. τὸ πεμπτὸν δ' οὐκ ἐν εὐμαρεῖ<sup>29</sup> φράσαι· γραμμαὶ γάρ εἰσιν ἐκ διεστώτων<sup>30</sup> δύο, αὗται δὲ συντρέχουσιν εἰς μίαν βάσιν. τὸ λοιπὸν δὲ τῷ τρίτῳ προσεμφερές<sup>31</sup>.

§ 128. Ζώπυρος ὁ Μεγαβύζου, ἀνὴρ Πέρσης, ἀποτεμὼν ἑαυτῷ τὴν ῥίνα καὶ τὰ ὦτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας ἑαυτόν, ἠὺτομόλησε<sup>1</sup> πρὸς Βαβυλωνίους ὑπὸ Δαρείου πολιορκουμένους. Οἱ δὲ Βαβυλώνιοι, ὀρώντες ἄνδρα τῶν Περσῶν δοκιμώτατον<sup>2</sup> ῥινός τε καὶ ὠτων ἐστερημένον καὶ μάστιξί τε καὶ αἵματι ἀναπεφυρμένον, ἐλπίσαντες σφισιν ἤκειν<sup>3</sup> σύμμαχον, ἐπετράποντο αὐτῷ τὴν στρατιάν. — Ἀλεξάνδρου τοῦ Μακεδόνης ἑκατὸν τάλαντα χρυσίου Φωκίῳ τῷ Ἀθηναίῳ πεπομφότος<sup>4</sup>, ἤρετο οὗτος τοὺς κομίσαντας<sup>5</sup>, τί δήποτε, πολλῶν Ἀθηναίων ὄντων<sup>6</sup>, αὐτῷ μόνῳ Ἀλέξανδρος πέπομφεν; εἰπόντων<sup>7</sup> δέ, “Ὅτι<sup>8</sup> ἡγεῖται σε καλὸν καὶ ἀγαθόν.” “Οὐκοῦν,” ἔφη, “ἐασάτω με καὶ εἶναι καὶ δοκεῖν τοιοῦτον.” καὶ ταῦτα τοῖς κομίσασιν εἰπὼν ἀπεπέμψατο μὲν τὰ χρήματα, Ἀλεξάνδρῳ δὲ ἔγραψεν, εἰ βούλοιο αὐτῷ χαρί-

σασθαι, ἀπολύσαι<sup>9</sup> τοὺς ἐν Σάρδεσιν αἰχμαλώτους, ὑπὲρ καὶ ἐκεῖνος πεποίηκεν. — Ὡς<sup>10</sup> τοῖς κακῶς πράσσουσιν ἡδὺ καὶ<sup>11</sup> βραχὺν χρόνον λαθέσθαι<sup>12</sup> τῶν παρεστώτων<sup>13</sup> κακῶν. — Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. — Ζῆ<sup>14</sup>, πῖνε, φέρβου. — Οὐ λιμὸν οὗτος<sup>15</sup> τῶνδ'<sup>16</sup> ἀπώσε<sup>16</sup>, σὺν Θεῷ εἰπεῖν<sup>17</sup>, χρόνου τε διατριβὰς<sup>18</sup> σοφωτάτας ἐφεύρε<sup>19</sup>, φλοίσβου μετὰ κόπον καθημένοις<sup>20</sup>, πεσσούς, κύβους τε, τερπνὸν ἀργίας ἄκος; — Ἔσειον, ἦτουν<sup>21</sup> χρήματ', ἠπεῖλουν, ἐσυκοφάντουν. — Οὐδ' ἀργύριον ἔστιν κεκερματισμένον. — Ὡρα βαδίζειν μουστί<sup>22</sup> πρὸς τὸν δεσπότην, ἥδη γὰρ αὐτοὺς οἶομαι δεδειπνᾶναι<sup>23</sup>. — Καὶ ξυννένοφε<sup>24</sup> καὶ χειμέρια<sup>25</sup> βροντᾶ μάλ' εὔ. — Ὅδοῦ παρόνσης<sup>26</sup> τὴν ἀτραπὸν κατερρῆνῃ<sup>27</sup>. — Ἐπσπεπώκαμεν<sup>28</sup> γάρ, ὦνδρες<sup>29</sup>, καὶ καλῶς ἡρίστα-μεν<sup>30</sup>.

## XIX.

VERBS IN  $\mu$ .

§ 129. Ἡ μωρία δίδωσιν ἀνθρώποις κακά. — Ἀλκυὼν, θαλαττία τις ὄρνις, γοῶδη τὸν ἦχον ἀφίησιν. — Ὡς ἐπίπαν τοῖς εὐτυχούσιν ἢ τῶν πραγμάτων ἐπίρροια τὴν τοῦ πλείονος ἐπιθυμίαν παρίστησιν. — Ἀπόλλωνι ἀνατιθέασι<sup>1</sup> τὴν εὕρεσιν τῆς δάφνης, καὶ καθιερούσιν αὐτὴν τούτῳ τῷ θεῷ. — Οἱ ποιηταὶ ἐπιδεικνύασι τὰ τῶν παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστάς καὶ λόγους. — Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι σπανίως ὁμνύναι. — Τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν ξυνῆκα<sup>2</sup> καὶ πέφρικα<sup>3</sup>. — Τοὺς χαλεποὺς κύνας τὰς

μὲν ἡμέρας<sup>4</sup> διδάσαι<sup>5</sup>, τὰς δὲ νύκτας ἀφιάσιν. — Μάστιγος οὔσης<sup>6</sup> ὄρκον οἰκέτῃ δίδωσ<sup>7</sup>; — Δί' ὃν ἀπέκασεν<sup>8</sup> ἡ πάχνη τὰς ἀμπέλους, δι' ὃν ἀσεβοῦντα δ' ὁ πέπλος<sup>9</sup> ἐρρώγη<sup>10</sup> μέσος, ἀνθρωπίνας<sup>11</sup> ποιοῦντα τὰς τιμὰς θεῶν. ταῦτα καταλύει δῆμον, οὐ κωμωδία. — Ὁ τὸν ἐνιαυτὸν συντεμὼν<sup>12</sup> εἰς μῆν' ἓνα, ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβὼν<sup>13</sup>. — Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας<sup>14</sup> ἄγγελος, λέγων τὸν υἱὸν αὐτοῦ τὸν Γρύλλον τεθνάναι<sup>15</sup>. ὁ δὲ τὸν μὲν στέφανον ἀπέθετο<sup>16</sup>, διετέλει δὲ θύων. ἐπεὶ δ' ὁ ἄγγελος καὶ<sup>17</sup> ἐκείνο προσέθηκε<sup>18</sup>, ὅτι νικῶν μέντοι<sup>19</sup> τέθυγκε<sup>20</sup>, πάλιν ὁ Ξενοφῶν ἐπέθηκε<sup>21</sup> τῇ κεφαλῇ τὸν στέφανον. — Ὁ Πυθαγόρας ἔλεγεν ὅτι πάντων σοφώτατον ὁ ἀριθμὸς, δεύτερον δὲ ὁ τοῖς πράγμασι τὰ ὀνόματα θέμενος<sup>22</sup>. — Ῥνὴν ἔθου<sup>23</sup> καὶ πρᾶσιν, ὡς Φοῖνιξ ἀνὴρ Σιδωνίος κάπηλος. — Ὁρόντης ὁ βασιλέως Ἀρταξέρξου γαμβρός, ἀτιμία περιπέσων<sup>24</sup> δι' ὀργὴν καὶ καταγνωσθεὶς<sup>25</sup>, ἔφη, καθάπερ οἱ τῶν ἀριθμητικῶν δάκτυλοι νῦν μὲν μυριάδας, νῦν δὲ μονάδα τιθέναι δύνανται, οὕτω καὶ τοὺς τῶν βασιλέων φίλους νῦν μὲν τὸ πᾶν δύνασθαι, νῦν δὲ τοῦλάχιστον<sup>26</sup>.

§ 130. Θέλομεν καλῶς ζῆν πάντες, ἀλλ' οὐ δυνάμεθα. — Ἀφείς<sup>1</sup> τὰ φανερά μὴ δέωκε τάφανῃ. — Μὴ ἐπὶ μικροῖς σαυτὸν ὀξύθυμον δείκνυε. — Πολλοὶ μᾶλλον πρόθυμοί εἰσι δίδόναι πλουσίῳ κακῷ<sup>2</sup> ἢ πένητι καγαθῷ<sup>3</sup>. — Ἀριστος κριτὴς ὑπονοείσθω ὁ ταχέως μὲν συνιείς, βραδέως δὲ κρίνων. — Σὺν τῷ νόμῳ δεῖ<sup>4</sup> τὸν δικαστὴν τὴν ψήφον

τίθεσθαι. — Ὁ νικήσας ἐν πολέμῳ στρατηγὸς ἀνατιθέτω Ἄρεως ἄγαλμα χρυσοῦν. — Οἱ τῶν μειζόνων ὀρεγόμενοι πολλάκις καὶ ἑαυτοὺς πρὸς αὐτοῖς τοῖς ὑπάρχουσιν<sup>5</sup> ἀπολλύασιν. — Μίνως καὶ Λυκούργος νόμους ἐθέτην. — Οὐδένα θησαυρὸν καταθήσει<sup>6</sup> ἔνδον ἀμείνω αἰδοῦς, ἦν ἀγαθοῖς ἀνδράσι δίδως. — Ὅσα ἂν πλείω τίς παραθήται τὰ περιττὰ τῶν ἱκανῶν, τοσούτῳ καὶ ῥῆματι κόρος ἐμπίπτει τῆς ἐδωδῆς. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένη σοφίας, σωφροσύνην καὶ ἐγκράτειαν. — Λάκαινα προσαναδιδούσα τῷ παιδί τὴν ἀσπίδα καὶ παρακελευομένη· “Τέκνον,” ἔφη, “ἡ ταύτην<sup>8</sup>, ἡ ἐπὶ ταύτης<sup>9</sup>.” Ἑτέρα ἀκούσασα τεθνηκέναι<sup>10</sup> τὸν υἱὸν ἐν μάχῃ, καθάπερ ἐτέτακτο, “Κατάθετε αὐτόν,” ἔφη, “ἀναπληρωσάτω δὲ τὴν ἐκείνου τάξιν ὁ ἀδελφός.” — Μῆτε νύξ μῆτε ἡμέρα ἐπισχέτω<sup>11</sup> σε, ὥστε ἀνεῖναι πράττειν τι. — Τοὺς μηδεμίαν, ὧν<sup>12</sup> ἂν εὖ πάθωσιν<sup>13</sup> ὑπὸ σοῦ, χάριν ἐκτίνοντας ἄλλοι λεγόντων<sup>14</sup> ἀχαρίστους, σὺ δ' ἀνοήτους, ὅτι τοῦ καλλίστου τῶν ἀγαθῶν οὐ συνιᾷσιν<sup>15</sup>.

§ 131. Τὸ ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν. — Τὴν εὐνοίαν τὴν πρὸς ἡμᾶς<sup>1</sup> ἐν τοῖς ἔργοις ἐνδεύκυσθε μᾶλλον ἢ ἐν τοῖς λόγοις. — Τὴν συγὴν σου συγχώρησιν θήσω<sup>2</sup>. — Ὁ λόγος, φησὶ Σωκράτης, καλὸν τῇ ψυχῇ περιτίθῃσι σχῆμα. — Κάτων γέροντι ποιηρευομένῳ ἔφη “Τί<sup>3</sup>, ἄνθρωπε, τῷ γήρᾳ πολλὰ κακὰ ἔχοντι τὴν ἐκ<sup>4</sup> τῆς ποιηρίας αἰσχύνην προστίθης;” — Οἱ θεοὶ Τιθωνὸν πολυετὴ καὶ μακρόβιον ἔθεσαν. — Προμηθεὺς Δία παρελογίσατο,

ἐν τῇ νομῇ τῶν κρεῶν ὅσα παραθεῖς αὐτῷ κεκαλυμμένα τῇ πιμελῇ\*. — Ζεὺς Σαρπηδόνι τῷ Ἀνκίων βασιλεῖ ἔδωκεν ἐπὶ τρεῖς γενεάς ζῆν. — Ἄθουμουντες ἄνδρες οὐπω τρόπαιον ἔστησαν\*. — Ἔως μὲν ἂν ἡ περιφορὰ ἢ κινουμένη καὶ ὁ ἥλιος, πάντα ἔστι καὶ σώζεται ἐν ἀνθρώποις· εἰ δὲ σταίῃ\* τοῦτο ὥσπερ δεθέν, πάντα χρήματ' ἂν διαφθαρείη. — Μελέτη χρονισθεῖς· εἰς φύσιν καθίσταται. — Οἱ Λακεδαιμόνιοι τὴν πολιτείαν ὁμοίαν κατεστήσαντο στρατοπέδῳ καλῶς διοικουμένῳ καὶ καλῶς πειθαρχεῖν ἐθέλοντι τοῖς ἄρχουσιν. — Μισθὸν μοχθήσαντι δίδου μὴ θλίβε πένητα. — Παρακαταθήκην λαβὼν δικαίως ἀπόδος. — Οἱ ἐν τῇ ἀγορᾷ φροντίζουσιν, ὅ,τι ἐλάττους\* πριάμενοι\*\* πλείονος\* ἀποδῶνται<sup>11</sup>.

§ 132. Τὸν<sup>1</sup> τὴν ἰδίαν οἰκίαν καλῶς οἰκοῦντα καὶ<sup>2</sup> τὰ κοινὰ<sup>3</sup> τῆς πόλεως παραπλησίως διαθήσειν ἡγοῦμαι. — Σιδῶν ἀποστάσας<sup>4</sup> Ἀρταξέρξου τοῦ Ὀχου<sup>5</sup> καλουμένου, διὰ προδοσίας ὑποχείριος ἐγένετο τοῖς Πέρσαις. — Οἱ ἀδελφοὺς παριέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοί εἰσι τοῖς τὴν μὲν ἑαυτῶν γῆν ἐῶσι, τὴν δὲ ἀλλοτρίαν γεωργοῦσιν. — Τειρεσίας ὁ μάντις τοῖς Θηβαίοις μαντευομένοις εἶπε νικήσειν\* ἐὰν Μενουκεῖς ὁ Κρέοντος Ἀρεῖ σφάγιον αὐτὸν ἐπίδῃ. Τοῦτο ἀκούσας ὁ Μενουκεῖς ἑαυτὸν πρὸ τῶν πυλῶν ἔσφαξεν. — Μίνως τοῖς Κρησὶ νόμους ἔθηκε, προσποιούμενος παρὰ Διὸς τοῦ πατρὸς λαμβάνειν. — Λάκαινά τις πρὸς τινα Ἰωνικὴν δείξασαν<sup>1</sup> αὐτῇ τὸν κόσμον, ἀντεπέδειξε τὰ τέκνα εἰποῦσα, “Ὁ δὲ ἐμὸς κόσμος τοιοῦτος<sup>2</sup>.”

— Ἐν Ἰλίῳ θύοντι Ἀλεξάνδρῳ ἔφη ὁ ἱερεὺς δείξειν τὴν Πάριδος λύραν.<sup>9</sup> ὁ δέ, “Τὴν Ἀχιλλέως,” εἶπεν, “εἰ ἔχεις, δεῖξον, καὶ πρό γε τῆς λύρας τὴν μέλαν.” — Ἀλέξανδρος νοσήσας μακρὰν νόσον, ὡς ἀνέρρωσεν<sup>10</sup>, οὐδὲν ἔφη διατεθῆναι χεῖρον “Ἐπέμνησε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν ὡς θνητοὺς ὄντας.” — “Ὅταν τις ἐξίῃ<sup>11</sup> τῆς οἰκίας, ζητεῖτω πρότερον, τί μέλλει πράττειν; καὶ ὅταν εἰσέλθῃ<sup>12</sup>, πάλιν ζητεῖτω, τί ἔπραξεν; — Σχολαστικὸς οἰκίαν πριάμενος<sup>13</sup>, τῆς θυρίδος προκίψας ἡρώτα τοὺς παριόντας<sup>14</sup>, εἰ πρέπει αὐτῷ ἡ οἰκία; — Πλάτων πρὸς Ἀριστιππον εἶπε “Σοὶ μόνῳ δέδοται καὶ χλαμύδα εὖ φορεῖν καὶ ῥάκος.” — Μέγα κακὸν τὸ μὴ δύνασθαι φέρεω κακόν.

§ 133. Δίκην διδόντων<sup>1</sup> οἱ τοὺς νόμους παραβαίνοντες. — Μαρδόνιος ὁ Περσῶν στρατηγός, ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τοῦ στρατεύματος, τῶν ἐν τῇ Πελοποννήσῳ πόλεων τινας ἐπειρᾶτο ἀφιστάναι τῆς τῶν Ἑλλήνων συμμαχίας. — Ὀρφεὺς ἐτελεύτησε διασπασθεὶς ὑπὸ Θρακίων γυναικῶν, ὅτι οὐ μετεδίδου αὐταῖς τῶν ὀργίων. — Εἰώθαμεν<sup>2</sup> λέγειν ἐπὶ<sup>3</sup> τῶν ταχέως τρεχόντων, ὅτι πέτονται. — Ἐν Δωδώνῃ πόλει τῆς Ἠπείρου ἵστατο δρυὶς ἱερὰ τοῦ Διός, καὶ ἐν ταύτῃ ἦν τὸ μαντεῖον, γυναικῶν οὐσῶν<sup>4</sup> προφητῖδων. — Καμβύσης οὐκ ἤθελε βίαν προσφέρειν Φοίνικιν, ὅτι ἐκόντες ἑαυτοὺς ἐδεδώκεσαν Πέρσαις, καὶ πᾶν τὸ ναυτικὸν ἐκ Φοινίκων ἤρτητο. — Ἰχθύς Θεόφραστός φησιν ὑπὸ ῥίγους πεπηγέτας<sup>5</sup>, ἐὰν ἀφελῶσιν εἰς τὴν γῆν, κατὰγνυσθαι καὶ συντρίβε-



σθαι δίκη<sup>9</sup> ὑάλων. — Ἐπεὶ τοῖς ἐν Θερμοπύλαις μαχομένοις Σπαρτιάταις τὰ δόρατα ἐτίγγαυε κατ-εαγότα<sup>7</sup>, τοῖς ξίφεσι διειργάζοντο τοὺς Πέρσας. — Πιόντες<sup>8</sup> οἱ Λάκωνες ἐν τοῖς συσσιτίοις μετρίως, ἀπέρχονται δίχα λαμπάδος· οὐ γὰρ ἔξεστι<sup>9</sup> πρὸς<sup>10</sup> φῶς βαδίζειν οὔτε ταύτην οὔτε ἄλλην ὁδόν, ὅπως ἐθίζονται σκότους<sup>11</sup> καὶ νυκτός<sup>11</sup> εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν. — Εἰ τις τῶν Λακῶνων φωραθείη ἀμαρτάνων, ἔδει τοῦτον βωμόν τινα τῶν ἐν τῇ πόλει κύκλω περιῦναι<sup>12</sup>, ψόγον ἄδοντα πεπονημένον εἰς ἑαυτόν. — Οἱ φαῦλοι τεχνῖται βάσεις μεγάλας μικροῖς ὑφιστάσιν ἀναθήμασιν. — Σωκράτης ὀλίγον χρόνον πρὸ τοῦ θανάτου, “Οὐδενί,” ἔφη, “ἀνθρώπων ὑφεῖμην ἂν οὔτε βέλτιον οὔτε ἥδιον βεβιωκέναι<sup>13</sup>.”

§ 134. Οὐδὲν μᾶλλον δύναται εὐδαίμονα βίον παρασκευάσαι τῆς εὐνομίας καὶ δίκης καὶ εἰρήνης. — Τὴν παρὰ θεοῦ δεδομένην τύχην ἀνθρωπίνως φέρε. — Δίκαιος ἔρως ἀκορέστως ἐφίεσθαι τῶν καλῶν. — Πολλοῖς ὁ ἐν γῆρᾳ βίος δύσκολος καταφαίνεται διὰ τὴν τῶν αἰσθήσεων στέρησιν, κατ’ ὀλίγον ἀποσβεννυμένων. — Τοὺς εὖ παθόντας<sup>1</sup>, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδιδῶσιν, ἀχαρίστους καλοῦμεν. — Οἱ Σπαρτιάταις πάντα τὰ κατὰ τὸν βίον ἀγαθὰ δεύτερα ἐτίθεντο τῆς δόξης. — Περὶ ἀνδρὸς ἐρωτηθεὶς, διὰ τί οὐκ ἀποτίθεται τὴν ἀρχήν, εἶπεν “Ὅτι τῷ κατ’ ἀνάγκην ἄρχοντι καὶ<sup>2</sup> τὸ ἐκουσίως ἀποστῆναι<sup>3</sup> κίνδυνον φέρει.” — Διογένης, λέγοντος αὐτῷ τινος ἰσχυρῶς δεισιδαίμονος, “Μιᾷ πληγῇ τὴν κεφαλὴν σου διαρρήξω,” “Ἐγὼ δέ γε,”

εἶπε, “πατρὸν<sup>5</sup> ἐξ ἀριστερῶν τρέμειν σε ποιήσω.” Ἀριστῶντι αὐτῷ ἐν ἀγορᾷ οἱ περιεστῶτες<sup>6</sup> συνεχῆς ἔλεγον, “Κύν.” ὁ δέ, “Τμεῖς,” εἶπεν, “ἐστὲ κύνες, οἷ με ἀριστῶντα περιέστατε<sup>6</sup>.” — Τοὺς ἀθέμιστα εὐχομένους ἔφησθα εἰκὸς εἶναι παρὰ θεῶν ἀτυχεῖν. — Μετατίθει τὰ μὴ καλῶς καθεστῶτα<sup>6</sup>. — Πρὸς τὸν ἀξιούντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκούργος εἶπε, “Σὺ πρῶτος ἐν τῇ οἰκίᾳ σου ποιήσον δημοκρατίαν.” — Ἐγὼ γεωργῶ τὸν ἀγρόν, οὐχ ὅπως τρέφῃ αὐτός<sup>7</sup> με, παρ’ ἐμοῦ δ’ ἵνα τροφήν προσλαμβάνῃ· σκάπτω γὰρ αὐτὸς<sup>8</sup> ἐπιμελῶς, σπείρω τ’ αἰεὶ καὶ πάντα ποιῶ πρὸς τὸ δοῦναι καὶ λαβεῖν<sup>9</sup>. ὁ δὲ<sup>10</sup> λαμβάνει μὲν, ἀποδίδωσι δ’ οὐδὲ ἔν<sup>11</sup>.

§ 135. Λύσανδρος ἀνὴρ ἐντιμότητος τῶν Σπαρτιατῶν τὰς θυγατέρας οὐκ ἐδύνατο ἐκδόσθαι προῖκα δούς. — Ἀπελλῆς ὁ ζωγράφος ἐρωτηθεὶς, διὰ τί τὴν τύχην καθημένην ἔγραψεν, “Οὐχ ἔστηκε γάρ,” εἶπεν. — Ταῖς Χάρισιν ἢ τῆς ὕψεως κόσμησις ἐδόθη. — Ἡρακλῆς τὴν δορὰν τοῦ ἐν Νεμέᾳ λέοντος περιέθετο. — Τῶν Ἑλληνικῶν πόλεων ἢ τῶν Ἀθηναίων πρώτη νόμους ἔθετο καὶ πολιτείαν κατεστήσατο. — Μετὰ τὰ Μηδικὰ οἱ Ἀθηναῖοι φρονήματος ἐνεπίμπλαντο<sup>1</sup>, καὶ τῆς τῶν Ἑλλήνων ἡγεμονίας ὠρέχθησαν<sup>2</sup>. — Κροῖσος ἔπεμψεν ἀγγέλους εἰς Δελφοὺς καὶ ἐπηρώτησε τὸ χρηστήριον εἰ στρατεύηται<sup>3</sup> ἐπὶ Πέρσας, καὶ εἴ τινας ἄνδρας προσθῆται συμμάχους. — Α. Ἀποστερητὴν ἔλαθον<sup>4</sup> ἀγοράσας ἀγρόν. ἔσπειρα μὲν κριθῶν μεδίμνους εἴκοσι· τού-

των ἀπέδωκεν οὐδ' <sup>5</sup> ὅλους τρισκαίδεκα· οἱ δ' ἔπι ἐπὶ Θήβας ἐστράτευσάν<sup>6</sup> μοι δοκῶ. Β. Ὀνησιφόρα<sup>7</sup> γένοιτο<sup>8</sup>. Α. Τοῦτο γίγνεται<sup>9</sup>. ὃ γὰρ φέρει νῦν οὗτος<sup>10</sup>, εἰς ὅνος φέρει. — Α. Ἐπικούρος οὕτω κατεπύκνου<sup>11</sup> τὴν ἡδονήν, ἐμασάτ'<sup>12</sup> ἐπιμελῶς, εἶδε<sup>13</sup> τὰγαθὸν<sup>14</sup> μόνος ἐκείνος, οἷόν ἐστιν· οἱ δ' ἐν τῇ στοᾷ<sup>15</sup> ζητοῦσι συνεχῶς, οἷόν<sup>16</sup> ἐστ', οὐκ εἰδότες<sup>17</sup>. οὐκοῦν, ὃ γ'<sup>18</sup> οὐκ ἔχουσιν, ἀγνοοῦσι δέ, οὐδ'<sup>19</sup> ἂν ἐτέρῳ δοίησαν. Β. Οὕτω συνδοκεῖ· ἀφῶμεν οὖν τὰ λοιπά· δῆλα δὴ πάλοι.

§ 136. Τὸ μέσον ἄριστον εἶναι ἅπαντές φάμεν. — Ἐνθα ἂν ἡμᾶς οἱ πόδες φέρωσιν, ἐκείσε ἄπιμεν. — Ἀξιοῦμεν διὰ τῆς Στωϊκῆς φιλοσοφίας εἰς τὴν ἀρετὴν εἰσιέναι. — Ὀμηρός φησιν· οὐκ ἀγαθὸν<sup>1</sup> πολυκοιρανία, εἰς κοίρανος ἔστω. — Ἐπιόντων<sup>2</sup> Περσῶν Λακεδαιμόνιοι ἐβουλευόντο τειχίσαι τὴν Σπάρτην. — Σοφοκλῆς φησιν· “Οὐδὲν ἐσμέν οἱ ἄνθρωποι πλὴν εἰδῶλα.” — Ὀμηρος οὔτε τὴν τῶν Ἀσσυρίων οὔτε τὴν τῶν Μήδων ἀρχὴν ᾗδει<sup>3</sup>. — Τῶν φιλοσόφων ἔργον ἐστὶν εἰδέναι, τί μὲν βλαβερόν, τί δὲ ὠφέλιμον ἀνθρώποις. — Ὁ μάγειρος ἂν<sup>4</sup> μὲν ὑποδιακόνους ἔχων πρὸς τὸν ιδιώτην<sup>5</sup> καὶ μαθητὰς<sup>6</sup> εἰσίῃ<sup>7</sup>, κυμινοπρίστας<sup>8</sup> πάντας ἢ λιμοὺς<sup>9</sup> καλῶν, ἔπτῃξ' ἕκαστος εὐθύς· ἂν δ' ἀληθινὸν<sup>10</sup> σαιτὸν παραβάλλῃς, καὶ<sup>11</sup> προσεκταρεῖς<sup>12</sup> ἄπει<sup>13</sup>. ὅπερ οὖν ὑπεθέμην<sup>14</sup>, τῷ κενῷ<sup>15</sup> χώραν δίδου· καὶ τὰ στόμα<sup>16</sup> γίγνωσκε τῶν κεκλημένων<sup>17</sup>. ὥσπερ γὰρ εἰς τὰμπόρια<sup>18</sup>, τῆς τέχνης πέρας<sup>19</sup> τοῦτ' ἐστίν, ἂν<sup>4</sup> εὐ προσδράμῃς<sup>19</sup> πρὸς τὸ στόμα· διακο-

νοῦμεν νῦν γάμους<sup>30</sup>. τὸ θῦμα<sup>31</sup> βοῦς<sup>32</sup>. ὁ διδοὺς<sup>33</sup> ἐπιφανής<sup>34</sup>, ἐπιφανής δ' ὁ λαμβάνων<sup>35</sup>. τούτων γυναικές εἰς<sup>36</sup> ἱέρειαι τῇ θεῷ. κορύβαντες<sup>37</sup>, αὐλοί, παννυχίδες, ἀναστροφή<sup>38</sup>. ἵπποδρομος<sup>39</sup> οὗτός ἐστι σοι μαγειρικῆς. μέμνησο<sup>40</sup> καὶ σὺ τοῦτο.

§ 137. Οὐδὲν γλυκύτερόν ἐστιν ἢ πάντ' εἰδέναι. — "Οσιόν<sup>1</sup> ἐστι τὸν ἐπείντα πολέμιον ἀμύνεσθαι. — Δύσμορφος εἶν<sup>2</sup> μᾶλλον ἢ κακῆγορος. — "Ισμεν ὡς οἱ Λακεδαιμονίων βασιλεῖς Ἑρακλέους ἔκγονοι ἦσαν. — Χρημάτων<sup>3</sup> οὐκ ἂν πρίαο<sup>4</sup> ἄρετήν καὶ γενναιότητα. — Ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής. — Ὁ μὲν τὸ ὅλον εἰδὼς εἰδείη ἂν καὶ τὸ μέρος· οἱ δὲ μόνον τὸ μέρος εἰδότες οὐκέτι καὶ<sup>5</sup> τὸ ὅλον ἴσασι. — Εὐτυχῶν<sup>6</sup> μὲν μὴ ἴσθι ὑπερήφανος, ἀπορῶν δὲ μὴ ταπεινοῦ. — Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν. — Εἰ καὶ μαρτύρεται ἡ Τύχη παίζειν τὰ τῶν ἀνθρώπων πράγματα, καὶ ὁμολογεῖ μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως οἱ πολλοὶ ὀρέγονται πλούτου, καὶ περίλασι μεστοὶ οὐ γυγνομένων<sup>7</sup> ἐλπίδων. — Οὗτος, ὥσπερ οἶδας, ἐσθίει, μέχρι ἂν διδῷ τις, ἢ λάθῃ<sup>8</sup> διαρραγείς<sup>9</sup>. τοιοῦτ'<sup>10</sup> ἔχει ταμνείον<sup>11</sup>, ὥσπερ οἰκίας. — Τρίτῳ συνέζευξ'<sup>12</sup> ἡ τύχη με φιλοσόφῳ, πάγων<sup>13</sup> ἔχοντι, καὶ τρίβωνα, καὶ λόγον· εἰς προὔπτου ἤλθον<sup>14</sup> ἐμπεσοῦσα<sup>15</sup> δὴ κακόν· οὐδ' ὅδ'<sup>16</sup> ἐδίδου γάρ· εἴ τι δ' αἰτοίμην, ἔφη οὐκ ἀγαθὸν εἶναι τὰργύριον<sup>17</sup>. "Ἐστω<sup>18</sup> κακόν· διὰ τοῦτο δός μοι, ρίψον." οὐκ ἐπείθετο. — Πίμπλη<sup>19</sup> σὺ μὲν ἐμοί, σοὶ δ' ἐγὼ δώσω πιεῖν<sup>20</sup>. — Καίτοι τί φημι, καὶ τί δρᾶν βουλευόμαι; προδοῦς

ἀπιέναι<sup>21</sup> τὸν ἀγαπητὸν δεσπότην, τὸν τροφέα, τὸν σωτήρα, δι' ὃν ἔγνω<sup>22</sup> νόμους Ἑλλήνας<sup>23</sup>, ἔμαθον<sup>24</sup> γράμματ', ἐμνήθην<sup>25</sup> θεοῖς.

§ 138. Βίαι παρούσης οὐδὲν ἰσχύει νόμος. — Μέμνησο νέος ὢν, ὡς γέρων ἔσει ποτέ. — Ὁ ἐλέφας καθεύδει ὀρθοστάδην· κατακλιθῆναι γὰρ καὶ ἐξαναστῆναι ἐργῶδες αὐτῷ. — Κούφως φέρειν δεῖ τὰς παρεστώσας<sup>1</sup> τύχας. — Οὐκ ἐπ' ἐργασία καὶ χρηματισμῷ προσιτέον<sup>2</sup> τοῖς κοινοῖς. — Οἱ δράκοντες καὶ αἱ γλαῦκες ἀνέκειντο τῇ Ἀθηνᾷ, γλαυκώπιδι οὔσῃ<sup>3</sup>. — Μηδένα καιρόν, ὦ νεανίσκοι, παρ-  
 λετε, εἰδότες<sup>4</sup> ἀληθές ὃν<sup>5</sup>, ὃ λέγει ὁ Κῶφος ἰατρός<sup>6</sup>,  
 ὡς ἄρα βραχὺς μὲν ὁ βίος, μακρὰ δὲ ἡ τέχνη. — Πίνδαρος ὁ ποιητὴς ἐρωτηθεὶς, διὰ τί μέλη γράφων ἄδειν οὐκ ἐπίσταται· “Καὶ γὰρ οἱ ναυπηγοί,” ἔφη, “πηδάλια ποιοῦντες κυβερνᾶν οὐκ ἴσασι.” — Τόλμα τι, κινδύνευε, πρᾶττ', ἀποτύγχανε, ἐπίτυχε<sup>8</sup>. πάντα μᾶλλον ἢ σαυτὸν προοῦ<sup>9</sup>. — Βαῦ, βαῦ, κυνὸς φωνὴν ἰείς<sup>10</sup>. — Παρ' Εὐκλείδῃ τις ἀρξάμενος γεωμετρῆν ὡς τὸ πρῶτον θεώρημα ἔμαθεν<sup>11</sup>, ἤρετο<sup>12</sup> τὸν Εὐκλείδην, “Τί δέ μοι πλέον ἔσται<sup>13</sup> ταῦτα μανθάνοντι;” καὶ ὁ Εὐκλείδης τὸν παῖδα καλέσας, “Δός,” ἔφη, “αὐτῷ τριώβολον, ἐπεὶ δὲ αὐτῷ<sup>14</sup> ἐξ ὧν μανθάνει κερδαίνειν.” — Μέναιχμον τὸν γεωμέτρην Ἀλέξανδρος ἡξίου συντόμως αὐτῷ παραδοῦναι τὴν γεωμετρίαν· ὁ δέ, “ὦ βασιλεῦ,” εἶπε, “κατὰ μὲν τὴν χώραν ὁδοὶ εἰσιν ἰδιωτικαὶ καὶ βασιλικαί, ἐν δὲ τῇ γεωμετρίᾳ πᾶσιν ἔστιν ὁδὸς μία.”

§ 139. Μίνως ἐν Ἀιδου<sup>1</sup> ἐπὶ θρόνου τινὸς ὑψηλοῦ ἐκάθητο· παρειστήκεσαν<sup>2</sup> δὲ αὐτῷ Ποιναὶ καὶ Ἀλάστορες καὶ Ἑρινύες. — Ἐπειδὴ Τειρεσίδης ὑπ' Ἀθηναῖς ἐτυφλώθη, Χαρικλῶ ἐδεῖτο αὐτῆς, ἀποκαταστήσαι αὐτῷ πάλιν τὰς ὄψεις· οὐ δυναμένη δὲ τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθήρασα<sup>3</sup> πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκεν, ὃ φέρων ὁμοίως τοῖς βλέπουσιν<sup>4</sup> ἐβάδιζεν. — Ἐὰν αἰεὶ μνημονεύσης, ὅτι, ὥ<sup>5</sup> ἐργάζει κατὰ ψυχὴν ἢ σῶμα θεὸς παρέστηκεν ἔφορος, ἐν πάσαις πράξεσιν οὐ μὴ<sup>6</sup> ἁμαρτησ<sup>7</sup>, ἕξεις δὲ τὸν θεὸν σύνοικον. — Τί, ὦ τάλας, ἔστηκας ἔτι πρὸς ταῖς θύραις τὸ φορτίον θεῖς<sup>8</sup>; σιτόκουρον<sup>9</sup>, ἄθλιον, ἄχρηστον εἰς τὴν οἰκίαν εἰλήφαμεν<sup>10</sup>. — Ἀμφοδον<sup>11</sup> ἐχρῆν αὐτῷ τεθεῖσθαι τοῦνομα<sup>12</sup>. — Καὶ τί δεῖ λέγειν ἔθ'<sup>13</sup> ἡμᾶς τοὺς τὰ σύχ'<sup>14</sup> ἐκάστοτε ἐν τοῖς συρίχοις πωλοῦντας<sup>15</sup>, οἳ κάτωθε μὲν τὰ σκληρὰ καὶ μοχθηρὰ τῶν σύκων αἰεὶ τιθέασιν, ἐπιπολῆς δὲ πέποννα καὶ καλὰ. εἴθ'<sup>16</sup> ὁ μὲν<sup>17</sup> ἔδωκεν ὡς τοιαῦτ'<sup>17</sup> ὠνούμενος τιμὴν<sup>18</sup>, ὁ δ'<sup>19</sup> ἐγκάψας τὸ κέρμ'<sup>20</sup> εἰς τὴν γνάθον<sup>21</sup> ἐρίν' ἀπέδοτο<sup>22</sup> σύκα πωλεῖν ὁμνύων.

§ 140. Ἡρακλῆς χειρωσάμενος τὸν Κιθαιρώνειον λέοντα, τὴν μὲν δορὰν ἡμφιέσατο<sup>1</sup>, τῷ δὲ χάσματι ἐχρήσατο κόρυθι<sup>2</sup>. — Ἐριχθόνιος βασιλεύων Ἀθηναίων τὸ ἐν τῇ ἀκροπόλει ξόανον τῆς Ἀθηναῖς ἰδρύσατο, καὶ τῶν Παναθηναίων τὴν ἑορτὴν συνεστήσατο. Ὑστερον δὲ ἐν<sup>3</sup> τοῖς ἀστροῖς θεβεῖς ὁ<sup>4</sup> ἡνίοχος ἐγένετο, ὅτι πρῶτος ἵππους ἔξευξεν<sup>5</sup>. — Πίττακος ὁ Μυτιληναίων τύραννος Ἀλκαίου τὸν ποιη-

τὴν, διὰ τῶν ποιημάτων πικρότατα<sup>8</sup> αὐτὸν λελοιδωρηκότα, λαβὼν<sup>7</sup> ὑποχείριον ἀφήκεν<sup>8</sup>, ἐπιφθεγξάμενος ὡς “συγγνώμη τιμωρίας αἰρετωτέρα.” — Σταγειρεϊτῶν νόμος οὗτος καὶ<sup>9</sup> πάντα Ἑλληνικός. “Ὁ μὴ κατέθου,” φησί, “μὴ λάμβανε.” — Ἦι γὰρ ἂν ἡμέρα γυνὴ προδῶ τὸ σῶμα καὶ τὴν τάξιν λίπη<sup>10</sup> τῆς αἰδοῦς, εὐθέως παραλλάττει τῶν φρενῶν, ὥστε νομίζειν τοὺς μὲν εἰκελούς ἐχθρούς, τοὺς δὲ ἀλλοτρίους πιστοὺς, περὶ δὲ τῶν καλῶν καὶ αἰσχυρῶν ἐναντίαν ἔχειν τὴν γνώμην. — Καὶ ἐξελθοῦσα<sup>11</sup> ἡ παιδίσκη τὴν θύραν ἀνοίγνυσιν. — Α. Ἐθέλω γεωργεῖν. Β. Εἴτα τίς σε κωλύει; Α. Ἵμεῖς· ἐπεὶ δίδωμι χιλίας δραχμάς, ἐάν με τῶν ἀρχῶν ἀφήτε. Β. Δεχόμεθα· δισχίλια γὰρ εἰσι σὺν ταῖς Νικίου<sup>12</sup>. — Καὶ μὴν πόθεν Πλούτων γ’ ἂν ὠνομάζετο, εἰ μὴ τὰ βέλτιστ’ ἔλαχεν<sup>13</sup>; ἐν δέ σοι φράσω, ὅσω<sup>14</sup> τὰ κάτω κρεῖττω· στὶν<sup>15</sup> ὧν<sup>16</sup> ὁ Ζεὺς ἔχει. ὅταν γὰρ ἰστᾶς<sup>17</sup>, τοῦ ταλάντου τὸ ρέπον κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.

§ 141. Κῦρος αἰδοῦς ἐνεπὶμπλατο<sup>1</sup>, ὥστε καὶ ἐρυθραίνεσθαι, ὅποτε συντυγχάνοι τοῖς πρεσβυτέροις. — Ἀναγκαῖόν ἐστιν ἐκάστη πόλει, ἔχειν τὸν<sup>2</sup> προνοούμενον αὐτῆς, καὶ τοῦτον<sup>3</sup> μάλιστα σπουδαῖον· ἀνευ γὰρ τούτου οὐκ ἂν δύναίτο συστήναι. — Χαλεπὸν ἐστὶ, πολλῶν προτεθέντων<sup>4</sup> αἰρεῖσθαι τὸ ἀριστον. — Οὐδὲν παρ’ ἀνθρώποις οὔτε κακὸν οὔτε ἀγαθὸν ἐστηκυῖαν ἔχει τὴν τάξιν, τῆς τύχης ὥσπερ ἐπίτηδες πάντα μετακινούσης. — Κίμων ὁ Ἀθηναῖος ἐν τοῖς ἀγροῖς καὶ τοῖς κήποις οἰδέρα τοῦ

καρποῦ καθίστη φύλακα, ὅπως οἱ βουλόμενοι τῶν πολιτῶν εἰσιόντες ὀπωρίζονται καὶ λαμβάνουσιν, εἴ τινας δέουσιν τῶν<sup>8</sup> ἐν τοῖς χωρίοις. Ἐποίει δὲ καὶ τοῦτο<sup>9</sup> πολλάκις· ὅποτε τῶν πολιτῶν τινα ἴδοι<sup>7</sup> κακῶς ἡμφιεσμένον, ἐκέλευεν<sup>8</sup> αὐτῷ μεταμφιέννυσθαι τῶν νεανίσκων τινὰ τῶν συνακολουθούντων αὐτῷ. — Ἄγε νυν τὰς ἀμυγδαλὰς λαβὼν τασδί κατάξον<sup>9</sup> τῇ κεφαλῇ σου τοῦ λίθου<sup>10</sup>. — Ἴνα μὴ καταγῇς<sup>11</sup> τὸ σκάφιόν<sup>12</sup> πληγεῖς<sup>13</sup> ξύλῳ. — Ὡς σπληνὸν πρὸς ἕλκος οἰκείως τεθὲν τὴν φλεγμονὴν ἔπαυσεν<sup>14</sup>, οὕτω καὶ<sup>15</sup> λόγος εὐκαιρος εἰς τὰ σπλῆγγα κολληθεὶς φίλων εὐψυχίαν παρέσχε<sup>16</sup> τῷ λυπουμενῷ. — Α. Ἐν ὅσῳ δ' ἀκροῶμαί σου, κέλευσόν μοί τινα φέρειν ἀπονύφασθαι<sup>17</sup>. Β. Δότω τις δεῦρ'<sup>18</sup> ὕδωρ καὶ σμῆμα. — Οἱ κατὰ χθονὸς θεοὶ λαβεῖν<sup>19</sup> ἀμείνους εἰσὶν ἢ μεθίεναι. — Ἥφαιστε, σοὶ δὲ χρή μέλειν ἐπιστολὰς ἅς σοι πατὴρ ἐφέιτο<sup>20</sup>. — Εὐδαίς; ἀνίστω<sup>21</sup>.

§ 142. Τίς οὐκ ἂν θαυμάσειε<sup>1</sup> τὴν ἀρετὴν τῶν μετὰ Λεωνίδου<sup>2</sup> Σπαρτιατῶν, οἵτινες μὲν γνώμῃ χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος<sup>3</sup> οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωσαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν; — Ὁ μὲν τὸ σῶμα<sup>4</sup> κακῶς διακείμενος ἱατροῦ δεῖται, ὁ δὲ τὴν ψυχὴν<sup>5</sup> φίλου εὖνους γὰρ φίλος λύπην ἐπίσταται θεραπεύειν. — Ἄργος ὁ Ἀγῆνορος ὑπερβάλλων δυνάμει, ταῦρον τὴν Ἀρκάδιαν λυμαινόμενον ἀποκτείνας, τὴν τούτου δорὰν ἡμφιέσατο. — Μήδεια Ἰάσονι φάρμακον ἔδωκεν,



ὧ<sup>9</sup> ζευγνύναι μέλλοντα<sup>1</sup> τοὺς χαλκόποδας ταύρους  
 ἐκέλευσε χρίσαι τήν τε ἀσπίδα καὶ τὸ σῶμα. —  
 Ἄιδου προῦκειτο ἡ Ἀχερουσία λίμνη, πρώτη<sup>8</sup> δεχο-  
 μένη τοὺς ἀπαντῶντας, ἣν οὐκ ἦν<sup>9</sup> διαπλεῦσαι ἀνευ  
 τοῦ πορθμέως<sup>10</sup>. ὅθεν ἐτίθесαν Ἑλληνες ἐν τῷ στό-  
 ματι τῶν ἀποτεθνηκότων<sup>11</sup> ὀβολόν, ναῦλον Χάρω-  
 νος. — Ἐλαθον<sup>12</sup> γενόμενος<sup>13</sup> οὐ<sup>14</sup> τὸ πρῶγμ' ἡβού-  
 λετο<sup>15</sup>. κατὰ χειρὸς ἐδόθη τὴν τράπεζαν ἡκ<sup>16</sup> ἔχων,  
 ἐφ' ἧς ἐπέκειτ' οὐ τυρὸς οὐδ' ἐλαῶν γένη, οὐδὲ παρέ-  
 χουσαι κνῖσαν ἡμῖν πλοῖνα παροψίδες καὶ λήρος<sup>17</sup>,  
 ἀλλὰ παρετέθη ὑπερηφάνως ὄξουσα τῶν Ὠρῶν<sup>18</sup>  
 λοπάς, τὸ τοῦ πόλου τοῦ παντὸς ἡμισφαίριον<sup>19</sup>. ἄ-  
 παντ'<sup>20</sup> ἐνῆν<sup>21</sup> τὰ κεῖ<sup>22</sup> γὰρ ἐν ταύτῃ<sup>23</sup> καλά, ἰχθυῖς,  
 ἔριφοι, διέτρεχε τούτων<sup>24</sup> σκορπίος<sup>25</sup>, ὑπέφαινε<sup>26</sup>  
 ὠὼν ἡμίτομα τοὺς ἀστέρας. ἐπεβάλλομεν τὰς χεῖ-  
 ρας· ὁ μὲν ἐμοὶ λαλῶν ἅμα καὶ διανεύων ἡσυχολεῖτο,  
 πᾶς δ' ἀγὼν ἐπ' ἐμὲ κατήντα<sup>28</sup>. τὸ πέρας<sup>27</sup> οὐκ ἀνῆχ<sup>28</sup>  
 ἕως τὴν λοπάδ' ὀρύττων ἀποδέδειχα κόσκινον<sup>29</sup>. —  
 Ἐγὼ γάρ, ἴστω<sup>30</sup> Ζεὺς ὁ πάνθ' ὀρώων ἀεί, οὐτ' ἂν  
 σωπήσαιμι τὴν ἄτην ὀρώων στείχουσιν ἀστοῖς ἀντὶ  
 τῆς σωτηρίας, οὐτ' ἂν φίλον<sup>31</sup> ποτ' ἄνδρα δυσμενῆ  
 χθονὸς θέλμην ἐμαυτῷ.

§ 143. Κῦρος ὁ νεώτερος τὴν ἑαυτοῦ δύναμιν  
 ἀθροίσας εἰς Σάρδεις, Λυδίας μὲν καὶ Φρυγίας κατ-  
 ἔστησεν ἐπιμελητὰς Πέρσας ἑαυτοῦ συγγενεῖς,  
 Ἰωνίας δὲ καὶ τῆς Αἰολίδος Ταμῷ, φίλον ὄντα πι-  
 στὸν· αὐτὸς δὲ προῆγεν ὡς ἐπὶ<sup>1</sup> τῆς Κιλικίας καὶ  
 Πισιδίας, διαδιδούς λογον, ὅτι τινὲς τῶν ἐκεῖ κατ-  
 οικούστων ἀφεστήκασιν. — Κῦρος ὁ Περσῶν βα-

σιλεύς, ἐπὶ τέρματι ὧν τοῦ βίου, πρὸς τοὺς παῖδας ἔφη· “Τὸ ἐμὸν σῶμα, ὦ παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν ἀργύρῳ μήτε ἐν ἄλλῳ μηδεὶ<sup>2</sup>, ἀλλ’ ὡς τάχιστα<sup>3</sup> τῇ γῇ ἀπόδοτε. Τί γὰρ μακαριώτερον ἢ τὸ γῇ μιχθῆναι<sup>4</sup>, ἢ πάντα μὲν τὰ καλὰ, πάντα δὲ τὰγαθὰ φύει καὶ τρέφει; Ἐγὼ δὲ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ<sup>5</sup> κοινωνήσαι τοῦ εὐεργετοῦντος<sup>6</sup> ἀνθρώπου.” — Παύσασθ’<sup>7</sup>, ἄνακτες· καιρίαν δ’ ὑμῖν ὁρῶ τήνδ’ ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ’<sup>8</sup> ἧς τὸ νῦν παρεστὸς<sup>9</sup> νεῖκος εὖ θέσθαι χρεών<sup>10</sup>. — Α. Ἐρμων, τί ἔστι, πῶς ἔχομεν<sup>11</sup>; Β. Τί δ’ ἄλλο γ’ ἦ<sup>12</sup> ὁ πατήρ ἄνωθεν εἰς τὸ φρέαρ, ἐμοὶ δοκεῖν<sup>13</sup>, ὥσπερ τὸν οἶνον τοῦ θέρους<sup>14</sup>, καθεύκε με. — Βούλει τήνδε σοι πλεκτὴν καθῶ<sup>15</sup>, κᾶπείτ’<sup>16</sup> ἀνελκύσω<sup>17</sup> σε. — Οὐδεμίαν ἢ γραῦς ὅλως κύλικα παρήκεν, ἀλλὰ πίνει τὴν κύκλῳ<sup>18</sup>. — Ἐάσαθ’<sup>19</sup> οὕτως ὡς ἔχει<sup>21</sup>. τὸ πῦρ μόνον ποιεῖτε τοῖς ὀπτοῖσι μήτ’ ἀνειμένον, τὸ γὰρ ταιούτ’ οὐκ ὀπτόν ἀλλ’ ἐφθόν<sup>20</sup> ποιεῖ· μήτ’ ὀξύ, κατακάει γὰρ ὅσ’<sup>21</sup> ἂν ἔξω λάβῃ<sup>22</sup> τοῦτο πάλιν, εἰς τὴν σάρκα δ’ οὐκ ἐνδύεται.

## XX.

## IRREGULAR VERBS.

§ 144. Ταῦτα ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρὴ ἐμμένειν τῷ νόμῳ, καὶ μὴ ἀνιάσθαι τοῖς τεταγμένοις. — Τίς οὕτως ἐστὶ δυστυχής, ὅστις πατρίδα ἕνεκα κέρδους βραχέος προέσθαι βουλήσεται; — Τίς ἂν φήθῃ<sup>1</sup> ταῦ-

τα γενέσθαι; — Ὁ σίδηρος ἐπὶ κακῷ τῶν ἀνθρώπων εὔρηται. — Δὺς ἑξαμαρτεῖν ταῦτόν<sup>3</sup> οὐκ ἀνδρὸς σοφοῦ<sup>3</sup>. — Ἄφνω μεταβέβλησαι<sup>4</sup>, καὶ ὅλως ὑπεροπτικῷ τινι ἔοικας. — Εἴ τις τὰς ἐπιφανεστάτας αἵρέσεις τῶν φιλοσόφων ἀκριβῶς ἐξετάζοι, πλείστον ἔσον<sup>5</sup> εὐρήσει διαφερούσας<sup>6</sup> ἀλλήλων. — Τὴν τῶν κρατούντων μάθε φέρειν ἐξουσίαν. — “Δίδαξον καὶ ἐμέ,” ἔφη ὁ Σωκράτης, “ὃ φίλε Εὐθύφρων, ἵνα σοφώτερος γένωμαι<sup>7</sup>. ἐπιθυμητὴς γάρ εἰμι τῆς σῆς σοφίας, καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ ποτε πεσεῖται<sup>8</sup>, ὃ, τι ἂν εἴπῃς.” Καὶ ὁ Εὐθύφρων, “Πάνυ καλῶς,” ἔφη, “ὃ Σώκρατες, ἐνενόησας, δ εἶπον.” — Ἀεὶ γεωργὸς εἰς νέωτα πλούσιος<sup>9</sup>. — Ἀντισθένης πρὸς μειράκιόν τι, μέλλον φοιτᾶν αὐτῷ καὶ πυθόμενον<sup>10</sup>, τίνων<sup>11</sup> αὐτῷ δεῖ<sup>12</sup>, “Βιβλιαρίου,” ἔφη, “καινοῦ καὶ γραφείου καινοῦ καὶ πινακιδίου καινοῦ,” τὸν νοῦν παρεμφαίνων<sup>13</sup>. — Ἀναξαγόρας ἐρωτηθεὶς ποτε, εἰς τί γεγένηται<sup>14</sup>, “Εἰς θεωρίαν,” ἔφη, “ἡλίου καὶ σελήνης καὶ οὐρανοῦ.” — Δημήτριος Φαληρεὺς τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονέας αἰδεῖσθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς. — Κάτων ὁ πρεσβύτερος ἔφη βούλεσθαι μᾶλλον εὐεργετήσας<sup>15</sup> μὴ κομίσασθαι χάριν, ἢ μὴ ὑποσχεῖν<sup>17</sup> κόλασιν ἀδικήσας<sup>16</sup>, καὶ πᾶσιν αἰεὶ τοῖς ἀμαρτάνουσι χωρὶς ἑαυτοῦ δοῦναι<sup>18</sup> συγγνώμην. Παρορμῶν δὲ τοὺς ἀρχοντας ἐπιτιμᾶν τοῖς ἀμαρτάνουσι, ἔλεγε, τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιοῦντας, ἐὰν μὴ κωλύωσι, κατακελεύειν. Στρατιώτην δ' ἔλεγε μισεῖν, ὅς ἐν

τῷ περιπατεῖν τὰς χεῖρας, ἐν δὲ τῷ μάχεσθαι τοὺς πόδας κινεῖ, ῥέγχει δὲ μείζον ἢ ἀλαλάζει<sup>19</sup>. — Ἀνταλκίδας, σοφιστοῦ μέλλοντος<sup>20</sup> ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη, “Τίς γὰρ αὐτὸν ψέγει;” — Ἀλέξανδρος ἀποθνήσκων πρὸς τοὺς ἐταίρους ἀπιδῶν<sup>21</sup>, ἔφη, “Μέγα μὲν ὁρῶ μου τὸν ἐπιτάφιον<sup>22</sup> ἐσόμενον.” — Ἀντίγονος, Ἀριστοδήμου τῶν φίλων τινὸς ἐκ μαγείρου γεγονέναι δοκοῦντος<sup>23</sup>, συμβουλευόντος δὲ αὐτῷ τῶν ἀναλωμάτων καὶ τῶν δωρεῶν ἀφαιρεῖν, “Οἱ λόγοι σου,” εἶπεν, “ὦ Ἀριστόδημε, περιζώματος<sup>24</sup> ὄξουσιν.”

§ 145. Οὐδὲν ἐθέλεις εἰπεῖν, ὅποιον ἂν μοι ἀρέσειεν. — Πάλαι διέγνωσται<sup>1</sup>, τὰς τῶν βροτῶν τύχας μὴ βεβαίους εἶναι. — Φρόνησιν ἀσκῶν ἄφροσιν μὴ χρῶ φίλοις, ἐπεὶ<sup>2</sup> κεκλήσει<sup>3</sup> καὶ σὺ παντελῶς ἄφρων. — Ὑφ’ Ἑρμοῦ λέγεται τὰ γράμματα εὔρεθῆναι. — Ξέρξης τὸν Ἑλλήσποντον ἔξευξε καὶ τὸν Ἄθω διέσκαψεν. — Οἱ Λήδας παῖδες Καστωρ καὶ Πολυδεύκης διὰ τὴν ἀνδρείαν ἐκλήθησαν ἀμφοτέροι Διόσκουροι. — Κροῖσος ἐπὶ Κῦρον μέλλον στρατεῦεσθαι, ἔπεμψεν εἰς Σπάρτην ἀγγέλους, δεησομένους<sup>4</sup> συμμαχίας<sup>5</sup>. — Φερεκύδης καὶ Σιμωνίδης φασιν, ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέου ποιήσειεν. — Τὸ θρέψαι δ’ ἐν βροτοῖσι πολυτάκεις πλείω πορίζει φίλτρα τοῦ<sup>6</sup> φῦσαι τέκνα. — Ἄλλ’ αἰσχροὺν<sup>7</sup> εἰπεῖν καὶ σιωπῆσαι βαρύν. — Ὁ δ’ ἄρτι θάλλων σῶμα<sup>8</sup>, δισπετὴς ὅπως<sup>9</sup> ἀστήρ, ἀπέσβη<sup>10</sup>, πνεῦμ’ ἀφείλς ἐς αἰθέρα. — Νόμος<sup>1</sup> τὸν ἐχθρὸν<sup>11</sup> δρᾶν, ὅπου λάβης, κακῶς. — Οἱ γὰρ πόνοι τίκτουσι

τὴν εὐανδρίαν, ἥ δ' εὐλάβεια σκότον ἔχει καθ' <sup>13</sup> Ἑλλάδα, τὸ διαβιώναι <sup>13</sup> μόνον αἰὲς θηρωμένη. — Αἰαί, τὸδ' ἤδη <sup>14</sup> θείον ἀνθρώποις κακόν, ὅταν τις εἰδῇ <sup>15</sup> τὰγαθόν <sup>16</sup>, χρῆται δὲ μή. — Χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν, τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς εἰς οὐράνιον πόλον. ἦλθε <sup>17</sup> πάλιν θνήσκει δ' οὐδὲν τῶν γυγνομένων, διακρινόμενον δ' ἄλλο πρὸς ἄλλου μορφὴν ἰδίαν ἀπέδειξε <sup>18</sup>. — Χάριν λαβὼν μέμνησο καὶ δοὺς ἐπιλαθοῦ. — Χαιρόντων <sup>19</sup> πόνοι. — Προσειπέτω <sup>20</sup> τινὰ φιλικῶς ὃ τε ἄρχων καὶ ὁ ἰδιώτης· ἐν τούτῳ τὴν ποτέρου πρόσρησιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις; — Πύρρος, ἐπεὶ συμβαλὼν <sup>21</sup> Ῥωμαίοις δις ἐνίκησε, πολλοὺς τῶν φίλων καὶ τῶν ἡγεμόνων ἀπολέσας <sup>22</sup>, “Ἄν <sup>23</sup> ἔτι μίαν,” ἔφη, “μάχην <sup>24</sup> Ῥωμαίους νικήσωμεν, ἀπολώλαμεν <sup>25</sup>.” — Τὸ μὲν συγρηθὲν ἐξειπεῖν ῥάδιον <sup>26</sup>, τὸ δὲ ῥηθὲν <sup>27</sup> ἀναλαβεῖν ἀδύνατον <sup>28</sup>. — Ἡ Μυτιλήνη ὑπὸ τῶν Ἀθηναίων αὐτοβοεῖ ἐάλωκεν <sup>29</sup>. — Ὁ λαγῶς ἀλώσεται <sup>30</sup> καὶ ἄνευ τῶν δικτύων. — Μάνης <sup>31</sup> οὗτος ἀνὴρ ἦν ζῶν ποτε· νῦν δὲ τεθνηκὼς <sup>32</sup> ἴσον Δαρείῳ τῷ μεγάλῳ δύναται. — Ἑλπίς, καὶ σύ, Τύχη, μέγα χαίρετε <sup>33</sup>· τὸν λιμέν' <sup>34</sup> εὖρον <sup>35</sup>· οὐδὲν ἐμοὶ χυμῖν <sup>36</sup>· παίζετε τοὺς μετ' ἐμέ. — Ἵνα ξυνῶσιν <sup>37</sup> ὥπερ ἤδεσθον βίῳ σκώληκας ἐσθιοντε. — Οὐκ εἴ <sup>38</sup> λαβὼν <sup>39</sup> θύραζε τὰ ψηφίσματα καὶ τὴν ἀνάγκην <sup>40</sup> εἰς κόρακας <sup>41</sup> ἐντευθενί; — Ἐπὶ <sup>42</sup> τῷ ταρίχει τὸν γέλωτα κατέδομαι <sup>43</sup>. — Λίθος τις ὥξισεν <sup>44</sup> τεθυμαμένος.

§ 146. Ἀνὴρ πονηρὸς ἀρχῆς τυχὼν οὐκ εἴωθε

φέρειν τὴν εὐτυχίαν κατ' ἄνθρωπον<sup>1</sup>. — Ἀπόλλων  
 εὐρετὴς γενόμενος τοῦ τόξου, ἐδίδαξε τοὺς ἀνθρώ-  
 πους τὰ<sup>2</sup> περὶ τὴν τοξικὴν. — Χείλων ἀφικόμενος  
 εἰς Δελφούς ἐπέγραψεν ἐπὶ τινα κίονα τοῦ νεώ·  
 “Γνώθι<sup>3</sup> σεαυτόν.” — Τυδεὺς ἐπὶ Θήβας μετ' Ἀδρά-  
 στου στρατευσάμενος, ὑπὸ Μελανίππου τρωθεὶς  
 ἀπέθανεν<sup>4</sup>. — Ὁ ἐπικεικὴς ἀνὴρ τὸ τεθνάναι<sup>5</sup> οὐ δει-  
 νὸν ἡγήσεται. — Οὐκ ἔστιν<sup>6</sup> εἰπεῖν ζῶντα<sup>7</sup>. τοῦτ'  
 οὐ πείσομαι<sup>8</sup>. — Διονύσιος ὁ τύραννος ἐκπεσὼν<sup>9</sup> τῆς  
 ἀρχῆς, εἴ τις αὐτὸν ἡνία<sup>10</sup> ἐν Κορίνθῳ διατρίβοντα,  
 ἐπέλεγεν. “Ὡς μακάριοι οἱ ἐκ παιδῶν<sup>11</sup> δυστυχεῖς.”  
 — Φιλόξενος ὁ Κυθήριος διαφυγὼν<sup>12</sup> τὰς λατομίας<sup>13</sup>  
 εἰς ἃς αὐτὸν Διονύσιος ὁ τύραννος ἐνέβαλεν οὐκ  
 ἐπαινοῦντα<sup>14</sup> τὰς τραγωδίας αὐτοῦ, διέτριβεν ἐν  
 Κρότωνι τῆς Ἰταλίας· πυθόμενος δὲ ὁ Διονύσιος  
 ἡξίου αὐτὸν εἰς Συρακούσας παραγενέσθαι· ὁ δὲ  
 πρὸς ταῦτα λαβὼν βιβλίον καὶ γράψας μικρὸν  
 οὗ<sup>15</sup> περὶ τούτου μείζονα περιεχάραττεν ὥστε τὸ  
 σχῆμα τοιοῦτον γενέσθαι ©, καὶ πλήσας τούτων<sup>16</sup>  
 πᾶν τὸ βιβλίον ἔπεμψεν, ἐμφαίνων ὅτι πολλάκις  
 καὶ σφόδρα ἀρνεῖται<sup>17</sup>. ὅθεν ἐπὶ<sup>18</sup> τῶν σφόδρα ἀρνου-  
 μένων παροιμία<sup>19</sup> τὸ Φιλοξένου οὗ. — Διογένης  
 ὁ Σινωπεὺς ἔλεγεν, ὅτι τὰς ἐκ τῆς τραγωδίας ἀρὰς  
 αὐτὸς ἐκπληροῖ καὶ ὑπομένει, εἶναι<sup>20</sup> γὰρ  
 πλάνης, ἄοικος, πατρίδος ἐστερημένος,  
 πτωχός, δυσείμων, βίον ἔχων ἐφήμερον.  
 Καὶ ἐπὶ τούτοις μέγα ἐφρόνει οὐδὲν ἥττον ἢ Ἀ-  
 λέξανδρος ἐπὶ τῇ τῆς οἰκουμένης ἀρχῇ, ὅτε καὶ<sup>21</sup>  
 Ἰνδοὺς ἐλὼν<sup>22</sup> εἰς Βαβυλῶνα ὑπέστρεψεν.

§ 147. Κόνων ὁ Ἀθηναῖος στρατηγῶν βασιλεῖ<sup>1</sup>, κατεναυμάχησε Λακεδαιμονίους, καὶ τοὺς ἄρμοστὰς ἐξήλασεν ἐκ τῶν νήσων. — Οἱ κακοδαίμονες ὥχροί εἰσιν ὑπὸ φροντίδων, καὶ τὸ σῶμα κατεσκληρότε<sup>2</sup>. — Εἰ ἐβελήσειας ἄψασθαι τῆς φιλοσοφίας, ἔψει<sup>3</sup> ἐν βραχεῖ, ὅσον διοίσεις<sup>4</sup> τῶν ἄλλων. — Δίκαια δράσας συμμάχου τεύξει<sup>5</sup> θεοῦ. — Ἡ ἐν Δελφοῖς πρόμαντις, ἐπεὶ πίοι τοῦ ἱεροῦ νόματος<sup>6</sup>, ἐνθεὸς εὐθὺς ἐγένετο καὶ ἔχρησε τοῖς προσιούσιν. — Οἱ Πελοποννήσιοι Βρασιδαν τὸν στρατηγόν, ἐπ' Ἀμφιπόλει πεσόντα, ἄραντες ἐκ τῆς μάχης ἔτι ἔμπνουν ἐκόμισαν εἰς τὴν πόλιν. καὶ αἰσθόμενος, ὅτι νικῶσι<sup>7</sup> οἱ μετ' αὐτοῦ<sup>8</sup>, οὐ πολὺ διαλιπὼν ἐτελεύτησεν. — Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλον<sup>9</sup>. οὐ γὰρ τεθνᾶσιν<sup>10</sup>, ἀλλὰ τὴν αὐτὴν ὁδόν<sup>11</sup>, ἣν πᾶσιν ἐλθεῖν ἔστ'<sup>12</sup> ἀναγκαίως ἔχον<sup>13</sup>, προεληλύθασιν· εἴτα χημεῖς<sup>14</sup> ὕστερον εἰς ταῦτ'<sup>15</sup> καταγωγείον αὐτοῖς ἥξομεν, κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον. — Κύσον<sup>16</sup> με καὶ τὴν χεῖρα δὸς τὴν δεξιάν. — Ἔασον, ὦ δαιμόνιε<sup>17</sup>, καταδαρθεῖν<sup>18</sup> τί με. — Ὅστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται συνειδῆ<sup>19</sup> αὐτῷ φαῦλα διαπεπραγμένῳ<sup>20</sup>, πῶς τὸν γε μηδὲν εἰδὼτ'<sup>21</sup> αἰσχυνθήσεται<sup>22</sup>; — Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἀπο<sup>23</sup> βλαστόντας, εἴτα<sup>24</sup> τοῖςδε μὲν πράσσειν καλῶς, τοὺς δ' ὄντας ἐσθλοὺς ἔκ τε γενναίων ἅμα γεγῶτας<sup>25</sup> εἴτα<sup>26</sup> δυστυχεῖς πεφυκέναι. οὐ γάρ τινι οὕτω δαίμονας θνητῶν περὶ<sup>27</sup> πράσσειν· ἐχρήν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα<sup>28</sup>, τοὺς δ' ὄντας ἀδίκους τοῖςδε τὴν ἑναν-

τίαν δίκην κακῶν τιμωρὸν ἐμφανῇ τίνειν. κοῦδεῖς<sup>26</sup> ἂν οὕτως εὐτύχει κακὸς γεγώς<sup>26</sup>. — Φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν κρατῆρ<sup>27</sup>. ὅδ' ἀνὴρ<sup>28</sup> οὐ πρὶν ἂν φάγη<sup>29</sup> καλῶς, ὅμοια<sup>30</sup> καὶ βούς ἐργάτης, ἐργάζεται<sup>31</sup>. — Διογένης ὁ Κύνων<sup>32</sup> πρὸς τὸν εἰπόντα, “Σινωπεῖς σου<sup>33</sup> φυγὴν ἐκ Πόντου κατέγνωσαν,” “Ἐγὼ δέ,” εἶπεν, “ἐκείνων ἐν Πόντῳ μονήν<sup>34</sup>.”

§ 148. Κακοῖς ὁμιλῶν αὐτὸς ἐκβήσει<sup>1</sup> κακός. — Τὸ καλὸν δις ῥηθὲν<sup>2</sup> οὐδὲν βλάπτει. — Ἀνάλγητος ὁ θάνατος ὁ πρὶν δόξαι<sup>3</sup> συμβάς. — Κατὰ τὸν Πελοποννησιακὸν πόλεμον Μυτιλήνη, πόλις τῆς Λέσβου, ὑπ' Ἀθηναίων ἐύλω<sup>4</sup>. — Τὸ παθεῖν<sup>5</sup> προσδοκᾶν τοῦ πεπονθέναι<sup>5</sup> δεινότερον. — Δημοσθένης εἶπεν ἐν λόγῳ τινί· “Τίς οὐκ οἶδεν, ὅτι τοῖς μὲν ζῶσιν ἅπασιν ὕπεστί τις ἢ πλείων ἢ ἐλάττων φθόνος, τοὺς δὲ τεθνεώτας<sup>6</sup> οὐδὲ τῶν ἐχθρῶν οὐδεὶς<sup>7</sup> ἔτι μισεῖ;” — Πολλῶν δωρεῶν ἀξιωθεὶς ὁ Θεμιστοκλῆς, καὶ ταχὺ πλούσιος γενόμενος, πρὸς τοὺς παῖδας ἔφη, “ὦ παῖδες, ἀπωλόμεθ<sup>8</sup> ἂν, εἰ μὴ ἀπωλώλειμεν<sup>9</sup>.” — Ὀρᾶς, τυράννους διὰ μακρῶν ηὔξημένους<sup>10</sup> ὡς μικρὰ<sup>11</sup> τὰ σφάλλοντα, καὶ μί<sup>12</sup> ἡμέρα τὸν μὲν καθεῖλεν<sup>13</sup> ὑψόθεν, τὸν δ' ἦρ<sup>14</sup> ἄνω. ὑπόπτερος<sup>15</sup> δ' ὁ πλούτος· οἷς γὰρ ἦν<sup>16</sup> ποτε, ἐξ ἐλπίδων πίπτοντας ὑπτίους ὀρᾷ. — Τί τοὺς θανόντας οὐκ ἐῷς τεθνηκέναι, καὶ τὰ χυθέντα<sup>17</sup> συλλέγεις ἀλγήματα; — Τεθνᾶσι<sup>18</sup> παῖδες οὐκ ἐμοὶ μόνῃ βροτῶν, οὐδ' ἀνδρὸς ἐστερημέθ<sup>19</sup>, ἀλλὰ μύριαί τὸν αὐτὸν ἐξήντησαν ὡς ἐγὼ βίον. — Οὐ δικαίως, ἦν θάνω; θανούμεθα. — Ἰστώ<sup>20</sup> δ' ἄφρων ὢν, ὅστις ἀτεκνος



ὦν τὸ πρὶν παῖδας θυραίους εἰς δόμους ἐκτίσαστο, τὴν μοῖραν εἰς τὸ μὴ χρεὼν παραστρέφων<sup>20</sup>. ᾧ γὰρ θεὸς δίδωσι μὴ φῦναι<sup>21</sup> τέκνα, οὐ χρή γκαλεῖσθαι<sup>22</sup> πρὸς τὸ θεῖον, ἀλλ' ἔαν. — Εἰ δ' ἦσθα μὴ κάκιστος, οὐποτ' ἂν πόλιν τὴν σὴν ἀτίζων τήνδ' ἂν εὐλόγεις πάτραν<sup>23</sup>. — Ἐγὼ δέ γ' ὑμᾶς προσδοκῶς<sup>24</sup> ἐργηγόρῃ<sup>25</sup> τὴν νύκτα πᾶσαν. — Καὶ πάνυ ταλαιπώρως ἔγωγ', ὃ φιλτάτη, ἐκδράσα<sup>26</sup> παρέδυν<sup>27</sup>. — Ἄλλ' ἐγκουῶμεν τοῦ τόπου γὰρ ἐγγύς ἐσμεν ἤδη ὕθηνπερ εἰς ἐκκλησίαν ὠρμώμεθ' <sup>28</sup>, ἥνικ' ἤμεν<sup>29</sup>.

§ 149. Τοῖς συμφορὰς παθοῦσι συναχθεσθι-  
σόμεθα — Εἰ, ἂ τῇ πόλει συμφέρεϊ<sup>1</sup>, χωρὶς κολα-  
κειάς ἐθελήσετε ἀκούειν, ἐτοιμός εἰμι λέγειν. —  
Ἄλωτὰ γίνυται ἐπιμελεία καὶ πόνος ἅπαντα. —  
Κλαύδιος ὁ Ῥωμαίων αὐτοκράτωρ μύκτης πεφαρ-  
μακευμένους φαγὼν<sup>2</sup> ἀπέθανεν. — Λέγουσι, Δημο-  
σθένην τὸν ῥήτορα, ἔτι νέον ὄντα, εἰς σπήλαιον  
ἀπιέναι κάκει<sup>3</sup> φιλολογεῖν<sup>4</sup>, τὸ ἥμισυ τῆς κεφαλῆς  
ξυράμενον, ἵνα μὴ προτοί<sup>5</sup>. — Λέγονται οἱ Κύκλω-  
πες ἀνθρωποφάγοι εἶναι, καὶ τοὺς Ὀδυσσεὺς ἐταί-  
ρους κατεδηδοκέναι<sup>6</sup>. — Ἐλενος παῖς Πριάμου τοῖς  
Τροίαν πολιορκούσιν Ἑλλήσιν ἀπεκάλυψεν, ὡς  
ξυλίνῳ ἵππῳ πεπρωμένον<sup>7</sup> ἐστὶν Ἴλιον ἀλῶναι. —  
Ἡρακλῆς τὸ δέρμα τοῦ Νεμεαίου λέοντος, ὃν ἀνη-  
ρήκει, ἡμπίσχετο<sup>8</sup>. — Εἴ τις προσελθὼν μοι θεῶν  
λέγοι· “Κράτων, ἐπὶ ἀποθάνης, αὐθις ἐξ ἀρχῆς  
ἔσει<sup>9</sup>. ἔσει δ' ὅ,τι ἂν βούλῃ<sup>10</sup>, κύων, πρόβατον,  
τράγος, ἀνθρώπος, ἵππος· δις βιώσῃ<sup>11</sup> γὰρ σε δεῖ·  
εἰμαρμένον<sup>12</sup> τοῦτ' ἐστίν· ὅ,τι βούλει δ' ἐλοῦ<sup>13</sup>.”

ἅπαντα μᾶλλον, εὐθύς εἰπεῖν ἂν<sup>14</sup> δοκῶ, ποίει<sup>15</sup> με πλὴν ἄνθρωπον· ἀδίκως εὐτυχεῖ κακῶς τε πράττει τοῦτο τὸ ζῶον μόνον. ὁ κράτιστος ἵππος ἐπιμελестέραν ἔχει ἐτέρου θεραπείαν· ἀγαθὸς ἂν<sup>16</sup> γένη<sup>17</sup> κύνων, ἐντιμότερος εἰ τοῦ κακοῦ κυνὸς πολὺ· ἀλεκτρυόνων γενναῖος ἐν ἐτέρᾳ τροφῇ ἔστιν, ὁ δ' ἀγεννὴς καὶ<sup>17</sup> δέδιε<sup>18</sup> τὸν κρείττονα. ἄνθρωπος ἂν<sup>18</sup> ἢ χρηστός, εὐγενὴς σφόδρα, γενναῖος, οὐδὲν ὄφελος<sup>19</sup> ἐν τῷ νῦν γένει· πράττει<sup>20</sup> δ' ὁ κύλαξ ἄριστα πάντων, δεύτερα ὁ συκοφάντης, ὁ κακοήθης τὰ τρίτ'<sup>21</sup> ἔχει· ὄνον γενέσθαι κρείττον<sup>22</sup> ἢ τοὺς χείρονας ὁρᾷν ἑαυτοῦ ζῶντας ἐπιφανέστερον. — Ὅσας ἄξιος ἦν λαβεῖν<sup>23</sup> πληγὰς, τοσαύτας εἴληφε<sup>23</sup> δραχμάς. — Καὶ φανερὸς γέγονεν<sup>24</sup> οὐ τῶν σωμάτων συγγενὴς ὦν ἀλλὰ τῶν χρημάτων<sup>25</sup>. — Θυόντων τινῶν τοῖς θεοῖς ἐπὶ τῷ<sup>26</sup> υἱὸν γενέσθαι, ἔφη ὁ Διογένης· “Περὶ δὲ τοῦ<sup>27</sup>, ποταπὸς ἐκβῆ<sup>28</sup>, οὐ θύετε;”

§ 150. Αἰγυπτίοις νόμος ἦν οὐδαμῶς θηρίους νέκυν διδόναι. Καὶ διὰ ταῦτα ἐταρίχεον, ἵνα μὴ κείμενος ὑπ' εὐλῶν καταβρωθεῖ. — Τυφῶν μεμνημένην εἶχε φύσιν ἀνδρὸς καὶ θηρίου. — Νιόβη ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο. — Διόνυσος ἐφ' ἄρματος ὤχεϊτο, παρδάλειν ὑπεξευγμένων, βότρυσιν ἐστεφανωμένος καὶ μίτρα τὴν κόμην<sup>1</sup> ἀναδεδεμένος. — Ἐς μέσας νύκτας ἀποταθείσης<sup>2</sup> τῆς συνουσίας ἐπεπώκειμεν<sup>3</sup> καὶ ἐδεδειπνήκειμεν πλέον τοῦ ἱκανοῦ. — Σεμίραμις ἡ τῶν Ἀσσυρίων βασιλεῖα πυθομένη τὸ τῶν Ἰνδῶν ἔθνος μέγιστον εἶναι καὶ πλείστην τε καὶ καλλίστην χώραν νέμεσθαι, προή-

χθῆ οὐδὲν προαδικηθεῖσα<sup>4</sup> πρὸς Ἴνδοις ἐξεπαιγεῖν<sup>5</sup> πόλεμον. — Οὐκ ἀπείρω προσέβαλες<sup>6</sup>. — Ὅταν τὸ ὕδωρ ἀποπνύγῃ, τί δεῖ ἐπιπιεῖν<sup>7</sup>; — Καὶ πάντ' ἀκούσας ὧν<sup>8</sup> ἐφίεμην μαθεῖν<sup>9</sup> ἔστην· ὁρῶ δὲ Ῥῆσον ὥστε δαίμονα ἑστῶτ'<sup>10</sup> ἐν ἱππείοισι Θρηκίοις ὄχοις. — Ὅστις νέος ὧν μουσῶν ἀμελεῖ, τὸν τε παρελθόντ'<sup>11</sup> ἀπόλωλε<sup>12</sup> χρόνον, καὶ τὸν μέλλοντα τέθνηκεν. — Μὴ καταφρόνει, Φιλῖν', ἐθῶν γεροντικῶν, οἷς ἔνοχος, εἰς τὸ γῆρας ἂν<sup>13</sup> ἔλθῃς, ἔσει<sup>14</sup>. ἀλλὰ μέγα τοῦτ'<sup>15</sup> οἱ πατέρες ἡλαττώμεθα<sup>16</sup>. ὑμεῖς μὲν ὠνειδίσατ'<sup>17</sup>, ἐάν τι μὴ ποιῇ ὁ πατήρ προθύμως, “Οὐ γέγονας<sup>18</sup> αὐτὸς νέος;” τὸ<sup>19</sup> δὲ πατρὶ πρὸς τὸν υἱόν, ἂν<sup>20</sup> ἀγνωμονῇ, οὐκ ἔστιν<sup>21</sup> εἰπεῖν, “Οὐ γέγονας<sup>18</sup> αὐτὸς γέρων<sup>22</sup>;” — Οὐ χαλεπὸν ἔστι τῷ κακῶς διακειμένῳ εἰπεῖν τιν'<sup>23</sup> εὐσθενούντα, “Μὴ κακῶς ἔχε<sup>24</sup>.” πύκτη τ' ἐπιτιμᾶν οὐδὲν ἔργον<sup>25</sup> μαχομένῳ, αὐτὸν μάχεσθαι δ' οὐκέτ' ἔστι ῥάδιον. ἕτερόν τι τὸ λέγειν ἔστι τοῦ<sup>26</sup> πεπονθέναι<sup>27</sup>. — Ὅταν ἀτυχεῖν σοι συμπέσῃ<sup>28</sup> τι<sup>29</sup>, δέσποτα, Εὐριπίδου μνήσθητι<sup>30</sup>, καὶ ῥάων ἔσει<sup>14</sup>. “Οὐκ ἔστιν ὅστις πάντ'<sup>31</sup> ἀνὴρ εὐδαιμονεῖ.” εἶναι δ' ὑπόλαβε<sup>32</sup> καὶ<sup>33</sup> σὲ τῶν πολλῶν ἓνα. — Ἄλλ' ἐν χρόνῳ γνώσει<sup>34</sup> τάδ' ἀσφαλῶς, ἐπεὶ χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· κακὸν δὲ καὶ<sup>35</sup> ἐν ἡμέρᾳ γνώιης<sup>36</sup> μιᾷ.

§ 151. Οἱ ἀπὸ τοῦ αὐτοῦ σπέρματος φύντες, καὶ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες, καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξήθέντες, καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι, καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, οὗτοι δὴ πάντων εἰσὶν

οικειότατοι. — Οἱ Ἕλληνες ἐν Πλαταιαῖς ὤμοσαν<sup>1</sup> παραδώσειν παίδων παισὶ<sup>2</sup> τὴν πρὸς Πέρσας ἔχθραν, ἕως ἂν<sup>3</sup> οἱ ποταμοὶ ῥέωσιν εἰς τὴν θάλασσαν καὶ γένος ἀνθρώπων ᾗ, καὶ γῇ καρποὺς φέρῃ. — Ἑρακλέους ἐξ Ἀλκμήνης γεννηθέντος, ἡ μὲν Ἥρα δύο δράκοντας ἀπέστειλε τοὺς ἀναλώσοντας<sup>4</sup> τὸ βρέφος· ὁ δὲ παῖς οὐ καταπλαγεῖς<sup>5</sup> ἑκατέρᾳ τῶν χειρῶν τὸν αὐχένα σφίγξας, ἀπέπνιξε τοὺς δράκοντας. — Τὸν μὴ λέγοντα τῶν δεόντων<sup>6</sup> μηδὲ ἐν<sup>7</sup> μακρὸν νόμιζε, κὰν<sup>8</sup> δύ<sup>9</sup> εἶπῃ συλλαβάς· τὸν δ' εὖ λέγοντα μὴ νόμιζ<sup>10</sup> εἶναι μακρὸν, μηδ' ἂν<sup>11</sup> σφόδρ<sup>12</sup> εἶπῃ πολλὰ καὶ πολλὸν χρόνον. τεκμήριον δὲ τοῦδε τὸν Ὀμηρον λάβε<sup>13</sup>· οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει, ἀλλ' οὐδὲ εἰς<sup>14</sup> Ὀμηρον εἴρηκεν<sup>15</sup> μακρὸν. — Πυθομένου<sup>16</sup> δὲ τοῦ Μυλλίου καὶ<sup>17</sup> τί ποτ'<sup>18</sup> ἐστίν, ὃ μαθεῖν<sup>19</sup> προθυμεῖται, “Ἐκεῖνο,” εἶπεν ὁ Διονύσιος, “τίς ἡ αἰτία<sup>20</sup>, δι<sup>21</sup> ἣν οἱ ἐταῖροί σου ἀποθανεῖν μᾶλλον εἶλοντο<sup>22</sup> ἢ κυάμους<sup>23</sup> πατῆσαι.” καὶ ὁ Μυλλίας εὐθύς, “Ἄλλ' ἐκεῖνοι μὲν,” εἶπεν, “ὑπέμειναν, ἵνα μὴ κυάμους πατήσωσιν, ἀποθανεῖν<sup>24</sup>, ἐγὼ δὲ αἰροῦμαι, ἵνα τούτου σοι τὴν αἰτίαν μὴ ἐξείπω<sup>25</sup>, κυάμους μᾶλλον πατῆσαι.” — Φιλοσοφίαν καινὴν γὰρ οὗτος<sup>26</sup> φιλοσοφεῖ· πεινῇ διδάσκει καὶ μαθητὰς λαμβάνει· εἰς ἄρτος<sup>27</sup>, ὄψον<sup>28</sup> ἰσχάς, ἐπιπιεῖν<sup>29</sup> ὕδωρ.

§ 152. Ὅστις τοὺς τεκόντας<sup>1</sup> ἐν βίῳ σέβει, καὶ ζῶν καὶ ἀποθανὼν φίλος ἐστὶ θεῶ. — Ὡς ἡδὺ<sup>2</sup> συνέσει χρηστότης κεκραμένη<sup>3</sup>. — Γύλιππος ὁ Λακεδαιμόνιος στρατηγὸς φυγὰς ἀπηλάθη<sup>4</sup> τῆς Σπάρ-

της. — Θεόπομπος ὁ ἱστορικός φησι, τὴν Εὐρώπην  
 μηδέποτε ἐνηνοχέναι<sup>5</sup> τοιοῦτον ἄνδρα, οἷον Φίλιπ-  
 πον, τὸν Ἀλεξάνδρου πατέρα. — Οὐθ<sup>6</sup> οἱ τῶν Περ-  
 σῶν βασιλεῖς οὐθ<sup>6</sup> οἱ τῶν Μακεδόνων, καίπερ  
 πλείστον ἰσχύσαντες, ἐδυνήθησαν τὸ τῶν Ἀράβων  
 ἔθνος καταδουλώσασθαι. — Πρὸς ταῦτ' ἴτω<sup>7</sup> μὲν<sup>8</sup>  
 πῦρ, ἴτω δὲ<sup>8</sup> φάσγανα· πίμπρη, κάταιθε σάρκας,  
 ἐμπλήσθητί<sup>9</sup> μου πίνων κελαινὸν αἷμα· πρόσθε γὰρ  
 κάτω γῆς εἰσιν<sup>10</sup> ἄστρο, γῇ δ' ἄνεισιν<sup>10</sup> ἐς αἰθέρα<sup>8</sup>,  
 πρὶν ἐξ ἐμοῦ σοι θῶπ<sup>11</sup> ἀπαντῆσαι λόγον<sup>12</sup>. —  
 Ἰστω<sup>13</sup> δὲ μηδεὶς ταῦθ'<sup>14</sup>, ἃ σνγᾶσθαι χρεών· μι-  
 κροῦ γὰρ ἐκ λαμπτήρος Ἰδαῖον λέπας πρήσειεν<sup>15</sup>  
 ἂν τις, καὶ πρὸς ἄνδρ'<sup>16</sup> εἰπὼν<sup>17</sup> ἕνα πύθοντ'<sup>18</sup> ἂν  
 ἄστοι πάντες ἃ κρύπτειν χρεών. — Ἐγχεον σὺ δὴ  
 πιεῖν<sup>19</sup>. — Πιεῖν<sup>19</sup> τις ἡμῶν ἐγχεάτω. — Ἐπ<sup>20</sup> ἐμοῦ  
 δ' ὄραν σὺ τοῦτο προκατειλημμένον<sup>21</sup> ἴδιον ἐφεύρη-  
 κάς<sup>22</sup> τι, καὶ τοῦτ' ἔστι σόν. — Θάνατον φυγῶν<sup>23</sup> μὴ  
 λέγ<sup>24</sup> ὅτι φεύξομαι<sup>25</sup> πάλιν, ὥς γὰρ πέφευγας<sup>26</sup>  
 προσδόκα καὶ μὴ φυγεῖν<sup>27</sup>. — Τὸ γινῶθι<sup>28</sup> σαυτὸν οὐ  
 μάτην εὐ ἴσθ<sup>29</sup> ὅτι τὸ ῥῆμα τοῦτο δόξαν ἐν Δελφοῖς  
 ἔχει. — Πολλὰ με διδάσκεις ἀφθόνως διὰ φθόνον,  
 ὅπως ἀκούων πολλὰ μηδὲ ἐν<sup>31</sup> μάθω<sup>32</sup>. — Α. Ἐν  
 Καρὶ τὸν κίνδυνον<sup>33</sup>. Β. Οἶδα, δέσποτα. — Πολύ  
 κρεῖττον ἔστιν ἐν καλῶς μεμαθηκέναι<sup>34</sup>, ἢ πολλὰ  
 φαύλως περιβεβλησθαι<sup>35</sup> πράγματα. — Ὅταν λέ-  
 γης μὲν πολλὰ, μανθάνης δὲ μή, τὸ σὸν διδάξας  
 τοῦμόν<sup>36</sup> οὐ μαθὼν<sup>37</sup> ἔσει<sup>38</sup>.

§ 153. Οὐ μικρόν ἐστιν ἀντισχεῖν ταῖς ἐπιθυ-  
 μίαις, πάντοθεν ἐλκοῦσαι καὶ ἀντιλαμβανομέναις.

— Ἀρχομένων<sup>1</sup> δεῖ τῶν ἀδικημάτων ἐμφράττειν τὰς ὁδοὺς· ὅταν δ' ἅπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται, καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβέσαι. — Ἀλέξανδρος ἐνέπρησε<sup>2</sup> τὰ ἐν Περσεπόλει βασίλεια, τιμωρῶν τοῖς Ἕλλησιν, ὅτι ἀκείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν. — Ἐπαμεινώνδας ἐρωτηθεὶς, τί ὀνήσεται<sup>3</sup> ὁ μὴ γήμας; “Τὸ μὴ ὀκνεῖν,” ἔφη, “ὑπὲρ τῆς πατρίδος ἀποθανεῖν.” — Τῆς Ἀραβίας ἡ ἀνδρος διειλημμένη<sup>4</sup> ἐστὶ φρέασι κεκρυμμένοις, καὶ μόνοις τοῖς ἐγχωρίοις γνωριζομένοις<sup>5</sup>. — Τίς οἶδεν εἰ ζῇν τοῦθ' ὃ κέκληται<sup>6</sup> θανεῖν, τὸ ζῇν δὲ θνήσκειν ἐστὶ; πλὴν ὅμως<sup>7</sup> βροτῶν νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες<sup>8</sup> οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται<sup>9</sup> κακά. — Β. Τὰ πάρεργά<sup>10</sup> μου ταῦτ' ἔστιν· ἂν<sup>11</sup> δὲ δὴ λάβω<sup>12</sup> τὰ δέοντα<sup>13</sup>, καὶ τοῦπτάνιον<sup>14</sup> ἀρμόσωμ<sup>15</sup> ἅπαξ, ὅπερ ἐπὶ τῶν ἐμπροσθε Σειρήνων, Σύρε<sup>16</sup>, ἐγένετο<sup>17</sup>, καὶ νῦν ταῦτ<sup>18</sup> τοῦτ' ὄψει<sup>19</sup> πάλιν. ὑπὸ<sup>20</sup> τῆς γὰρ ὀσμῆς οὐδὲ εἰς<sup>21</sup> δυνήσεται<sup>22</sup> ἀπλῶς<sup>23</sup> διελθεῖν<sup>24</sup> τὸν στενωπὸν τουτονί, ὃ δὲ παριῶν<sup>25</sup> πᾶς εὐθέως πρὸς τὴν θύραν ἐστήξετ'<sup>26</sup> ἀχανὲς προσπεπατταλευμένος, ἄφωνος, ἄχρι ἂν τῶν φίλων, βεβυσμένος<sup>27</sup> τὴν ῥῖν<sup>28</sup>, ἕτερός τις προσδραμὼν<sup>29</sup> ἀποσπάσῃ<sup>30</sup>. Α. Μέγας εἰ τεχνίτης. Β. Ἀγνοεῖς, πρὸς ὃν λαλεῖς· πολλοὺς ἐγὼ σφόδρ'<sup>31</sup> οἶδα τῶν καθημένων<sup>32</sup>, οἳ καταβεβρώκασ'<sup>33</sup> ἐνεκά μου τὰς οὐσίας. — Τὰς τρίχας, ὦ Νικύλλα, τινὲς βάπτειν σε λέγουσιν, ἃς σὺ μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω<sup>34</sup>. — Γῆς ἐπέβην<sup>35</sup> γυμνός, γυμνός θ'<sup>36</sup> ὑπὸ γαῖαν ἀπειμι·<sup>37</sup> καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος;

§ 154. Φερεκίδης ὁ φιλόσοφος, παρὰ τὸν αἰ-  
γιαλὸν τῆς Σάμου περιπατῶν καὶ ναῦν οὐριοδρομοῦ-  
σαν ἰδὼν<sup>1</sup>, εἶπεν, ὡς μετ' οὐ πολὺ<sup>2</sup> καταδύσεται·  
καὶ κατέδυ ἐν ὀφθαλμοῖς αὐτοῦ. — Ἀνάχαρσις ὁ  
Σκύθης ἀφίκετο εἰς τὴν Ἑλλάδα, συνεσόμενος<sup>3</sup> τοῖς  
βελτίστοις τῶν Ἑλλήνων, καὶ ἦθη καὶ πανηγύρεις  
καὶ βίον αὐτῶν καὶ πολιτείαν καὶ τὰ κάλλιστα τῆς  
Ἑλλάδος ὁψόμενος<sup>4</sup>. — Μετὰ τὴν ἐν Πλαταιαῖς  
μάχην οἱ Ἕλληνες ἐκ τῶν λαφύρων τὴν δεκάτην  
ἐξελόμενοι<sup>5</sup> κατεσκεύασαν χρυσοῦν τρίποδα, καὶ  
ἀνέθεσαν εἰς Δελφοὺς. — Ἀδμήτου λόγον, ὃ ταῖρε<sup>6</sup>,  
μαθὼν<sup>7</sup> τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δ' ἀπέχου,  
γνοὺς<sup>8</sup> ὅτι δειλοῖς ὀλίγη χάρις. — Ὁ κόλαξ τοιοῦ-  
τός τις ὥστε ἐπυγελάσας<sup>9</sup> εἰπεῖν; “Ὅρᾳς; ὅτι  
δυοῖν σοι<sup>10</sup> ἡμερῶν<sup>11</sup> οὐκ ἐντετύχηκα<sup>12</sup>, πολίων<sup>13</sup>  
ἔσχηκας<sup>14</sup> τὸν<sup>15</sup> πῶγωνα μεστόν, καίπερ<sup>16</sup>, εἴ τις καὶ  
ἄλλος, ἔχων πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα<sup>17</sup>.” —  
Ἐπίκουρος ὁ σοφός, ἀξιῶσαντός τινος<sup>18</sup> εἰπεῖν πρὸς  
αὐτόν, ὅ,τι<sup>19</sup> ποτ' ἐστὶ τ'ἀγαθόν<sup>20</sup>, ὃ διὰ τέλος ζητοῦ-  
σιν<sup>21</sup>, εἶπεν ἡδονήν· εὐ γ'<sup>22</sup>, ὃ κρᾶτιστ' ἀνθρώπε καὶ  
σοφώτατε. τοῦ γὰρ μασᾶσθαι<sup>23</sup> κρεῖττον οὐκ ἔστ'<sup>24</sup>  
οὐδὲ ἐν<sup>25</sup> ἀγαθόν. πρόσεστιν ἡδονὴ γὰρ τ'ἀγαθόν<sup>26</sup>.  
— Ἡ τάξις σοφὸν ἀπανταχοῦ μὲν ἐστὶ καὶν<sup>27</sup> πάσῃ  
τέχνῃ, ἐν τῇ καθ'<sup>28</sup> ἡμᾶς δ' ὥσπερ ἡγείται<sup>29</sup> σχεδόν·  
τὸ γὰρ παραθεῖναι<sup>30</sup> κάφελεῖν<sup>31</sup> τεταγμένως ἕκαστα,  
καὶ τὸν καιρὸν ἐπὶ τούτοις ἰδεῖν, πότε δεῖ πυκνότερον  
ἐπαγαγεῖν<sup>32</sup>, καὶ πότε βάδην, καὶ πῶς ἔχουσι<sup>33</sup> πρὸς  
τὸ δεῖπνον, καὶ πότε εὐκαιρον αὐτῶν<sup>34</sup> ἐστὶ τῶν  
ἰψῶν τὰ μὲν θερμὰ παραθεῖναι<sup>35</sup>, τὰ δ' ἐπανέντα<sup>36</sup>,  
τὰ δὲ μέσως<sup>36</sup>, τὰ δ' ὅλως ἀποψύξαντα; ταῦτα

πάντα δὴ ἐν τοῖς στρατηγικοῖσιν ἐξετάζεται μαθημασιν.

§ 155. Οἱ ἐν τῇ Αἰγύπτῳ ἱερεῖς ἑαυτοὺς περιρραίνουσιν, οὐ παντὶ ὕδατι, ἀλλ' ἐκείνῳ, ἐξ οὗ πεπιστεύκασιν<sup>1</sup>, ὅτι καὶ ἱβὶς πέπωκεν· ἴσασι γὰρ κάλλιστα<sup>2</sup>, ὅτι οὐκ ἂν πῖνοι ἢ ὄρνις ἐκείνῃ ῥυπαροῦ καὶ ἔκ τινων φαρμάκων. λελυμασμένου ὕδατος. — Ὅταν δελφὶς δικτύῳ περιπέσῃ<sup>3</sup>, τὰ μὲν πρῶτα ἡσυχάζει καὶ φυγῆς οὐδέν<sup>4</sup> μέμνηται, εὐωχεῖται<sup>5</sup> δὲ τῶν συνεαλωκίτων<sup>6</sup> ἰχθύων· ὅταν δὲ ἐπισυρρόμενος αἰσθηται, ὅτι γίνεταί τῆς γῆς πλησίον, ἐνταῦθα τὸ δίκτυον διατραγῶν<sup>7</sup> ἀπαλλάττεται<sup>8</sup>, καὶ πολλάκις ἐλεύθερος γίνεταί. — Ἐν Πλαταιαῖς πρῶτοι κατήρξαντο τῆς μάχης οἱ βάρβαροι, νυκτός<sup>9</sup> ἐκχυθέντες ἐπὶ τοὺς Ἕλληνας, καὶ πᾶσι τοῖς ἱππεῦσι πρὸς τὸ στρατόπεδον αὐτῶν ἐπελάσαντες. — Δρυὸς πεσοῦσης<sup>10</sup> πᾶς ἀνὴρ ξυλεύεται<sup>11</sup>. — Εἰπεῖν, ἀκοῦσαι καὶ δρᾶσαι, μικρὸν μέσον<sup>12</sup>. — Ἐμοῦ θανόντος<sup>13</sup> γαῖα μιχθήτω<sup>14</sup> πυρί<sup>15</sup>. — Ἐνὸς χανόντος<sup>16</sup> μετακέχνηεν<sup>16</sup> ἄτερος<sup>17</sup>. — Εἰ δεῖν<sup>18</sup> ἔδρασας, δευνὰ καὶ παθεῖν<sup>19</sup> σε δεῖ. — Ἐρδοι τις ἦν ἕκαστος εἰδείη<sup>20</sup> τέχνην. — Ζητῶν γὰρ ὄψον θοιμάτιον<sup>21</sup> ἀπώλεσα<sup>22</sup>. — Ἡ γλωσσ' ὁμώμοχ'<sup>24</sup>, ἥ δὲ φρὴν ἀνώμοτος<sup>25</sup>. — Ἦτοι τέθνηκεν<sup>26</sup> ἢ διδάσκει γράμματα. — Θνητοὶ γεγῶτες<sup>27</sup> μὴ φρουεῖθ' ὑπὲρ θεοῦς. — Ἦν γὰρ ὁ Πλούτος νυνὶ βλέψῃ, καὶ μὴ τυφλὸς ὢν περινοσῇ, ὥς<sup>28</sup> τοὺς ἀγαθοὺς τῶν ἀνθρώπων βαδιεῖται<sup>29</sup> κούκ<sup>31</sup> ἀπολείψει· τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους φευξέεται<sup>32</sup>. καῖτα<sup>33</sup> ποιήσει πάντας χρηστοὺς καὶ πλουτοῦντας δήπου τά τε θεῖα σέβοντας. — Ἐρωτηθεὶς



ὁ Βίας τί δυσχερές; “Τὴν ἐπὶ τὸ χεῖρον,” ἔφη, “μεταβολὴν εὐγενῶς ἐνεγκεῖν<sup>34</sup>.” — Ἑλλήνων<sup>35</sup> προμαχοῦντες Ἀθηναῖοι Μαραθῶνι.<sup>36</sup> χρυσοφόρων Μήδων ἐστόρεσαν<sup>37</sup> δύναμιν.

§ 156. Ὅρφεύς, ἀποθανούσης αὐτῷ Εὐρυδίκης τῆς γυναικός, δηχθείσης<sup>1</sup> ὑπ’ ὄφεως, κατῆλθεν εἰς “Αἶδου”, θέλων ἀναγαγεῖν αὐτήν, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι. Ὁ δὲ ὑπέσχετο<sup>2</sup> τοῦτο ποιήσειν, ἐὰν μὴ<sup>3</sup> πορευόμενος<sup>4</sup> Ὅρφεύς ἐπιστραφῇ, πρὶν εἰς τὴν αὐτοῦ οἰκίαν παραγενέσθαι. Ὁ δὲ ἀπιστῶν<sup>5</sup>, ἐπιστραφεὶς ἐθεάσατο τὴν<sup>6</sup> γυναῖκα· ἡ δὲ πάλιν ὑπέστρεψεν. — Κριὸς χρυσόμαλλος τὸν Φρίξον εἰς τὴν Κολχίδα διεπόρθμευσεν· ἐκεῖ δὲ τοῦτον, ὡς φασιν, ἔθυσσε Φυξίῳ Διὶ, καὶ ἐν Ἀρεῶς ἄλσει περὶ τινα δρῦν τὸ δέρμα αὐτοῦ ἀπεκρέμασεν· ἐφύλαττε δὲ τοῦτο δράκων. — Ἐπεὶ Ἀντίπατρος ὁ Μακεδὼν ἠπειλήσε πολιορκήσῃν Ἀθηναίους, εἰ μὴ τοὺς ῥήτορας<sup>7</sup> ἐκδοίεν, καταλιπὼν Δημοσθένης τὴν πόλιν ἔφυγε πρῶτον μὲν εἰς Αἴγιναν, ἐπὶ τὸ Αἰάκειον καθεδούμενος<sup>8</sup>, φοβηθεὶς δ’ εἰς Καλαυρίαν μετέστη. — Ἄνθρωπος εἰ δῆπουθεν· οὐκ ἔστ’ οὐδὲ εἰς<sup>10</sup> ὃ μὴ κακὸν τι γέγονεν<sup>11</sup> ἢ γενήσεται<sup>11</sup>. ὁ ποιῶν δ’ ἐλάχιστον τὸν γεγενημένον<sup>12</sup> κακὸν ἀμφοτέρων<sup>12</sup> οὗτος εὐτυχεῖ τε καὶ φρονεῖ. — Ἐπῆναι<sup>13</sup> Σπαρτιάτης τὸ ἔπος Ἡσιόδου τὸ λέγον· “Οὐδ’ ἂν βούς ἀπόλοιτ’<sup>14</sup>, εἰ μὴ γείτων κακὸς εἴη,” ἀκούοντος Διοσγέ-  
νους. ὁ δὲ εἶπε, “Καὶ μὴν Μεσσήνιοι καὶ οἱ βόες αὐτῶν ἀπολώλασι<sup>14</sup>, καὶ ὑμεῖς αὐτῶν ἐστε οἱ γείτονες.” — Τῆς νυκτὸς ἤδη προηκούσης<sup>15</sup> ἐπαν-

ηρει<sup>16</sup> ποτὲ ἀπὸ δείπνου Σωκράτης. Νεανίσκοι οὖν ἀκόλαστοι προμαθόντες<sup>17</sup> ἐνελόγησαν ἐπανιόντα<sup>18</sup>, δᾶδας ἔχοντες ἡμένας<sup>19</sup> καὶ Ἑρινύων πρόσωπα· ἔθος δὲ<sup>20</sup> ἦν αὐτοῖς καὶ<sup>21</sup> ἄλλοις προσπαῖζειν. Οὗς ἰδὼν<sup>22</sup> ὁ Σωκράτης οὐ διεταράχθη, ἀλλ' ἐπιστάς<sup>23</sup> ἡρώτα, οἷα<sup>24</sup> καὶ<sup>25</sup> τοὺς ἄλλους ἢ ἐν Λυκείῳ ἢ ἐν Ἀκαδημίᾳ. — Ὁ δὲ Σωκράτης, ἰδὼν<sup>26</sup> τὸν Ἀντισθένη τὸ διερρωγὸς<sup>27</sup> τοῦ ἱματίου μέρος αἰὲ ποι οὖντα φανερόν, “Οὐ παύσει<sup>28</sup>,” ἔφη, “ἐγκαλλωπιζόμενος ἡμῖν;” — Θεόδωρος ὁ Κυρηναῖκος, Λυσιμάχου τοῦ βασιλέως ἀπειλήσαντος<sup>29</sup> αὐτὸν ἀναιρῆσαι, “Ἐλελήθεις<sup>30</sup> με,” εἶπεν, “οὐ βασιλέως ἀλλὰ κώνειον δύναμιν ἔχων.” — Καὶ<sup>31</sup> βραδὺς εὐβουλος εἶλεν<sup>32</sup> ταχὺν ἄνδρα διώκων. — Ἐνδυμῳον Ζεὺς ἔδωκεν, ὃ βούλοιτο, ἐλέσθαι<sup>33</sup>, ὃ δὲ αἰρεῖται κοιμᾶσθαι διὰ παντὸς ἀθάνατος καὶ ἀγήρως μένων. — Ἀφυοὺς ποιητοῦ ἀκρόασιν ποιουμένου<sup>34</sup>, Θεόκριτος ἐρωτώμενος ὑπ' αὐτοῦ, ποῦά ἐστι τὰ καλῶς εἰρημένα<sup>35</sup>; ἔφη, “Ἀ παρέλιπες.” — Κηφισόδωρος ἔλεγεν, ὅτι οὐδεὶς οὐσίαν, ἣν μὲν αὐτὸς ἐκτήσατο, κατέφαγεν<sup>36</sup>, ἣν δὲ παρ'<sup>37</sup> ἄλλου παρέλαβεν<sup>38</sup>. — Σόλωνος ἦν νόμος· “Ὁ τὰ πατρῷα κατεδηδοκῶς<sup>39</sup> ἄτιμος ἔστω, καὶ ὁ ἀργὸς ὑπεύθυνος ἔστω παντὶ τῷ βουλομένῳ γράφεσθαι.” — Τὸ τῶν Ἀμαζόνων ἔθνος τοσοῦτον ἀνδρεία διήνεγκεν<sup>40</sup>, ὥστε μὴ μόνον πολλήν χώραν ὕμωρον καταδραμεῖν<sup>41</sup>, ἀλλὰ καὶ πολλήν τῆς Εὐρώπης καὶ τῆς Ἀσίας καταστρέψασθαι. — Σχολαστικὸς ποταμὸν βουλόμενος περᾶν ἐπέβη<sup>42</sup> ἐπὶ τὸ πλοῖον ἐφ' ἵππου καθήμενος. πυθομένου<sup>43</sup> δὲ τινος τὴν αἰτίαν, ἔφη σπουδάξειν.

§ 157. Ἦνίκα Φίλιππος ὁ Μακεδὼν ἐτεθήκει, Δημοσθένης λαμπρὰν ἐσθῆτα ἡμφιεσμένος προῆλθε, καίπερ τῆς θυγατρὸς αὐτοῦ νεωστὶ τετελευτηκυίας<sup>1</sup>, ἐφηδόμενος τῷ τοῦ Μακεδόνα θανάτῳ. — Ἐπεὶ φίλτατος ἦν Τελαμῶν Ἡρακλεῖ, εἰς πολλοὺς ἄθλους συνεμαχέσατο Ἡρακλεῖ. Συνέπλει γὰρ αὐτῷ πρὸς Ἀμαζόνας, καὶ τὸν Ἀλκυνονέα ἀνείλε· στρατευσάμενος δὲ ἐπὶ Τροίαν σὺν Ἡρακλεῖ, ἔλαβε γέρας Ἡσιόνην τὴν Λαομέδοντος θυγατέρα, ἐξ ἧς ἐγένετο Τεύκρος. — Ὅτε Φρίξος καὶ Ἑλλη ἐπὶ χρυσομάλλου κριοῦ φερόμενοι τὴν μεταξὺ Σιγείου καὶ Χερρονήσου κειμένην θάλατταν ὑπερέβαινον, ὤλισθεν εἰς τὸν βυθὸν ἡ Ἑλλη· κακεῖ<sup>2</sup> ἀποθανούσης αὐτῆς, ἐπ' ἐκείνης Ἑλλησποντος ἐκλήθη τὸ πέλαγος. — Πῶς δῆθ' ὁδοῦρὸν οἶος ἐξέβης<sup>3</sup> λαθών<sup>5</sup>; — Σπάρτην ἔλαχες<sup>6</sup>, ταύτην κόσμει. —

Χρυσὸν ἀνῆρ εὐρών<sup>7</sup> ἔλιπεν βρόχον· αὐτὰρ ὁ χρυσὸν

ὃν λίπεν<sup>8</sup> οὐχ εὐρών, ἦψεν<sup>9</sup> ὃν εὐρε<sup>7</sup> βρόχον. —

<sup>1</sup> Ἡ θεὸς ἦλθ'<sup>10</sup> ἐπὶ γῆν ἐξ οὐρανοῦ, εἰκόνα δείξων<sup>11</sup>,

Φειδία, ἡ σύ γ' ἔβης<sup>12</sup> τὸν θεὸν ὀφόμενος<sup>13</sup>. —

A. Εἰπέ<sup>14</sup>, κύον, τίνος ἀνδρὸς ἐφεστώς<sup>15</sup> σῆμα φυλάσσεις;

B. Τοῦ Κυνός. A. Ἀλλὰ τίς ἦν οὗτος ἀνῆρ ὁ Κύν;

B. Διογένης. A. Γένος εἰπέ<sup>14</sup>. B. Σινωπεύς.

A. Ὅς πίθου ᾧκει<sup>16</sup>;

B. Καὶ μάλα<sup>17</sup>. νῦν δὲ θανών<sup>18</sup> ἀστέρας οἶκον ἔχει. —

<sup>19</sup> Ῥῆσις βραχεῖα τοῖς φρονούσι σώφρονα<sup>19</sup> πρὸς τοὺς

τεκόντας<sup>20</sup> καὶ φυτεύσαντας πρέπει. — Δημοσθένης ἐρωτηθεὶς, “Πῶς τῆς ῥητορικῆς περιεγένοι<sup>21</sup>,” “Πλέον,” ἔφη, “ἔλαιον οἴνου δαπανήσας<sup>22</sup>.”

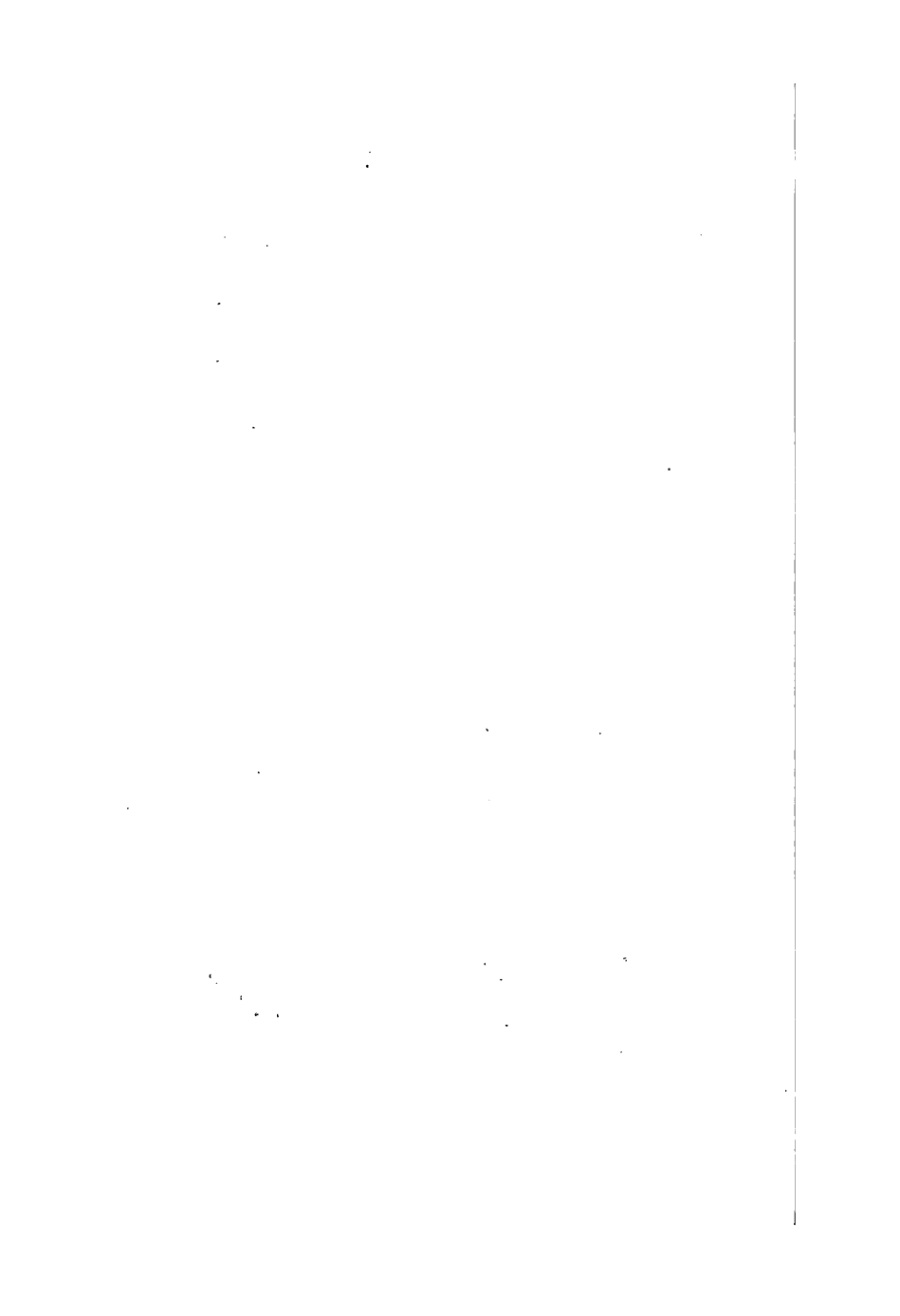
§ 158. Ἐπεὶ Σαρδανάπαλλος ὁ ἔσχατος Ἀσσυρίων βασιλεὺς ἀπέγνων τὴν σωτηρίαν, ἵνα μὴ τοῖς πολεμίοις ὑποχείριος γένοιτο, πυρᾶν ἐν τοῖς βασιλείοις κατασκευάσας ὑπερμεγέθη, τὸν τε χρυσὸν καὶ τὸν ἄργυρον ἅπαντα, πρὸς δὲ τούτοις τὴν βασιλικὴν ἐσθῆτα πᾶσαν ἐπὶ ταύτην ἐσώρευσεν, καὶ ἅμα τούτοις ἅπασιν ἑαυτὸν τε καὶ τὰ βασιλεία κατέκαυσεν. — Γοργίας ὁ Λεοντίνος ἐπὶ τέρματι ὦν τοῦ βίου, ὑπὸ τινος ἀσθενείας καταληφθεὶς, κατ’ ὀλίγον εἰς ὕπνον ὑπολισθάνων ἔκειτο. Ἐπεὶ δὲ τις αὐτὸν<sup>1</sup> παρήλθε τῶν ἐπιτηδείων ἐπισκοπούμενος, καὶ ἤρετο, τί πράττοι, ὁ Γοργίας ἔφη. “Ἦδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ<sup>2</sup>.” — Δημάδης τοὺς Ἀθηναίους εἵκαζεν αὐλοῖς, ὧν εἴ τις ἀφέλοι<sup>3</sup> τὴν γλῶτταν, τὸ λοιπὸν οὐδὲν ἐστίν. — Βίον αἰροῦ τὸν ἄριστον· τοῦτον γὰρ ἡδὺν ἢ συνήθεια ποιήσει. — Μηδέποτε ἐπὶ<sup>4</sup> μηδενὸς εἶπης<sup>5</sup>, ὅτι<sup>6</sup> ἀπώλεσα<sup>7</sup> αὐτό· ἀλλ’, ὅτι ἀπέδωκα. Τὸ παιδίον ἀπέθανεν<sup>8</sup>; ἀπεδόθη<sup>9</sup>. Ἡ γυνὴ ἀπέθανεν; ἀπεδόθη. Τὸ χωρίον ἀφηρέθη<sup>10</sup>; οὐκοῦν καὶ τοῦτο ἀπεδόθη. “Ἀλλὰ κακὸς ὁ ἀφελόμενος<sup>11</sup>.” Τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπῆρθε<sup>12</sup>; — Γαστήρ ἀναλτος καὶ νεῶν εὗρεν<sup>13</sup> δρόμον.

§ 159. Τῶν Ἑλλήνων ἐπὶ Τροίᾳ διὰ τὴν Ἀχιλλέως ὀργὴν κεκμηκότων<sup>1</sup>, Πάτροκλος προτραπεῖς

ὑπὸ Νέστορος ἰκέτευσεν Ἀχιλλέα, δοῦναι κὰν<sup>3</sup> ἐπ' ὀλίγον τὴν πανοπλίαν αὐτῷ, ἵνα τοὺς Τρῶας τῶν νεῶν ἀπώσῃται<sup>4</sup>. Ἐξελθὼν οὖν ὁ Πάτροκλος καὶ γενναίως ἀριστεύσας μετ' οὐ πολὺ<sup>5</sup> ἀνῆρέθη. Χαλεπήνας δὲ ὁ Ἀχιλλεύς ἐπαύσατο μὲν τῆς πρὸς Ἀγαμέμνονα ἔχθρας, λαβὼν δὲ ἡφαιστότευκτον πανοπλίαν, ἄλλους τε πολλοὺς καὶ τελευταῖον Ἑκτορα ἀνείλεν. — Κύρος ὁ νεώτερος ἐν τῇ ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην μάχῃ προχειρότερον κινδυνεύων, ὑπὸ τινος τῶν τυχόντων<sup>6</sup> Περσῶν πληγείς καιρῶς ἔπεσε· τοῦτου δ' ἀναιρεθέντος οἱ<sup>7</sup> βασιλέως πρὸς τὴν μάχην ἐπερρώσθησαν, καὶ τέλος τῷ τε πλήθει καὶ τῇ τόλμῃ εἰς φυγὴν ἔτρεψαν τοὺς ἀνθεστώτας<sup>8</sup>. — Διογένης, ἀποδράντος<sup>9</sup> τοῦ οἰκέτου, οὐκ ἐφρόντιζε, δεινὸν εἶναι λέγων, εἰ Διογένης μὲν χωρὶς αὐτοῦ<sup>9</sup> ζῆν οὐ δύναται, αὐτοῦ<sup>10</sup> δὲ ἐκεῖνος χωρὶς δύναται. — Ὁ καρκίνος ὧδε ἔφη, χηλῇ<sup>11</sup> τὸν ὄφιν λαβὼν<sup>12</sup>. “Εὐθὺν χρὴ τὸν ἐταῖρον εἶναι καὶ μὴ σκολιὰ<sup>13</sup> φρονεῖν.” — Ἀεὶ σφῶν<sup>14</sup> κλέος ἔσται κατὰ γῆν, φίλτατε Ἀρμόδιε καὶ Ἀριστόγειτον, ὅτι τὸν τύραννον ἐκτανέτην<sup>15</sup>, ἰσονόμους τε Ἀθήνας ἐποιήσατην. — Τοῖς γὰρ τεθνεῶσι<sup>16</sup> χρὴ τὸν οὐ τεθνηκότα τιμὰς διδόντα χθόνιον εὐ σέβειν θεόν. — Ἄν<sup>17</sup> ἡ λεοντῇ μὴ ἐξίκεται<sup>18</sup>, τὴν ἀλωπεκὴν πρόσσῃ. — Ἄ μὴ κατέθου<sup>19</sup>, μὴ ἀνέλη<sup>20</sup>.

§ 160. Δημοσθένης φησὶν ἐν λόγῳ τινί· “Νόσημα, ὦ ἄνδρες Ἀθηναῖοι, δεινὸν ἐμπέπτωκεν<sup>1</sup> εἰς τὴν Ἑλλάδα καὶ χαλεπὸν καὶ πολλῆς παρ' ἡμῶν<sup>2</sup> ἐπιμελείας δεόμενον· ἄνθρωποι γὰρ μιαιοὶ καὶ κό-

λακες καὶ ἀλάστορες τὴν τῆς ἑαυτῶν πατρίδος ἔλευθερίαν προπεπώκασι πρότερον μὲν Φιλίππῳ, νῦν δὲ Ἀλεξάνδρῳ.” — Σωκράτης ἐν τῇ φυλακῇ κώνειον πιὼν τέθνηκεν· Αἰσχύλῳ γράφονται ἐμπέπτωκε χελώνη· Σοφοκλῆς ῥῶγα φαγὼν σταφυλῆς ἀποπνυγείς ἀπέθανε· κύνες κατὰ Θράκην Εὐριπίδην ἔτραγον<sup>3</sup>· τὸν θεῖον Ὅμηρον λιμὸς ἀπέφθισεν. — Ἀσκληπιὸς φύσει καὶ ἀγγινοῖα διενεγκών<sup>4</sup>, ἐξήλωσε τὴν ἰατρικὴν ἐπιστήμην, καὶ πολλὰ τῶν συντείνοντων πρὸς ὑγίειαν ἀνθρώπων ἐξεύρε. Πολλοὺς δὲ τῶν ἀπεγνωσμένων ἀρρώστων παρὰ δόξαν θεραπεύων ἐπὶ τοσοῦτο προὔβη<sup>5</sup> τῆς δόξης, ὥστε διὰ τοῦτο πολλοὺς δοκεῖν<sup>6</sup> τῶν τεθνεώτων<sup>7</sup> ποιεῖν πάλιν ζῶντας. — Ἀν<sup>8</sup> μὺς διορύξῃ βωμόν, ὄντα πῆλινον, καὶ<sup>9</sup> μηδὲν ἄλλ<sup>10</sup> ἔχων διατράγῃ<sup>11</sup> θύλακον, ἀλεκτρυὼν τρεφόμενος ἀν<sup>8</sup> ἐφ’ ἐσπέρας ἄσῃ, τίθενται τοῦτο σημεῖον τινες<sup>12</sup>. — Ἄλμην τί κυκᾶς, πρὶν τοὺς ἰχθύας ἔλῃς<sup>13</sup>; — Ἄ γὰρ τρόπος καθεῖλεν<sup>14</sup>, οὐ στήσῃ<sup>15</sup> χρόνος. — Ἀλλ<sup>16</sup> ἡδύ<sup>17</sup> τοι σωθέντα<sup>18</sup> μεμνήσθαι<sup>19</sup> πόνων<sup>20</sup>. — Πυθοῦ<sup>21</sup>, χελιδὼν πηνυκῆ ἄττα<sup>22</sup> φαίνεται. — Πολλαὶ πόλεις ἐνίοτε καθάπερ πλοῖα καταδυόμενα διόλλυνται καὶ διολώλασι καὶ ἔτι διολοῦνται διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν τῶν περὶ τὰ μέγιστα μεγίστην ἀγνοίαν εἰληφότων<sup>23</sup>. — Ἀνάχαρσις ὑπὸ μειρακίου παρὰ ποτὸν ὕβρισθεις, ἔφη, “Μειράκιον, ἐὰν νέος ᾖν τὸν οἶνον μὴ φέρῃς, γέρων γενόμενος<sup>24</sup> ὕδωρ οἶσεις<sup>25</sup>.”



# 1.

## FIRST DECLENSION.

§ 1. <sup>1</sup> from *ἐμὴ*. A knowledge of the ind. pres. and imperf. of *ἐμὴ* is presupposed. <sup>2</sup> 'makes', produces. <sup>3</sup> 'is guarded' <sup>4</sup> 'invented'. <sup>5</sup> 'used to call'. <sup>6</sup> Comparative of *μᾶλα*. <sup>7</sup> 'maintains'. <sup>8</sup> adj. from *πικρός*, -*δ*, -*όν*. <sup>9</sup> 'calls'. <sup>10</sup> dat. answering the question, Wherein? <sup>11</sup> 'takes delight'. <sup>12</sup> 'nothing', neut. of *οὐδέν*. <sup>13</sup> 'appears'. <sup>14</sup> 'made'. <sup>15</sup> gen. of quality; 'he made the mina of 100 drachmae', i.e. he fixed the value of it at 100 drachmae.

§ 2. <sup>1</sup> 'cut out'. <sup>2</sup> 'of the Egyptians'. <sup>3</sup> 'had'. <sup>4</sup> 'died'. <sup>5</sup> *παρὰ πολὺ*, 'considerably', greatly. <sup>6</sup> 'extended', enlarged. <sup>7</sup> Whatever serves as an epithet to a substantive is placed by the Greeks between the art. and subst.; so here *ἡ ἐν Μυκῆναις βασιλεία*, 'the sovereignty in Mykenae', the Mykenean crown. <sup>8</sup> 'came'. <sup>9</sup> dat. answering the question, Why? <sup>10</sup> 'came'. <sup>11</sup> 'hail'. <sup>12</sup> *μάλιστα*, superl. of *μᾶλα*. <sup>13</sup> 'is by nature'.

§ 3. <sup>1</sup> i.e. Paris, son of Priamos. <sup>2</sup> 'carried away'. <sup>3</sup> Names of rivers in Greek generally stand between art. and subst., so § 33 n. 7. <sup>4</sup> 'discharges itself'. <sup>5</sup> neut. of *ἀσχηρός*. <sup>6</sup> 'to fly'. <sup>7</sup> 'contended'; with whom? dat. <sup>8</sup> 'was brought up'. <sup>9</sup> 'adorn' (imperat.); wherewith? dat. <sup>10</sup> 'excelled'; wherein? dat. <sup>11</sup> superl. of *μᾶλα*. <sup>12</sup> 'was admired'. <sup>13</sup> 'fairer', better, from *καλός*. <sup>14</sup> 'feeds', supports. <sup>15</sup> *ἐστὶ τοῦ χρ. ἰουδίας ἐστ.* <sup>16</sup> 'to abstain', with gen. <sup>17</sup> 'sacrifice'.

§ 4. <sup>1</sup> 'brought forth'. <sup>2</sup> 'they ascribe'. <sup>3</sup> 'was adjudged' (as property). The same gen. § 95 n. 7. <sup>4</sup> The gen. depends on *ἐπαί*; the deity, to whom a thing is 'consecrated', is in the gen. § 33 n. 1. <sup>5</sup> 'used to wear'. <sup>6</sup> 'began'. <sup>7</sup> *αἱ ἐν τῇ ἀκρ.* 'those on the citadel'. <sup>8</sup> 'were called'. <sup>9</sup> 'they say', *οὐκ εἶπεν*. <sup>10</sup> 'that Hermes was', accus. with inf. <sup>11</sup> 'shut'. <sup>12</sup> 'variegated', painted. <sup>13</sup> 'they call'. <sup>14</sup> 'assigned'. <sup>15</sup> 'limbless'; mere trunks without legs or arms. See § 54 n. 15.



## II.

## SECOND DECLENSION.

§ 5. <sup>1</sup> 'distrust'; imperat. <sup>2</sup> 'follow'. <sup>3</sup> 'is cured', with dat. of instrument. <sup>4</sup> 'conceal'. <sup>5</sup> 'produce'. <sup>6</sup> 'conquered'. <sup>7</sup> 'to follow', with dat. <sup>8</sup> 'had become'. <sup>9</sup> 'made', painted. <sup>10</sup> 'nursing'. <sup>11</sup> 'nickname'. The diminutives are contemptuous, like *homunculus*, 'mannikin'.

§ 6. <sup>1</sup> 'undertook'. <sup>2</sup> When in Greek the subject is a neut. pl., the verb is generally in the sing. <sup>3</sup> 'is full', *abundat*, of what? gen. <sup>4</sup> 'produces'. <sup>5</sup> 'when dying'. <sup>6</sup> the dat. *Περδικα* instead of *Περδικῆς*, because it is a foreign name in -as, and foreign, like Dorian names, ordinarily form the gen. in -as, instead of -ov. <sup>7</sup> 'committed'. <sup>8</sup> 'used to carry'. <sup>9</sup> 'sowed'. <sup>10</sup> dual imperf. from *εἶπλ*. <sup>11</sup> See § 9 n. 7. <sup>12</sup> 'lead'; dual verb after *ὁδῶ*. <sup>13</sup> 'of the blessed'. <sup>14</sup> 'somewhat deficient', with gen. <sup>15</sup> Supply *ἐστίς*.

§ 7. <sup>1</sup> 'revealed'. <sup>2</sup> 'appointed'. <sup>3</sup> 'made over'. <sup>4</sup> 'lay'. <sup>5</sup> 'hatch them'. <sup>6</sup> 'founded'. <sup>7</sup> *ἀπέδειξεν αὐτῇ*, 'appointed for her'. <sup>8</sup> 'ravaged'. <sup>9</sup> 'adorned'; with what? dat. In the next sentence supply *ἐστί*; on the neut. predicate see § 13 n. 8. <sup>10</sup> *ὁ μὲν ἔτερος—ὁ δὲ ἕρ. alter—alter autem*. <sup>11</sup> 'dies', i. e. is put to death. *ὅπως* with gen. 'by'. <sup>12</sup> 'flies'. <sup>13</sup> 'many'. <sup>14</sup> 'are fed'. <sup>15</sup> 'Hear ye!' *Oyez*. This was the technical phrase at the beginning of proclamations in Athens. <sup>16</sup> 'looked', *spectabant*. <sup>17</sup> supply *ἐστίς*, as often with this word. <sup>18</sup> 'to use', with dat. <sup>19</sup> poetic for *ἀ-ερώσας*. In the next sentence supply *ἐστί*.

## III.

## THIRD DECLENSION.

## a. SIMPLE.

§ 8. <sup>1</sup> 'called'. <sup>2</sup> 'honoured'. <sup>3</sup> 'is admired'. <sup>4</sup> 'the Spartans with Leonidas'. § 142 n. 2. <sup>5</sup> 'observed'. <sup>6</sup> 'appointed'. <sup>7</sup> 'defeated'. <sup>8</sup> 'had'. <sup>9</sup> from *πᾶς, πᾶσα, πᾶς*. <sup>10</sup> from *πί*. <sup>11</sup> 'sat in judgement'. <sup>12</sup> 'think'. *ἔγκ* is subject, and *κα* predicate of *εἶμαι*=Latin *esse*. <sup>13</sup> 'washes'. <sup>14</sup> 'seek for'. <sup>15</sup> 'goes bail for'. <sup>16</sup> 'he makes'; Cf. 'to make a mountain of a molehill'. <sup>17</sup> Supply *εἰσω*. <sup>18</sup> 'more'. <sup>19</sup> 'enjoins upon', with dat. <sup>20</sup> 'to love'.

§ 9. <sup>1</sup> 'took the field'. <sup>2</sup> 'the daughter'; *θυγάτηρ* omitted; in appositions to proper names the Greeks generally

omit *υἱός* and *θυγάτηρ*, and use the art. alone; see § 80 n. 2. § 93 n. 4. e.g. *Κίμων ὁ Μιλτιάδου*, 'Kimon, son of Miltiades'.  
<sup>2</sup> gave birth to'. <sup>4</sup> 'alarmed'. <sup>5</sup> 'represent'. <sup>6</sup> The gen. depends on *καρδία*. <sup>7</sup> *ἐν Ἀΐδου*, 'in the dwelling of Hades', in the lower world; *οἶκω* omitted; as in English, *St Paul's*. See § 156 n. 2. <sup>8</sup> 'devoured'. <sup>9</sup> 'was brought up'. <sup>10</sup> 'abstained'; from what? gen. <sup>11</sup> 'invented'.  
<sup>12</sup> Supply *ἐστὶ*. <sup>13</sup> 'hard'. <sup>14</sup> 'to speak'. <sup>15</sup> 'not having', i.e. 'since it has not'.

§ 10. <sup>1</sup> 'was dedicated', sacred. <sup>2</sup> 'was fed'. <sup>3</sup> 'said', with acc. and inf. <sup>4</sup> 'shoot up', are produced by. <sup>5</sup> *ὁ ἐγρηγορώς*, -*ότος* (from *ἐγείρω*), 'he who is awake'. <sup>6</sup> 'called'.  
<sup>7</sup> 'better'; compar. of *ἀγαθός*. <sup>8</sup> 'to slip'. <sup>9</sup> 'to thee'.  
<sup>10</sup> 'gave'. <sup>11</sup> 'I pity'. <sup>12</sup> acc. of *σός*. <sup>13</sup> Cf. 'A burnt child dreads the fire'. *Nocumenta, documenta*. <sup>14</sup> 'would have known'. <sup>15</sup> 'says'. *γενον*. 'that the M. are born'.  
<sup>16</sup> *ἀρρεν*, 'male'. *ὤφ*. 'owed'. *πλ*. 'more'.

§ 11. <sup>1</sup> 'came to aid'. <sup>2</sup> fem. of *ἡδύς*. <sup>3</sup> 'practised'.  
<sup>4</sup> *τὰ κατὰ πόλεμον*, 'what belongs to war', the arts of war.  
<sup>5</sup> Superl. of *μᾶλα*. <sup>6</sup> 'shines forth'. <sup>7</sup> 'wrote'. <sup>8</sup> 'was blinded'.  
<sup>9</sup> *τὸν* belongs to *πλοῦν*. <sup>10</sup> 'betrayed'. <sup>11</sup> 'by days'.  
<sup>12</sup> 'used to count'. <sup>13</sup> 'gave'. <sup>14</sup> 'thought'.  
<sup>15</sup> adv. with art. used as adj. 'upper'. See § 61 n. 22. § 76 n. 4.  
<sup>16</sup> 'first'. <sup>17</sup> *κατὰ κώμας* *ῥεῖτο*, 'was inhabited in several villages'; *κατὰ κώμας* = *pagatim*. The population was not concentrated in one capital. <sup>18</sup> 'best'; superl. of *ἀγαθός*.  
<sup>19</sup> See § 147 n. 1. <sup>20</sup> 'are educated'.

§ 12. <sup>1</sup> 'begat'. <sup>2</sup> 'namely Eirene' etc. *Ἐιρήνη* and the two following names are in apposition to *Ἦρας*. <sup>3</sup> 'was persecuted'.  
<sup>4</sup> gen. of time; 'by day and night'. <sup>5</sup> from *πᾶς*.  
<sup>6</sup> 'sought'. <sup>7</sup> 'called'. <sup>8</sup> fem. of *εἰς*. <sup>9</sup> 'slew'.  
<sup>10</sup> 'it is fitting', with acc. and inf. <sup>11</sup> 'obey'. <sup>12</sup> 'used to say'.  
<sup>13</sup> *δεῖ φυγαδ.*, 'one must banish'. <sup>14</sup> 'in every way'. *πάντα*, and *πάντων* below, from *πᾶς*. <sup>15</sup> 'generally'.

## IV.

## THIRD DECLENSION.

## b. CONTRACTED.

§ 13. <sup>1</sup> 'brought'. <sup>2</sup> 'excels'. <sup>3</sup> 'by descent'. <sup>4</sup> 'used to call'.  
<sup>5</sup> 'besmeared'. <sup>6</sup> 'are tossed'. <sup>7</sup> 'begat'. <sup>8</sup> 'an efficacious means'; constr. as *Triste lupus stabulis*. See § 61 n. 1.  
<sup>9</sup> 'is found'. <sup>10</sup> 'sang'. <sup>11</sup> 'called'. <sup>12</sup> 'used to

say'. <sup>12</sup> = *esse*. <sup>14</sup> 'of all', gen. fem. of *πάντες*. <sup>15</sup> 'produce'. Order: *Πα. τ. ὅ. φ. β.* <sup>16</sup> 'to overcloud', with dat. <sup>17</sup> = *posse*, from *δύναμαι*. <sup>18</sup> *τῶν δαίμων* = *trium rerum esse opus*, 'that three things were needful'. <sup>19</sup> *κατὰ μέρος*, 'piece-meal'; with art. 'particular'. <sup>20</sup> 'flow'. <sup>21</sup> Supply *ἔστιν*.

§ 14. <sup>1</sup> 'calls'. <sup>2</sup> 'judge'; imperat. <sup>3</sup> 'by', 'according to'. <sup>4</sup> 'performed'. <sup>5</sup> 'stir up'; sing. verb after neut. pl. <sup>6</sup> 'struck'. <sup>7</sup> gen. of *Ζεύς*. <sup>8</sup> 'leapt forth'. <sup>9</sup> 'with arms', i.e. armed. So Lat. *cum gladio*. <sup>10</sup> 'honoured'. <sup>11</sup> 'arise'.

§ 15. <sup>1</sup> 'knit'. <sup>2</sup> 'modelled'. <sup>3</sup> supply *θυγατέρα*. See § 9 n. 2. <sup>4</sup> 'transformed'. <sup>5</sup> *μετὰ ταῦτα*, 'thereupon'. <sup>6</sup> 'set against'. <sup>7</sup> 'kindled', burning; part. perf. pass. from *αἴττω*. <sup>8</sup> 'darted'. <sup>9</sup> 'ravaged'. <sup>10</sup> 'thou didst overcome', aor. from *κρατέω*. <sup>11</sup> The gender of *βοῦς*, like that of *ἵππος* and *bos*, is common, but *αἱ βόες* is generically used for kine. <sup>12</sup> 'drove off'.

§ 16. <sup>1</sup> 'fabled', related. <sup>2</sup> 'used to devour'. <sup>3</sup> 'fed'. <sup>4</sup> 'served for hire'. <sup>5</sup> 'slew'. <sup>6</sup> 'Be willing'. <sup>7</sup> 'to hold'. <sup>8</sup> 'used to call'. <sup>9</sup> 'was at their service', 'belonged'. <sup>10</sup> 'wounds'. <sup>11</sup> 'used to take'. <sup>12</sup> 'battering down'. <sup>13</sup> 'persuading', i.e. by persuasion. <sup>14</sup> 'said'. <sup>15</sup> = *ferre*. <sup>16</sup> 'when asked'. <sup>17</sup> *πόσων ἀπέχει* = *quantum distet?* with gen. <sup>18</sup> *inquit*. <sup>19</sup> Supply *ἀπέχουσι*, 'are distant'. <sup>20</sup> *πλέον* with gen. 'more than'. <sup>21</sup> *δύοιν* 'two'. <sup>22</sup> Predicate, 'as tithe'. <sup>23</sup> 'offered'.

§ 17. <sup>1</sup> 'granted'. <sup>2</sup> *ἔγρ.* 'wrote'. <sup>3</sup> sc. *ἔστι*. <sup>4</sup> sc. *υἱός*. See § 9 n. 2. <sup>5</sup> 'had'. <sup>6</sup> from *χρυσούς*. <sup>7</sup> *ἔαρ*. *λέγ.* 'is reported to have crossed'. <sup>8</sup> 'gave birth to'. <sup>9</sup> 'sent'. <sup>10</sup> 'sailed'. <sup>11</sup> 'more', a greater number of men. <sup>12</sup> 'killed'. <sup>13</sup> from *μήν*. <sup>14</sup> Supply *ἔστιν*. On the neut. predicates *τυφλόν* and *ἐλλιπές*, see § 61 n. 1. <sup>15</sup> 'said'. <sup>16</sup> 'remember'. <sup>17</sup> *ἤρξω*, 'you began', from *ἀρχομαι*. <sup>18</sup> Supply *ἤρξάμην*, 'I began'. <sup>19</sup> acc. of limitation; see § 46 n. 23. § 75 n. 2. <sup>20</sup> 'said', with acc. and inf. <sup>21</sup> 'mistress'.

## V.

## IRREGULAR DECLENSION.

§ 18. <sup>1</sup> 'gave birth to'. <sup>2</sup> 'moulded'. <sup>3</sup> 'was torn asunder'. In the next sentence supply *ἔστι*. <sup>4</sup> 'judge'; imperat. <sup>5</sup> *τὸ παλαιόν*, 'of old'. <sup>6</sup> 'had'. <sup>7</sup> 'sacrificed'. <sup>8</sup> 'handed down'. <sup>9</sup> 'kept'. <sup>10</sup> 'advise'. <sup>11</sup> 'to practise'. <sup>12</sup> 'saves'. <sup>13</sup> 'puts off'. <sup>14</sup> 'also'.

<sup>15</sup> 'nothing', neut. of οὐδείς. <sup>16</sup> ἀλλ' ἢ, 'except'. <sup>17</sup> 'what', from ὅσπερ. <sup>18</sup> καὶ ἐάν, 'even if'. <sup>19</sup> conj. pres. of εἶμι. <sup>20</sup> 'he has'.

§ 19. <sup>1</sup> See § 9 n. 2. <sup>2</sup> 'moulded, created'. <sup>3</sup> 'was fed'. <sup>4</sup> Superl. of μάλα. <sup>5</sup> 'of', i. e. 'among the'. <sup>6</sup> 'honoured'. <sup>7</sup> See § 9 n. 7. <sup>8</sup> 'used to roll'. <sup>9</sup> 'even'. <sup>10</sup> 'obtain', with gen. <sup>11</sup> 'had'. <sup>12</sup> See § 12 n. 4. <sup>13</sup> 'sent'. In the next sentence εἰς. 'resemble', with dat. <sup>14</sup> 'hollow'. <sup>15</sup> Supply ἐστί. <sup>16</sup> 'also'. <sup>17</sup> 'longs for'. <sup>18</sup> καὶ ἐάν. <sup>19</sup> 'you should take away', with gen.; from ἀφαιρέω. <sup>20</sup> predicate. <sup>21</sup> 'you make'. <sup>22</sup> 'It is said', with acc. and inf. The nom. might also stand. <sup>23</sup> 'was enamoured of', with gen. <sup>24</sup> gen. abs. 'When X. was making war'. <sup>25</sup> 'seemed' (in a dream). <sup>26</sup> 'to see', from ὁρῶ. <sup>27</sup> 'far', Lat. *longe*.

§ 20. <sup>1</sup> 'punish'; imperat. <sup>2</sup> καὶ—καὶ, 'both—and'. See § 33 n. 9. <sup>3</sup> κτᾶσθαι πρὸς. 'it is becoming to acquire'. <sup>4</sup> 'among birds'. <sup>5</sup> 'used to delight'; wherein? dat. <sup>6</sup> 'the Greeks at Ilion', i. e. who marched against Ilion (Troy). <sup>7</sup> 'came'. <sup>8</sup> ὅποτε δέοιτο 'whenever he needed'. <sup>9</sup> 'cut off'. <sup>10</sup> 'bears'. <sup>11</sup> τῇ μὲν—τῇ δέ, 'in the one (hand)—in the other'. <sup>12</sup> 'she holds'. <sup>13</sup> 'having been made'. <sup>14</sup> 'ordered'. <sup>15</sup> τὸν μὲν—τὸν δέ. See n. 11. <sup>16</sup> 'to fly', i. e. to be banished. <sup>17</sup> 'to follow him'. There is a play on another meaning, 'to prosecute'. <sup>18</sup> ἐπ. δδ. 'made by pairs'; δδ. is here adj. and predicate to τὰ χεῖρε, τῷ πῶδε and τῷ ὀφθαλμῷ severally. <sup>19</sup> 'greater', from μέγας. <sup>20</sup> 'the strongest', from καρτερός. <sup>21</sup> φύλαξ. <sup>22</sup> 'most dangerous', from ἐπισφαλής. <sup>23</sup> φυλακή. <sup>24</sup> oportet. <sup>25</sup> 'to post'. <sup>26</sup> 'is called'.

## VI.

## MIXED EXAMPLES ON THE DECLENSIONS.

§ 21. <sup>1</sup> 'let him excel'; in what? dat.; whom? gen. <sup>2</sup> 'became'. <sup>3</sup> 'taught', with double acc. like *docere*. <sup>4</sup> 'spend their time'. <sup>5</sup> 'casts'. <sup>6</sup> acc. of limitation (of part affected). See § 46 n. 23. <sup>7</sup> 'appears'. <sup>8</sup> 'for the mother of him', i. e. for his mother. <sup>9</sup> 'cared'; for whom? gen. <sup>10</sup> 'charged', with dat. <sup>11</sup> 'to keep'. <sup>12</sup> 'That which'. <sup>13</sup> Supply ἐστί. <sup>14</sup> 'that', from οὗτος. Supply ἐστί. <sup>15</sup> from ἐπιφανής. <sup>16</sup> 'compared'. <sup>17</sup> τοῖς κολ. 'to flatterers', partic. from κολακεύω. τοὺς παραδ. 'such as lend', partic. from παραδίδωμι. <sup>18</sup> 'moved from place to place', part. pass. from μεταφέρω. <sup>19</sup> 'Having taken up', part. aor. mid. from αἶρω. <sup>20</sup> 'having thrown (it) down', aor. partic. of καταβάλλω.

<sup>21</sup> 'this', fem. acc. of *οὗτος*. <sup>22</sup> 'said'. <sup>23</sup> On the nom. see § 63 n. 49. *αὐτὸς τίθεται*, 'that he for his part lays down', 'gives'. *τίθεται* pres. inf. mid. of *τίθημι*. <sup>24</sup> *γινώσκουσι*, 'know', 'discern'. *ἀνδ. δέ*. <sup>25</sup> 'often shewed'; 'commonly shews'; on this *gnomic* use of the aor. see § 62 n. 40. § 76 n. 2.

§ 22. <sup>1</sup> 'pursue'. <sup>2</sup> *τὰς μερὰ*, 'which are associated with'. <sup>3</sup> 'is recognised'. <sup>4</sup> 'are decided'. <sup>5</sup> compar. of *μᾶλα*. <sup>6</sup> 'brings'. <sup>7</sup> from *οὖς*. <sup>8</sup> 'had'. <sup>9</sup> gen. in answer to the question, for what? <sup>10</sup> dat. in answer to the question, from what motive? <sup>11</sup> 'went over'. <sup>12</sup> 'buried'. <sup>13</sup> 'feeds'. <sup>14</sup> 'keeps'. <sup>15</sup> 'eldest', governs the gen. *νέων*. <sup>16</sup> 'being'. <sup>17</sup> 'ruled'. <sup>18</sup> 'punished'. <sup>19</sup> objective gen. 'offered to K.'. <sup>20</sup> 'living on'. <sup>21</sup> 'the whole', from *πᾶς*. *διαζ.* 'spend', from *διαζῶ*. <sup>22</sup> *Συρ. δέ*. 'One must enure oneself'; to what? dat.

§ 23. <sup>1</sup> 'made'. <sup>2</sup> 'even'. <sup>3</sup> 'surpass'. <sup>4</sup> 'trust'; in what? dat. <sup>5</sup> 'planted', laid out. <sup>6</sup> 'was blinded'. <sup>7</sup> 'assuaged'. <sup>8</sup> 'won'. <sup>9</sup> 'nailed down'. <sup>10</sup> 'wear'. <sup>11</sup> See § 104 n. 6. <sup>12</sup> 'rules'. <sup>13</sup> *δῶρα*. <sup>14</sup> 'have'. *ἔχει* is sing. verb after neut. pl. <sup>15</sup> 'had'. <sup>16</sup> 'empty', with gen. as in Lat. *vacuus, inanis*. <sup>17</sup> 'many', from *πολλός*. <sup>18</sup> 'great', from *μέγας*. <sup>19</sup> 'raise', sing. verb after neut. pl.

§ 24. <sup>1</sup> 'tests'. <sup>2</sup> 'follows'. <sup>3</sup> 'used to shut'. <sup>4</sup> 'flowing'. <sup>5</sup> 'has'. <sup>6</sup> 'deified'. <sup>7</sup> 'murdered'. <sup>8</sup> 'reigned over', with gen. <sup>9</sup> 'had been given'. <sup>10</sup> i. e. *did*. <sup>11</sup> The art. denotes that the number was well known; not 'a thousand ships', but 'the thousand ships'. See *Inuvenal* xii 122. <sup>12</sup> 'were manned'. <sup>13</sup> Poetic for *ἀνθρώποις*. <sup>14</sup> On the neut. predicate see § 17 n. 14. Supply in the first line *ἐστὶ*, in the second *ἐστὶ*. <sup>15</sup> 'feed'. <sup>16</sup> 'you are whitening'. Cf. *Jerem. xiii 23 Can the Ethiopian change his skin?* <sup>17</sup> 'hides'. Prov. of the wide influence of powerful neighbours. The shadow of Athos reached a brazen heifer in the market-place of Myrina in Lemnos. <sup>18</sup> The dog to his chain; prov. of those who take punishment meekly. <sup>19</sup> 'draws'. Cf. 'The cart before the horse'. <sup>20</sup> 'violate'. <sup>21</sup> Prov. after the introduction of corn. *Satis glandis*. <sup>22</sup> 'But'. <sup>23</sup> 'follow the manners of the country'. Our 'Do at Rome as the Romans do'. <sup>24</sup> i. e. *ἑαυτὸν* for *σεαυτὸν*. See § 50 n. 1. <sup>25</sup> 'feeding', supporting. <sup>26</sup> 'you feed', i. e. keep. Prov. of those who make large promises to others, when themselves destitute. <sup>27</sup> 'to display'. <sup>28</sup> *δυστύχημα*. Supply *ἐστὶ*, here and in the last sentence.

§ 25. <sup>1</sup> 'are charmed'. <sup>2</sup> gen. after *ἐπιδημῶν*. <sup>3</sup> 'proclaim'. <sup>4</sup> 'open', part. perf. pass. of *ἐκπερνῶν*. <sup>5</sup> 'asleep'.

<sup>6</sup> 'taught'. <sup>7</sup> 'to feed'. <sup>8</sup> 'gives'. <sup>9</sup> 'plot against'.  
<sup>10</sup> *παρ. εφε*, 'had as'. *παρ.* is predicate. <sup>11</sup> because Hermes was god of eloquence. <sup>12</sup> 'were her (daily) meal'. The verb is singular, being attracted to the number of the predicate.  
<sup>13</sup> 'drank'. <sup>14</sup> *ὁ πηρ.* 'he who has maimed'. <sup>15</sup> 'is punished', with dat. of the punishment. <sup>16</sup> 'abounding in'. Cf. the proverb 'Physician, heal thyself'. <sup>17</sup> 'is caught'.  
<sup>18</sup> *γλυκεία*, 'sweet'. <sup>19</sup> gen. abs. perf. part. of *ἐκλείπω*; 'when the guard has deserted (his post)'. <sup>20</sup> 'if you are'. <sup>21</sup> 'you will use', fut. of *χρᾶσθαι*. <sup>22</sup> Predicate; 'as a law'. Cf. 1 Tim. i. 9 'The law is not made for a righteous man'.  
<sup>23</sup> 'brought forth'. <sup>24</sup> After the death of Polykrates Syloson by favour of Dareios made himself master of Samos; his harshness caused a great emigration. Hence the proverb.  
<sup>25</sup> 'cheated'. <sup>26</sup> The rhetorician Hermogenes published an admired treatise on rhetoric when 18 years of age, in the reign of M. Aurelius; but in his 25th year forgot all that he had known. <sup>27</sup> Prov. bird and egg being alike bad eating. When Korax, the Sicilian rhetorician, the first writer on rhetoric, sued his pupil Tisias for his tuition fees, Tisias replied: 'If you win the cause, then I have learnt nothing and you shall recover nothing; if you lose, then by the sentence I owe you nothing'. On which the judges exclaimed *κ. κ. ω.* <sup>28</sup> '(Sends) greeting'. *χ. (ἀγεί)*. Form of address in letters. <sup>29</sup> 'Money makes the man'. <sup>30</sup> 'was in labour'. <sup>31</sup> From *ἀποτίκτω*, 'brought forth'. <sup>32</sup> 'you lend'. <sup>33</sup> 'brings forth'. *παρῶ* 'is present with'. <sup>34</sup> Supply *ἐστίν*. Hence the Engl. 'the sinews of war'.

§ 26. <sup>1</sup> = *κακοῖς* and *ἀνθρώποις*. An old form of the dat. used also by the Attic poets. <sup>2</sup> 'do good to'; imperat. <sup>3</sup> from *πολύς*. <sup>4</sup> 'withdraw', sing. verb after neut. pl. See § 27 n. 15. and below n. 6. <sup>5</sup> acc.; 'in height'. <sup>6</sup> 'procure'; sing. verb after neut. pl. <sup>7</sup> 'ruin'. <sup>8</sup> 'ascribed'. In the 2 sing. of the imperat. of *τίθημι* etc. *τίθει*, *ἴστη*, *ἴδου*, *δείκνυ* are used. So in the imperf. sing. *ἐτίθει*, *ἐτίθει*, as if from *τιθέω*. <sup>9</sup> 'sowed'. <sup>10</sup> 'lived'; on what? *ἀπὸ* with gen. <sup>11</sup> gen. after *γυναῖκα*. <sup>12</sup> 'carried away'. <sup>13</sup> *χρήσιμα*; from *χρήσιμος*. <sup>14</sup> 'for'. <sup>15</sup> 'when he saw'. <sup>16</sup> 'said'. <sup>17</sup> *λελ.* *ὄσθ.* 'of petrified wealth'. Supply *ἐστίν* after *τάφος*. <sup>18</sup> 'when taunted'. <sup>19</sup> Supply *ἐστίν*. <sup>20</sup> Predicate; as in Lat. *viaticum sume sapientiam*. <sup>21</sup> 'Take with you', as your outfit. <sup>22</sup> Prov. from the heroes' sufferings in Homer.

§ 27. <sup>1</sup> 'lead'. <sup>2</sup> *οὐδέτις οὐδέπω*, 'no man ever yet'. On the double negative see § 50 n. 39. <sup>3</sup> Out of the negative *οὐδέτις* supply 'many a one'. So in Latin *aiō* out of *neq̄o*,

ut out of *ne*. <sup>4</sup> 'acquired'. <sup>5</sup> From *πολύς*. <sup>6</sup> 'are inbred in', are inseparable from. <sup>7</sup> 'departed'. <sup>8</sup> 'fable', followed by acc. and inf. <sup>9</sup> 'was transformed'. <sup>10</sup> 'set over'; over what? dat. <sup>11</sup> *ἐστίν*. <sup>12</sup> 'to be caught'. <sup>13</sup> 'to'; used of approach to persons, *εἰς* to places. See § 73 n. 30. <sup>14</sup> 'teaches'. <sup>15</sup> 'is distant', with gen. Sing. verb after neut. pl. See § 26 n. 4. <sup>16</sup> Supply *ἐστίν*. <sup>17</sup> 'even'. <sup>18</sup> 'to learn'. <sup>19</sup> *καί—καί=εἰ—εἰ*. § 20 n. 2. <sup>20</sup> 'is angry'; with whom? dat. Two of a trade can never agree. In last line, *φθονέει*, 'envies', with dat.

§ 28. <sup>1</sup> 'put upon'; *κέρμων* is predicate. <sup>2</sup> *καταθ. λέγ.* 'is said to have killed'. <sup>3</sup> 'gave'; *ἀντίτ.* is predicate. <sup>4</sup> 'from'. <sup>5</sup> 'when flying', by their flight. <sup>6</sup> 'announce'. <sup>7</sup> 'be silent'. <sup>8</sup> 'brings'. <sup>9</sup> Dat. in answer to the question, by what? according to what? <sup>10</sup> 'are to be trained'; supply *εἰσὶν*. <sup>11</sup> 'dwelt'. <sup>12</sup> 'far'. <sup>13</sup> 'surpassed', with gen. <sup>14</sup> Supply *ἐστίν*. <sup>15</sup> *ἐστίν*. <sup>16</sup> *δέ*. <sup>17</sup> *τὸ πρ.* 'at first'. <sup>18</sup> Acc. of limitation (of part affected); see § 21 n. 6. In Lat. *claudus utroque pede*. <sup>19</sup> *καὶ οὐκ*.

§ 29. <sup>1</sup> 'glorify'. <sup>2</sup> 'slips'. <sup>3</sup> *δεινὸν ἐποιούοντα*, 'esteemed great', i.e. made much of. <sup>4</sup> 'was condemned to death'. <sup>5</sup> 'set up'. *σημεῖα* is predicate. <sup>6</sup> 'called'. <sup>7</sup> 'built'. *Δῆμ.* and *Κόρ.* are gen. after *πρὸς*. <sup>8</sup> 'when he saw'. <sup>9</sup> 'blushing'. *Θάρρει*, 'be of good cheer'. <sup>10</sup> 'are'; sing. verb after neut. pl. See § 26 n. 4. What is the English proverb? <sup>11</sup> 'When asked'. <sup>12</sup> 'said'. <sup>13</sup> Supply *ἐστίν*, here and twice in the next sentence.

§ 30. <sup>1</sup> 'associate'; with whom? dat. <sup>2</sup> 'go to and fro'. <sup>3</sup> *corum*. <sup>4</sup> 'await'. <sup>5</sup> 'hearken'. <sup>6</sup> *καὶ μέντοι καί*, 'aye and even'. <sup>7</sup> 'follow'. Observe the change from sing. verb to plur., where the subject is the same. <sup>8</sup> 'cover'. <sup>9</sup> The following genitives further define *πάντων τῶν θνητῶν*; 'namely, of kings' etc. <sup>10</sup> *καὶ μέγα φρον.* 'and of those who (in life) were proud' etc. <sup>11</sup> 'they call'. <sup>12</sup> 'do you not trust?' with dat. <sup>13</sup> 'calls'. <sup>14</sup> 'having desired', with gen. <sup>15</sup> 'also'. <sup>16</sup> 'lost besides'. <sup>17</sup> Supply *ἐστίν*. *ἐνδεής*, like *indigens*, takes the gen.

§ 31. <sup>1</sup> 'fabled', with acc. and inf. <sup>2</sup> See § 9 n. 7. <sup>3</sup> *λέγεσθαι κινεῖν*, 'is reported to move'. <sup>4</sup> 'was called'. <sup>5</sup> In Greek adjectives, and phrases which stand in the same relation to a subst. as adjectives do, may follow the subst. with repetition of the art.; as here *ἐὺνοιαν τῇ εἰς ἄπ.*, 'his goodwill to all', = his universal goodwill. <sup>6</sup> 'encountered'.

- 7 'defeated'. 8 'greatly'. 9 'were distinguished'.  
 10 'left behind him'. 11 'minds', 'cares for', with gen.  
 12 'I think'. Order: νομ. παρ. δεσ. (εἶναι) δμ. δδμ. 13 'think',  
 imperat. 14 ἐστὶ. The same prep. governs νεκρῶ. 15 ἐμ-  
 πεφυρμένοι ἦσαν plup. pass. from ἐμφύρω; 'had been huddled'.  
 16 δέ. 17 'I make'. δρως is here 'an omen'. 18 'thee'.  
 19 Supply ἐστὶ. πιστις is predicate.

- § 32. 1 ἄν ἐχῇ τις, 'if a man has'. 2 'he has'. 3 'said'.  
 4 δεῖ πείθεσθαι. 'must obey'; δεῖ, like oportet, takes acc. and inf.  
 5 'of the men who live with them' (part. pres. of συνοικέω), i.e.  
 'of their husbands'. 6 'had'. 7 'down his back'; i.e. on  
 his back. 8 'set sail'. 9 'gave'. 10 ἔστι καὶ ἐμολ =  
 Est mihi quoque. 'I too have a look upon my tongue'.  
 11 'even'. 12 'gives'. 13 'follows', with dat. Κύριε is  
 vocat. 14 'you bought', from ἀγοράζω. 15 'at the same  
 cost', gen. of price, see § 118 n. 10. 16 ἄν ᾗ. 'you might  
 have bought'. 17 'you are'. 18 'eat', with dat. of instr.  
 19 'run', with dat. of instr.

## VII.

## ADJECTIVES.

- § 33. 1 with gen. of person, to whom a thing is sacred.  
 § 4 n. 4. 2 ἑλαφος and κύων (dog) are very frequently fem.,  
 where the sex is not specially insisted on; so usually ἡ ἀρκτος  
 (bear), ἡ κάμηλος (camel). 3 καθαρός. with gen.; so καθαίρω,  
 § 90 n. 6. 4 'made'. 5 'even'. 6 'finds'. 7 See § 3 n. 3.  
 8 'flows'. 9 See § 20 n. 2. 10 'needs', with gen. like Lat.  
 indiget. 11 'of one who is wealthy'. 12 Supply ἐστὶ.  
 13 Used here as a subst.; see § 38 n. 19. 14 'called'. 15 'has  
 been united with', from συνείργω. It takes the dat.

- § 34. 1 'made away with'. 2 'gave'. 3 'with which',  
 from δς. 4 'conducted to the shades'. 5 'slew'.  
 6 'shew'. 7 'sent'. 8 'had'. 9 'imposed'. 10 'to  
 bring'. 11 Supply ἐστὶ. 12 πολλά. 13 'are a care to',  
 curae sunt. Sing. verb after neut. pl. 14 'say', imperat. The  
 Lat. 'Ne multa, sed multum'. 15 ἅλλα. 16 'become'.  
 17 'benefits'. 18 'sees'. 19 'seeing'. 20 'thinks'.

- § 35. 1 'lived', led. 2 'hamper', impede. 3 ἐργον  
 ἐστίν, 'it is a work', i.e. it is hard. 4 'to dissolve'.  
 5 'called'. 6 'loves'. 7 'hates'. 8 'has'. 9 'be-  
 come'. Sing. verb after neut. plur. 10 'sets before one'.  
 11 Supply ἐστίν. 12 'thin', i.e. fine, subtle. 13 'produces'.



<sup>14</sup> Τὸν—*ὅστις*, 'him who is'. <sup>15</sup> δεῖ εἶναι = *oportet esse*. <sup>16</sup> οἱ πλησίον, 'they who are near', i. e. his neighbours. Cf. § 41 n. 16. <sup>17</sup> 'may reverence (him)'. <sup>18</sup> 'may fear'.

§ 36. <sup>1</sup> 'to separate'. <sup>2</sup> 'had'. <sup>3</sup> 'makes'.  
<sup>4</sup> 'called'. <sup>5</sup> 'brought'. <sup>6</sup> 'they say', *on dit*. <sup>7</sup> 'governed', with gen. <sup>8</sup> from *τίς*. <sup>9</sup> in apposition to *τόν* βαθ.; 'namely Hades'. <sup>10</sup> 'says', with acc. and inf.  
<sup>11</sup> 'dwell'. <sup>12</sup> 'also'. <sup>13</sup> = *oportet*. <sup>14</sup> 'brings'.  
<sup>15</sup> 'both'. <sup>16</sup> 'beyond'. <sup>17</sup> 'gape', from *χάσκω*. <sup>18</sup> *alimnum*, i. e., that of the parent bird. <sup>19</sup> 'delights'. Birds of a feather etc. <sup>20</sup> Supply *ἐστὶ*. *κούκ* = *καὶ οὐκ*. <sup>21</sup> 'contains'. The same belly is content with a little, and yet suffices for an Apicius. <sup>22</sup> *καὶ ὀλίγα*. <sup>23</sup> with gen. 'befitting'. *κού* = *καὶ οὐ*.

§ 37. <sup>1</sup> i. e. *χίμαια*. <sup>2</sup> 'keep'. <sup>3</sup> 'maintain'. <sup>4</sup> 'being', part. pres. from *εἰμί*; we say 'mortal as thou art'. <sup>5</sup> See § 32 n. 4. <sup>6</sup> pres. inf. from *εἰμί*. <sup>7</sup> neut. acc. of *οὐδείς*.  
<sup>8</sup> 'accomplished'. <sup>9</sup> 'supplies'. <sup>10</sup> 'for (each) day', i. e. daily. <sup>11</sup> 'we wear'. <sup>12</sup> 'have', i. e. bring with them. <sup>13</sup> 'endeavour', imperat. <sup>14</sup> 'to entrust'. <sup>15</sup> 'to look into'. <sup>16</sup> Supply *ἐστὶ*. <sup>17</sup> Partitive gen. <sup>18</sup> 'was in repute'. <sup>19</sup> Supply *ἐστὶ*. <sup>20</sup> 'they turn', i. e. 'betake themselves to' (*ἐπι*), 'embrace'. <sup>21</sup> 'both'. <sup>22</sup> 'it has'.  
<sup>23</sup> Supply *ἐστὶν*. <sup>24</sup> 'To speak much, and to speak to the point, (are) different things'; *χ.* properly 'apart'. <sup>25</sup> Supply *ἐστὶν*. <sup>26</sup> 'to turn cobblers'. <sup>27</sup> Hor. *non cuivis homini contingit adire Corinthum*, the centre of fashion and luxury.

§ 38. <sup>1</sup> 'to contradict'. <sup>2</sup> 'had'. <sup>3</sup> 'becomes', is found to be. <sup>4</sup> 'achieved'. <sup>5</sup> 'entwined'; part. perf. pass. from *περισπειράω*. <sup>6</sup> 'those who saw (them)'. <sup>7</sup> 'made them', 'converted them into'. <sup>8</sup> *λ.* 'say', imperat. *ἅλλδ.*  
<sup>9</sup> gen. after *πλήρης*. So Lat. *plenus piscium*. <sup>10</sup> 'corrupt'. <sup>11</sup> *χρηστέα*. <sup>12</sup> *δέ*. Supply *εἰσὶν*. <sup>13</sup> 'even'.  
<sup>14</sup> 'barley bread' (*ἀρ.* 'wheaten bread'. Proverbially used when one awards a second prize. Supply *ἐστὶ*. <sup>15</sup> 'instituting suits'. <sup>16</sup> 'you are mad'. <sup>17</sup> 'May I be'.  
<sup>18</sup> Compar. of *μάλα*. <sup>19</sup> *κακός* is here used as a subst. See § 33 n. 13. So in Lat. *nobilis indocti*, 'the unlettered lord'; *veteres caeci* etc. <sup>20</sup> Supply *ἐστὶν*. <sup>21</sup> *ἅλλδ.* <sup>22</sup> 'is king'.  
<sup>23</sup> 'I call'. <sup>24</sup> *ἐστὶν*. <sup>25</sup> i. e. Megalopolis. <sup>26</sup> 'even'.

## VIII.

## DEGREES OF COMPARISON OF ADJECTIVES.

§ 39. <sup>1</sup> 'says'. <sup>2</sup> partitive gen. after superl. as in Lat. <sup>3</sup> sc. ἐστίν. <sup>4</sup> See § 20 n. 2. <sup>5</sup> 'renders'. <sup>6</sup> part. pres. of εἶμι; 'although he was'. <sup>7</sup> οἱ ὑψηλοὶ τῶν τόπων. we seldom say in English, 'Of situations the elevated' etc., but rather 'Elevated situations' etc. <sup>8</sup> 'than the low'; as in Lat. the abl. or *quam*, so in Gr. the gen. or ἧ follows the compar. <sup>9</sup> partic. pres. of νοσέω. <sup>10</sup> 'in the night'. <sup>11</sup> Supply ἐστίν. <sup>12</sup> 'From common (i. e. public) cares (i. e. functions) retire', imperat. <sup>13</sup> ἀλλά. <sup>14</sup> 'to bear witness against', with gen. <sup>15</sup> οὐκ ἔξ. νεωρ. = *minori natus non licet*. <sup>16</sup> 'have'. Sing. verb after neut. pl. <sup>17</sup> 'say', imperat. <sup>18</sup> 'keep', imperat. <sup>19</sup> 'we have'. <sup>20</sup> 'we may hear'. <sup>21</sup> 'we may say'. <sup>22</sup> 'to rule', with gen.

§ 40. <sup>1</sup> 'have'. <sup>2</sup> See § 37 n. 4. <sup>3</sup> δκ. θέλε. 'be willing to listen to', with gen. <sup>4</sup> 'buried together with'; the dat. βασιλεῦσι is governed by this verb. <sup>5</sup> 'become'. <sup>6</sup> οἱ μὲν—οἱ δέ, 'some—others', *alii—alii*. <sup>7</sup> from οὐδεὶς. <sup>8</sup> οἱ χαίροντες, 'the merry'. <sup>9</sup> 'having become', from γίγνομαι. <sup>10</sup> 'did', τῷ τῷ. <sup>11</sup> 'turned out'. <sup>12</sup> Supply ἐστίν. <sup>13</sup> 'serve'.

§ 41. <sup>1</sup> See § 39 n. 8. Supply ἐστίν. <sup>2</sup> 'celebrated'. <sup>3</sup> 'make'. <sup>4</sup> 'renders'. <sup>5</sup> 'of what is pleasant'. <sup>6</sup> 'arise amongst'. <sup>7</sup> 'draw together', are yokefellows. <sup>8</sup> Supply ἐστίν. <sup>9</sup> 'to obtain', from τυγχάνειν. It takes the gen. <sup>10</sup> 'that which', gen. after ἐργῶ. From ὅς, ἧ, ὅ. <sup>11</sup> 'loves'. <sup>12</sup> 'to feed'. <sup>13</sup> 'to raise', i. e. build. <sup>14</sup> τοιοῦτος ὅλος, 'such a man as to'; i. e. 'It is his character to'—, takes inf. <sup>15</sup> 'to say'. <sup>16</sup> οἱ νῦν δὲ. 'the men of this day'. Cf. οἱ πολλοὶ § 35 n. 16. <sup>17</sup> 'cheap'. <sup>18</sup> 'have become', from γίγνομαι. <sup>19</sup> 'are in town'. <sup>20</sup> 'after'. The εἶναι depends on λέγειν; observe the change of construction from λέγειν εἶναι εἰσι etc. to the inf. <sup>21</sup> 'would send'. <sup>22</sup> 'rain'. <sup>23</sup> 'will be', fut. of εἶμι. <sup>24</sup> 'life'. The inf. with art. is used as a subst. as in Lat. *Scire tuum nihil est, nisi te scire hoc sciat alter*. 'Your own knowledge is nothing, unless another knows that you know'.

§ 42. <sup>1</sup> 'is produced'. <sup>2</sup> 'not to love'; τίνα (from τίς, 'who?') depends on φάειν. <sup>3</sup> 'had been crucified'. <sup>4</sup> neut. pl. of adj. is used as superl. of adv.; ὡκύς more often forms its compar. and superl. regularly. <sup>5</sup> 'creep' (same root as *serpo*). <sup>6</sup> 'to avoid'. <sup>7</sup> Supply ἐστίν. Prov. like 'The skin is

nearer than the shirt'; 'Charity begins at home'. <sup>8</sup> δ. ἀμ. 'he who milks'. <sup>9</sup> Supply ἐστίν. <sup>10</sup> δ. ὅτι. 'he who sets under', 'puts down'. <sup>11</sup> Cf. Chaucer's phrase 'lean as a rake'. <sup>12</sup> From ἀπομαρτάνω: 'to unlearn'. <sup>13</sup> 'being' i. e. 'whilst he was', part. pres. from εἰμί. <sup>14</sup> τῶν συμ. θηλ. gen. abs. 'when...becomes effeminate'. <sup>15</sup> 'also'. <sup>16</sup> 'become'. <sup>17</sup> 'when asked'. <sup>18</sup> 'said'. ἀρχεῖν, 'to rule', with gen.

§ 43. <sup>1</sup> 'has', causes. <sup>2</sup> 'arises'. <sup>3</sup> far'. <sup>4</sup> 'to bear'. <sup>5</sup> ἐπιμ. ἐποιήσ. = ἐπεμελήθησαν 'were devoted to', with gen. see § 52 n. 5. <sup>6</sup> 'inhabits'. <sup>7</sup> 'called'. <sup>8</sup> i. e. ἐρωτα. <sup>9</sup> ἀλλά. <sup>10</sup> 'to advise'. <sup>11</sup> i. e. τὰ ἀληθῆ. λέγ. 'to say'. <sup>12</sup> 'when asked'. <sup>13</sup> Supply ἐστίν. <sup>14</sup> 'said'. <sup>15</sup> 'I admire'. <sup>16</sup> 'temperate'. τὸ μέν—ἡ δέ, illud—haec. <sup>17</sup> 'abides'. <sup>18</sup> 'avoids'. <sup>19</sup> 'fighting'; against what? dat. <sup>20</sup> 'saves'. <sup>21</sup> Supply εἶσι. <sup>22</sup> alia ad aliud. <sup>23</sup> 'you keep', μικρά. <sup>24</sup> 'you will lose'.

§ 44. <sup>1</sup> inf. from εἰμί. <sup>2</sup> 'render'. <sup>3</sup> 'has been'. <sup>4</sup> 'was deemed worthy', with gen. <sup>5</sup> 'burnt'. <sup>6</sup> gen. after δίκιος (dignus aliqua re). <sup>7</sup> Supply ἐστίν. <sup>8</sup> 'called'. <sup>9</sup> 'was judged worthy of', with gen. κριθεῖς, 'when judged', from κρίνω. <sup>10</sup> 'when mixed', with what? dat. <sup>11</sup> τὰς τρέφ. 'the things that feed'. <sup>12</sup> 'it makes'. <sup>13</sup> 'said'.

§ 45. <sup>1</sup> sc. ἐστίν. <sup>2</sup> 'to have'. <sup>3</sup> τὸ αὐτὸν γιν. 'to know one's self', as in Lat. sui amor 'self-love'. See Iuv. xi 27 e caelo descendit γινῶθι σεαυτὸν. See § 152 n. 25. <sup>4</sup> supply πόλεων. <sup>5</sup> from κάτω; as in Latin primus from prae. <sup>6</sup> See vocabulary under προβρυ. <sup>7</sup> χρῆ τιθ. 'one must regard'. <sup>8</sup> 'said'. <sup>9</sup> 'of existing things'. <sup>10</sup> 'contains'. <sup>11</sup> 'runs'. <sup>12</sup> 'masters'. <sup>13</sup> 'discovers'. <sup>14</sup> 'to rule', with gen. <sup>15</sup> 'to remain'. <sup>16</sup> 'to live in the open air', abroad. <sup>17</sup> 'to care for', with gen. <sup>18</sup> 'shall gain strength'. <sup>19</sup> 'will be', i. e. endure; from εἰμί. <sup>20</sup> 'I am able'. <sup>21</sup> 'to make'. It was a boast of certain sophists that they could 'make the worse appear the better reason' (Milton). <sup>22</sup> 'nothing', i. e. 'not at all'. <sup>23</sup> δίκαιός εἰμι with inf. 'it is right that I should', 'I have a right to'. πλεον ἐχ. to have more. <sup>24</sup> 'I escaped'; 'ran away from'.

## IX.

## NUMERALS.

§ 46. <sup>1</sup> 'had'. <sup>2</sup> 'said'. <sup>3</sup> 'lying', placed. <sup>4</sup> 'made war'; on whom? dat. <sup>5</sup> 'we are composed'. <sup>6</sup> dat. in answer to the question, within what time? <sup>7</sup> 'warred down'.

overcame in war. <sup>8</sup> 'lived'. <sup>9</sup> 'reigned'. <sup>10</sup> 'in addition to'. <sup>11</sup> gen. of price. Like an Italian organ grinder he must be bribed to stop playing. <sup>12</sup> 'he plays the flute'. <sup>13</sup> 'he ceases'. <sup>14</sup> 'take'. <sup>15</sup> 'makes'. <sup>16</sup> Supply *εἶσι*. The famous march of the younger Kyros up the country (*ἀνδ-βασις*) to Babylon, and the retreat to the sea (*καρδβασις*) of the 10,000 Greek mercenaries after the battle of Kunaxa A.D. 401, are here spoken of. <sup>17</sup> 'Not even H. is a match for two'. <sup>18</sup> 'made war'. <sup>19</sup> Acc. of duration of time. <sup>20</sup> 'was at the head of', with gen. <sup>21</sup> δ. δ. 'wanting two', '60 save two'. So in Lat. duo-de-sexaginta. <sup>22</sup> 'had'. <sup>23</sup> Acc. of limitation. See § 75 n. 2.

§ 47. <sup>1</sup> 'were trained', *τοξεύειν*, 'to shoot with the bow'. <sup>2</sup> *ἀκονεῖν*, 'to throw the dart', *ἀλ.* 'to speak truth'. <sup>3</sup> 'were called'. <sup>4</sup> *οἱ-δεσπόται* *δότες*, 'those who were owners'. <sup>5</sup> belongs to *βοῶν*. *δύο* indecl. is used for nom. gen. dat. acc.; *δυσὶν* gen. and dat. <sup>6</sup> 'imposed'. <sup>7</sup> 'to bring'. <sup>8</sup> *ὧν*, 'who was'. <sup>9</sup> 'became'. <sup>10</sup> *ὁ περ.* 'the man of education'. <sup>11</sup> 'is troubled'. <sup>12</sup> *κύβος ἀπ' ἀπρ.* 'cube from an even number'. <sup>13</sup> 'exceeds'. <sup>14</sup> 'is exceeded'. '4 is the arithmetic mean between 1 and 7, because it exceeds 1 by 3 (this is the force of the dat. *τριάδι*) and 7 exceeds it by 3'. <sup>15</sup> 'to have stated', that the moon's bulk was  $\frac{7}{11}$  of the sun's. <sup>16</sup> 'is said'. <sup>17</sup> gen. after *δισ.* and *τρ.* 'with two or three times themselves', i.e. their own numbers. <sup>18</sup> 'will fight'. <sup>19</sup> 'received'. <sup>20</sup> Depends on *ἐκαστος*. <sup>21</sup> *μελ. θάπτ.* 'when on the point of being buried'. <sup>22</sup> 'came to life again'. <sup>23</sup> gen. of *ἐγώ*. *μυρ. ἡμῶν*, 'ten thousand times as much as we' have. <sup>24</sup> 'has'. <sup>25</sup> *ἀν ποιησ.* 'would do'. On the form *ποιησ.* see § 52 n. 17. <sup>26</sup> gen. after *μυρίων*.

§ 48. <sup>1</sup> 'called'. <sup>2</sup> Supply *μυριάδας*. <sup>3</sup> 'brought', imperf. of *άγω*. <sup>4</sup> 'the so-called (from *καλέω*) Graecae'. <sup>5</sup> *ἀπὸ νέας*, 'from youth up' (as we say 'from a child'). See 94 n. 6. § 146 n. 11. <sup>6</sup> 'had'. <sup>7</sup> 'these', i.e. the eye and tooth. <sup>8</sup> 'lent'. <sup>9</sup> gen. after *πολλ.* <sup>10</sup> 'The greater number is a multiple of the less, whenever it is measured by the less', i.e. contains the less a certain number of times, without remainder. <sup>11</sup> *ὁ περιεχ.* 'that-which-is contained'. 'A square number is that-which-is like like-times, [i.e. the-same-number-the-same-number-of-times-over, i.e. the-same-into-the-same or  $A \times A$ , where A is any whole number], or the-number-which-is contained by [=the product of] two equal numbers'. E. g. *τρίς τρία*, 'thrice 3', is *ισάκις τὸς ἀριθμός*; for the multiplier (which is expressed by the adv.) is the same as the multiplicand, which is expressed by the cardinal numeral.

<sup>12</sup> = *oportet*. <sup>13</sup> *μν. ἐχ.* 'to remember', with gen. <sup>14</sup> 'he rules'. <sup>15</sup> 'said that...bears'. <sup>16</sup> Partitive gen. <sup>17</sup> 'is consecrated'. <sup>18</sup> 'he who has a mind at-two [=double] for single tongue'. *i. e.* 'whose one tongue serves a double mind, speaking now fair, now foul'.

## X.

## PRONOUNS.

§ 49. <sup>1</sup> 'gave'. <sup>2</sup> 'educate'. <sup>3</sup> 'thou wilt be', (from *εἶμι*). *κακ.* is gen. after *αἰ*. <sup>4</sup> 'have killed' (from *δραπέω*). <sup>5</sup> 'is like', with dat. <sup>6</sup> 'occupy'. <sup>7</sup> belongs to *καλλιστον*. <sup>8</sup> 'make', imperat. <sup>9</sup> 'endures'. <sup>10</sup> 'when asked'. <sup>11</sup> 'answered'. <sup>12</sup> *sc. ἐστὶ*. <sup>13</sup> 'has'. <sup>14</sup> 'said'. <sup>15</sup> 'threatenest', *τινὶ τι*. <sup>16</sup> Supply *δραπέει*, 'threatens'. <sup>17</sup> 'died'. <sup>18</sup> *ἀν. τ. ζ.* 'having met the living brother'. <sup>19</sup> 'asked'. <sup>20</sup> 'Was it you that died?' <sup>21</sup> 'being in difficulties'. <sup>22</sup> 'was selling'. <sup>23</sup> 'writing'. <sup>24</sup> 'Rejoice with', imperat. <sup>25</sup> 'feed', support. Sing. verb after neut. pl. See § 6 n. 2. <sup>26</sup> Supply *παλάμια εἶσα*. <sup>27</sup> 'saying'. <sup>28</sup> 'is thought'. <sup>29</sup> 'I have'. <sup>30</sup> *Καὶ ἐγώ*, 'I also'. <sup>31</sup> 'to do'. <sup>32</sup> *εἰ ἐθέλ.* 'if you are willing'. <sup>33</sup> 'to follow'. <sup>34</sup> 'am willing'. <sup>35</sup> *i. e. τινὶ*. <sup>36</sup> *δεῖ ζ.* *oportet quærere*. <sup>37</sup> As in Lat. *Unde et quo?* on meeting a friend.

§ 50. <sup>1</sup> *αὐτῶν* used for *ἡμῶν αὐτῶν*. See § 55 n. 16. <sup>2</sup> 'procure in addition'. <sup>3</sup> 'abides'. <sup>4</sup> 'to be praised'. <sup>5</sup> The gen. of the personal pron. can in Gr. supply the place of the possessive; *ἐαυτοῦ* is always used for the possessive of the 3rd person *οὗ, ἧ, οὗ*, which is not used in Attic prose. See § 94 n. 4. <sup>6</sup> 'supports'. <sup>7</sup> 'care for'. <sup>8</sup> 'converses'; with whom? dat. <sup>9</sup> *propterea*. <sup>10</sup> 'they are displeased'. <sup>11</sup> 'to rear'. <sup>12</sup> 'to benefit'. <sup>13</sup> 'begets'. <sup>14</sup> 'selling'. <sup>15</sup> 'as a sample'. <sup>16</sup> 'carried about'. <sup>17</sup> *δοκ. εἶναι*, 'seems to be'. <sup>18</sup> *δὲ αὐτ.* 'for his own sake'. <sup>19</sup> Supply *ἐστὶν*. <sup>20</sup> Observe the contrast with *ἐν οἴ*, 'in which [*i. e.* while at home]—abroad'. <sup>21</sup> 'I think'. <sup>22</sup> 'to discern'. <sup>23</sup> *λέγ. ἀποκ.* 'is said to have slain'. <sup>24</sup> *λέγ. ἐκδ.* 'is said to have flayed'. <sup>25</sup> *νικ. ἐπ.* 'after conquering him when contending'. <sup>26</sup> 'with him', *i. e.* Apollo. <sup>27</sup> 'I see'. <sup>28</sup> 'playing'. <sup>29</sup> 'I am charmed'. <sup>30</sup> 'it appears'. <sup>31</sup> 'We do'. <sup>32</sup> *δ. αὐ. φαίν.* 'whatever appears'. <sup>33</sup> *Εἰ μέλ. κτήσ.* 'If we are to acquire'. <sup>34</sup> *δεῖ γιν.* 'must become'. <sup>35</sup> *ἐπὶ τὸ σὺλ.* 'for helping', with dat. <sup>36</sup> 'made'. <sup>37</sup> 'to speak'. <sup>38</sup> *χωρὶ μανθ.* 'it is necessary to learn (it)'. <sup>39</sup> *οἶδν τε δ. γίν.* 'would become able'. <sup>40</sup> 'to govern'.

§ 51. <sup>1</sup> 'to enquire'. <sup>2</sup> *sc. ἐστίν*. <sup>3</sup> 'bears'. <sup>4</sup> 'seem'.  
<sup>5</sup> 'await'. <sup>6</sup> *sc. εἰσίν*. <sup>7</sup> 'were troubled'. <sup>8</sup> 'will love'.  
<sup>9</sup> *Δυσ. ἔχει* almost = *λυπηρὸν εἶναι*. See § 148 n. 11. <sup>10</sup> 'save'.  
 Order: *εἰ σ. τ. β. τοῖς ἐμ. κ.* <sup>11</sup> 'you keep'. <sup>12</sup> *ὁμ. προσ.*  
*εἶναι*, 'you are bound to be'. <sup>13</sup> 'reverence', imperat.  
<sup>14</sup> *Νόμ. εἶναι*, 'think that...are'. <sup>15</sup> 'gratify', with dat.  
<sup>16</sup> *καὶ αὐτ. ἐτ ἴπσε*, 'he too', like his brother. <sup>17</sup> 'has'.  
<sup>18</sup> *τηλικ. ὥστε ἔχ.* 'so large as to have it (*αὐτόν*)'; i.e. 'so great  
 that it has (employs) it' etc. <sup>19</sup> Supply *ἐστίν*. *καίτοι*, 'inhab-  
 bit'. <sup>20</sup> *νομ. εἶναι*, 'think that...is'. <sup>21</sup> 'carries about'.  
 The Lat. proverb *omnia mea mecum porto*. <sup>22</sup> *τὸ αὐτό*,  
 'the same', i.e. 'at once'. <sup>23</sup> 'are approaching'.

§ 52. <sup>1</sup> *ἔχει τις δὲ*, 'can one have?' <sup>2</sup> 'prefer', *τινὶ*  
*τύπῳ*. <sup>3</sup> 'far'. <sup>4</sup> 'plot against'. <sup>5</sup> *λόγων τετελεσται*, 'has  
 spoken', perf. mid. *παιέσθαι* with a subst. can always be sub-  
 stituted for the verb which belongs to that subst. *παιέσθαι*  
*θήραν* = *θηρᾶν*. See § 48 n. 5. <sup>6</sup> 'business', i.e. problem. <sup>7</sup> 'to  
 know'. <sup>8</sup> 'founded'. <sup>9</sup> 'close under'; so in Lat. *sub ipso*  
*vertice*. <sup>10</sup> 'named'. <sup>11</sup> 'you excel'; whom? gen. in  
 what? dat. <sup>12</sup> 'you will surpass', whom? gen. in what?  
 dat. From *διαφέρω*. <sup>13</sup> 'will not cease'. <sup>14</sup> 'from trifling'.  
<sup>15</sup> 'is gotten'. <sup>16</sup> 'have spoken'. <sup>17</sup> *τοῦ αὐ. εἶπ.*, 'would  
 venture to say'. On the form *τοῦ αὐ.* see § 47 n. 25. <sup>18</sup> Acc.  
 of limitation; see § 75 n. 2. <sup>19</sup> 'became'. <sup>20</sup> from *οἶδα*.  
*ἥλικ. — ἴσμεν* = *quantam nullam aliam extitisse scimus*. <sup>21</sup> 'sin'.  
*ὅποσα ἐξ.* = *quot peccant*. 'Whatever sins men commit';  
*ὄπ.* cognate acc. See § 56 n. 19. <sup>22</sup> 'think'. <sup>23</sup> 'are  
 prosperous'. It is Bentham's maxim, 'The greatest happiness  
 of the greatest number'. <sup>24</sup> 'is governed'. <sup>25</sup> = *τινὶ*.  
<sup>26</sup> *οἱ κ. αὐ. λογ.*, 'telling certain pitiful stories'. <sup>27</sup> *π. αὐ.*, 'try  
 to bring (men)'. <sup>28</sup> 'being', i.e. when you are. <sup>29</sup> *τὰ αὐτά*.  
<sup>30</sup> 'decide'. *ταὐτὰ γὰρ*, 'pass the same sentence'. <sup>31</sup> 'doing'.

§ 53. <sup>1</sup> 'imposed'. <sup>2</sup> Lat. *aliis aliis labores*. <sup>3</sup> *φασί*,  
 'they say' = 'the saying is' = *αἰνῶν*. <sup>4</sup> 'have'. <sup>5</sup> 'was  
 honoured'. <sup>6</sup> 'was in repute'. <sup>7</sup> *ἐθέλω ἀκούειν*, 'I wish  
 to hear'. <sup>8</sup> 'thou hast'. <sup>9</sup> 'appears'. <sup>10</sup> 'desires'.  
<sup>11</sup> *οὐτιςδήποτε*, 'anything, of what kind soever'; from *ὅστις* and *οὐ*. the  
 gen. depends on *τινὶ* and *οὐτις*. <sup>12</sup> 'to obtain'. <sup>13</sup> 'if he has not  
 obtained'. <sup>14</sup> 'has'. <sup>15</sup> 'says'. <sup>16</sup> gen. governed by *κρίτων*.  
 See § 39 n. 8. <sup>17</sup> 'in the sea-fight'; so *vincere Olympia*.  
 See § 145 n. 23. <sup>18</sup> 'conquered'. <sup>19</sup> *οἱ μετὰ Α.* See § 38  
 n. 4. <sup>20</sup> 'contended'. <sup>21</sup> 'arguments'. <sup>22</sup> 'inconclu-  
 sive'; supply *εἰσίν*. <sup>23</sup> 'therefore'. <sup>24</sup> Supply *εἰπ.* <sup>25</sup> 'con-  
 clusive', 'cogent'. <sup>26</sup> Supply *ἐστίν*. <sup>27</sup> gives emphasis  
 to *οὐ*; 'you'. <sup>28</sup> 'against themselves', i.e. 'against one  
 another'. So Lat. *inter se*, 'mutually'. See n. 35. <sup>29</sup> *πρὸς*

τὸν εἰπ. 'to him who said'. <sup>30</sup> κακῶς λέγ. with acc. 'to speak ill of'. See § 54 n. 27. <sup>31</sup> (yes) for'. <sup>32</sup> καλῶς λέγ. with acc. 'to speak well of'. <sup>33</sup> 'he learnt', from μαθητῶν. <sup>34</sup> 'love'. <sup>35</sup> 'themselves' i. e. 'one another'. See n. 28. <sup>36</sup> ὁ μυχ. 'he who contrives'. <sup>37</sup> 'turns round'. Cf. Engl. 'hoist with his own petard'. <sup>38</sup> 'when asked'. <sup>39</sup> 'answered'. <sup>40</sup> καὶ γὰρ, the Lat. *etenim*, 'for indeed'. <sup>41</sup> Supply παρέστιν. <sup>42</sup> 'is present'. <sup>43</sup> 'speaks'. <sup>44</sup> ἐργα. <sup>45</sup> ἐπὶ οἷς 'upon [on occasion of] which'. <sup>46</sup> ἀσχηρᾶ. <sup>47</sup> gen. after ἐργα. <sup>48</sup> 'I praise'. <sup>49</sup> 'said'; or 'he said'. <sup>50</sup> μὴ ἐρ. 'that... do not ask'. <sup>51</sup> gen. absolute. See § 57 n. 21. 'when one asked'. <sup>52</sup> 'to repel'; inf. after ἰκαρόν. <sup>53</sup> 'when he saw', from ὀρώ. <sup>54</sup> 'not having'; agrees with στρατόπεδον and governs στρατηγόν. <sup>55</sup> 'has'. <sup>56</sup> 'Thou wilt know'. In the Engl. Bible we read 'I know thee, who thou art', and this is the usual Gr. construction; in Engl. however we say commonly 'I know who thou art'. So here for 'Thou wilt know the Deity, that He is', translate 'Thou wilt know that the Deity is'. <sup>57</sup> ὥστε. <sup>58</sup> 'to care for', with gen. <sup>59</sup> πῆμα. <sup>60</sup> Supply ἐν πῆμα. For the thought cf. St James i 13—15. <sup>61</sup> 'About what o'clock?' <sup>62</sup> gen. after πηλίκᾳ as in Lat. *ubi terrarum?* <sup>63</sup> οἷα. <sup>64</sup> ἄττα for τινά. <sup>65</sup> ἄττα for ἄττα. <sup>66</sup> 'you did'. <sup>67</sup> 'observed'. <sup>68</sup> i. e. τινός. <sup>69</sup> 'staying'. <sup>70</sup> 'fighting', τῷ i. e. τινί, 'with any one'. <sup>71</sup> 'to be in company with'. <sup>72</sup> 'also'. <sup>73</sup> 'there springs up in', with dat. πρὸς οὓς etc., i. e. πρὸς ἐκείνους οὓς &c. 'towards all whom I suppose to have a friendly feeling [to be kindly affected] towards me'. On ἐχω with the adv. see § 143 n. 11.

## XI.

## VERBS.

§ 54. <sup>1</sup> gen. after προέχον. <sup>2</sup> gen. after ἀρχονσι. <sup>3</sup> 'what is utterly opposed'. <sup>4</sup> 'whom her father Akrisios imprisoned in a tower'. <sup>5</sup> 'a kind of Danaë'; *Danaen quandam*, cf. 'A day too late for the fair'. <sup>6</sup> ἐν αἰ. γίγ. 'is put in the wrong', is blamed'. <sup>7</sup> καὶ ἐάν. Cf. 'Give a dog a bad name and hang him'. <sup>8</sup> nom. fem. <sup>9</sup> neut. pl. <sup>10</sup> Dio- genes was one of the cynics or dog-philosophers; often called simply 'dogs'. <sup>11</sup> Sc. δάκνω. <sup>12</sup> 'I may save (them)', conj. aor. from σώσω. <sup>13</sup> 'yet being', i. e. 'while still'. <sup>14</sup> The Hermes-busts had heads without limbs: see § 4 n. 15; so Ph. says of the Athenians, they neither move nor strike. <sup>15</sup> 'when asked'. <sup>16</sup> πῶς δὲ τις μάλ. εὖδ. 'how one might have best report'. <sup>17</sup> πολ. κατ. Φ. gen. abs. 'when Ph. gained many successes'. <sup>18</sup> πρ. τ. συντρ. 'to those who were brought up with (him)'. <sup>19</sup> 'will leave'. <sup>20</sup> gen. abs. 'but when the

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boys said'. <sup>22</sup>  $\delta\tau\iota$  is often used after verbs of saying, even where the very words spoken follow. Here instead of 'said, that it was for him (Al.) that he (Ph.) acquired'; or, 'said, it is for you that he acquires', we have 'said, that it is for you that he acquires'. See § 158 n. 6. <sup>23</sup> 'said he'. <sup>24</sup> 'do', conj. aor. from  $\pi\rho\acute{\alpha}\tau\tau\omega$ . <sup>25</sup>  $\phi\epsilon\upsilon\gamma\epsilon$ . <sup>26</sup> gen. after  $\delta\zeta\iota\omicron\varsigma$ . See § 44 n. 6. <sup>27</sup> acc. after  $\kappa\alpha\kappa$ .  $\lambda\acute{\epsilon}\gamma$ . Cf. § 53 n. 30; § 57 n. 16. <sup>28</sup> 'being mortal', i. e. 'mortal as thou art'. See § 55 n. 23. <sup>29</sup> 'subtly', 'precisely'. <sup>30</sup> The dual verb often follows the pl. noun, where two things are spoken of: so also the pl. verb follows the dual noun. See Madvig's Gr. Synt. § 1 a n. 1—3. <sup>31</sup> 'that they might not look off (from other things) to'; 'might not fix their regard upon'.

§ 55. <sup>1</sup> 'consists'. <sup>2</sup>  $\nu\epsilon\lambda\upsilon\tau$ , 'for example'. See § 105 n. 1. § 117 n. 6. <sup>3</sup> The inf. in Gr. is converted into a subst. by prefixing the art., and can be inflected through all cases. <sup>4</sup> sc.  $\alpha\upsilon\tau\acute{\eta}\nu$ . <sup>5</sup> imperat. <sup>6</sup> 'by', i. e. by the standard of, with reference to. Cf. n. 21. <sup>7</sup> aor. of  $\sigma\pi\omicron\upsilon\nu\delta\acute{\alpha}\zeta\omega$ , 'busied himself about' ( $\pi\epsilon\pi\acute{\iota}$ ), 'made a serious study of'. <sup>8</sup> 'used to cure', imperf. of  $\lambda\acute{\alpha}\omicron\mu\alpha\iota$ . <sup>9</sup> 'cutting' and 'burning', amputation and cautery. <sup>10</sup> Supply  $\lambda\omicron\chi\upsilon\epsilon\iota$ . <sup>11</sup> with opt. 'whenever'. <sup>12</sup> 'hindered', followed by  $\mu\acute{\eta}$ , which is not translated in Engl. 'I hinder you from saying', 'I prevent your saying', is  $\kappa\omega\lambda\acute{\omega}\varsigma$   $\sigma\epsilon$   $\mu\acute{\eta}$   $\lambda\acute{\epsilon}\gamma\epsilon\omega$ . <sup>13</sup> =  $\sigma\epsilon\alpha\upsilon\tau\iota$   $\epsilon\pi\alpha\tau$ . See § 3 n. 15. <sup>14</sup> Supply  $\eta\upsilon$ . <sup>15</sup>  $\pi\rho\acute{\omicron}\beta\alpha\lambda\lambda\epsilon$ . <sup>16</sup> =  $\sigma\epsilon\alpha\upsilon\tau\omega$ . See § 50 n. 1. <sup>17</sup> dat. after  $\sigma\upsilon\lambda$ . <sup>18</sup> 'also'. <sup>19</sup> dat. governed by the  $\sigma\acute{\iota}\nu$  in  $\sigma\upsilon\gamma\kappa\alpha\tau$ . <sup>20</sup> gen. abs. 'when a friend died'. <sup>21</sup> 'in proportion to' cf. n. 6. <sup>22</sup> 'of the deceased'. <sup>23</sup> 'being'; i. e. 'brothers as you are'. See § 54 n. 28. <sup>24</sup> 'what is for the advantage', 'what is advantageous', with dat. <sup>25</sup> Prov. of those who always succeed.

§ 56. <sup>1</sup>  $\lambda\acute{\epsilon}\gamma\omega$ . <sup>2</sup> The constr. is,  $\omega\iota$   $\delta\iota\alpha\phi$ .  $\phi\rho\omicron\nu\eta\sigma\epsilon\iota$  etc. The Gr. part. with art. is translated by a relative clause; here  $\omega\iota$   $\delta\iota\alpha\phi$ . 'They who excel'. <sup>3</sup>  $\omicron\lambda\acute{\omicron}\varsigma$   $\tau\acute{\epsilon}$   $\epsilon\iota\mu\iota$ , 'I am able', with inf. <sup>4</sup> constr.  $\epsilon\tau\acute{\omicron}\mu\iota\zeta\omicron\nu$   $\gamma\acute{\alpha}\rho$   $\tau\acute{\omicron}$   $\pi\upsilon\rho$   $\theta\epsilon\delta\acute{\nu}$   $\epsilon\iota\lambda\alpha\iota$  (acc. with inf.). <sup>5</sup>  $\xi\delta\omega$ . <sup>6</sup> A proper name. <sup>7</sup> 'they say'. <sup>8</sup> 'the son of Lagos', see § 9 n. 2. <sup>9</sup> Cf. our Lord's saying in the Acts, 'It is more blessed to give than to receive.' In the next sentence  $\tau\omicron\upsilon\varsigma$   $\epsilon\rho\pi$ . 'which crept'. <sup>10</sup> 'says'. <sup>11</sup> 'when he learnt', aor. of  $\mu\alpha\rho\theta\acute{\alpha}\nu\omega$ . <sup>12</sup> Omit  $\tau\acute{\epsilon}$  in Engl. <sup>13</sup> 'lives'. <sup>14</sup> 'having bought'. <sup>15</sup> gen. abs. <sup>16</sup>  $\tau\omicron\upsilon$   $\epsilon\tau\acute{\epsilon}\rho\omicron\upsilon$ . <sup>17</sup> gen. abs. 'if the one is angry'. <sup>18</sup>  $\delta\pi\tau\iota$ . <sup>19</sup>  $\pi\omicron\lambda\lambda\acute{\alpha}$ , a cognate acc.  $\pi$ .  $\psi$ .  $\beta$ . 'put many deceits upon mortals'. See § 52 n. 21. <sup>20</sup>  $\omicron\delta\delta\epsilon\tau$   $\omicron\delta\delta\alpha\mu\omicron\upsilon$ , 'nothing and of no account'.  $\omicron\delta\delta\alpha\mu\omicron\upsilon$  often =  $n\acute{u}\lambda\lambda\omicron$   $\iota\omicron$   $\kappa\omicron$  ( $h\acute{a}\delta\epsilon\tau\epsilon$  etc.). <sup>21</sup>  $\gamma\epsilon$ . <sup>22</sup> 'against those who have power over thee', with gen. For the proverb, see Acts ix 5. <sup>23</sup>  $\pi\lambda\acute{\epsilon}\iota\sigma\tau\alpha$ . <sup>24</sup> 'I see', with participle.



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§ 57. <sup>1</sup> ἀποδείξω. <sup>2</sup> θάω. <sup>3</sup> ἀποκαλύπτω. <sup>4</sup> συνάγω.  
<sup>5</sup> προλέγω. πρό in composition often forms a crasis with the syllabic augment; προτρέψω for προτρέψω. See also § 100 n. 1. § 119 n. 4. § 160 n. 5. <sup>6</sup> ἔδω. <sup>7</sup> γεν. after βουλ.  
<sup>8</sup> πόντος, acc. after ἀλαθ. <sup>9</sup> 'is wont'. <sup>10</sup> γε. <sup>11</sup> 'collecting'.  
<sup>12</sup> after τρεῖς. <sup>13</sup> Supply θάλλω. <sup>14</sup> 'makes'. ἵψω 'to live'.  
<sup>15</sup> 'when he heard'. <sup>16</sup> acc. after κ. λ. See § 54 n. 27.  
<sup>17</sup> 'said he'. <sup>18</sup> 'when one is doing well (to a man)', with acc. <sup>19</sup> κ. δα. = male audire, 'to be evil spoken of' by him, used as pass. of κακῶς λέγων, n. 16. <sup>20</sup> μισέω. τὰ 'O. 'on being initiated into' etc. <sup>21</sup> 'when ... said', gen. abs. <sup>22</sup> of μ.  
'such as are initiated'. <sup>23</sup> See § 9 n. 7. <sup>24</sup> gen. after μετ. <sup>25</sup> 'on being asked'. <sup>26</sup> dat. after ἐντιν. <sup>27</sup> 'also'.  
<sup>28</sup> 'says he'. <sup>29</sup> Supply ἐπισημαίνω. <sup>30</sup> ἐνι τῷ ἐνγ.  
'on account of his associating', with whom? dat. <sup>31</sup> 'with the sick'. <sup>32</sup> ἀλλὰ. Compare 'They that be whole need not a physician; I came not to call the righteous, but sinners to repentance'. <sup>33</sup> μὴδὲ. The 2 negatives in Greek do not destroy one another. <sup>34</sup> ἔδω. ἐστὶν = Lat. esto. <sup>35</sup> ὅς σε ἔξ. = quod te exciet, 'as to lift thee up'. <sup>36</sup> φρ. μ. ἡ χρ. 'to be more highminded than is right'. <sup>37</sup> 'if'. <sup>38</sup> 'should befall', from συμβαίνει. <sup>39</sup> 'be enlaved', imperat. <sup>40</sup> ὁ αἰνός, 'the same'. <sup>41</sup> 'like as'. <sup>42</sup> 'loves'. <sup>43</sup> Supply ἐστίν. <sup>44</sup> 'being', 'whereas you were a carpenter, you did not work at carpentry'. Cf. 'Let the cobbler stick to his last'. <sup>45</sup> 'yoked by his side'. <sup>46</sup> πότε. θέλ. λέγω = 'Which would you have me speak?' λέγω is conj. as in Lat. vis dicam?

## XII.

§ 58. <sup>1</sup> middle. <sup>2</sup> imperat. mid. On the meaning of έχωμαι (middle) with gen. see Vocabulary. <sup>3</sup> 'How-am I to fight?' quomodo pugnam? <sup>4</sup> See § 37 n. 4. <sup>5</sup> 'when asked'. <sup>6</sup> 'said he'. <sup>7</sup> 'I am able'. <sup>8</sup> = τίς, 'to whom?' <sup>9</sup> Nomin. as in Lat. Cui malit aliquis amicus esse? So § 59 n. 12. <sup>10</sup> Supply ἄν τις δὲ βούλ. <sup>11</sup> δ ἄν, 'what-ever'. <sup>12</sup> 'Choose', imperat. pres. mid. from αἰτέω. <sup>13</sup> Genit. after φωνῇ. <sup>14</sup> Supply ἐστίν. <sup>15</sup> 'by'.

§ 59. <sup>1</sup> ὑπέρ, 'under', not by (which would require the gen.). <sup>2</sup> gen. depends on εἰ. See § 44 n. 6. <sup>3</sup> ἐφένομαι. On the sing. of the verb see § 6 n. 2. <sup>4</sup> 'by'. <sup>5</sup> οὐτε. <sup>6</sup> 'also'. <sup>7</sup> τρεῖς. <sup>8</sup> 'to suffer', aor. inf. of πείσσω. <sup>9</sup> 'attempt', imperat. <sup>10</sup> 'to bring about'. <sup>11</sup> 'to enslave'. The causative use of the middle; δουλεύω is 'to be a slave'. The whole passage is a syllogism (argument in logical form). 'What thou avoidest suffering, that attempt not to do', [i.e. Do not to others, what thou wouldst not have done

to thee]; but thou avoidest slavery; therefore beware of enslaving'. <sup>12</sup> Nomin. as in § 58 n. 9. <sup>13</sup> 'be assured', aor. imperat. of πιστεύω. <sup>14</sup> δοκεῖτε, 'do ye think?' <sup>15</sup> δὲν οὐκ. 'that ye would inhabit the land'. <sup>16</sup> εἰ... τοῦ. 'if all the poor folk should form a state'. <sup>17</sup> Like the Lat. *tenus* generally follows its case. <sup>18</sup> ἀπὸ. <sup>19</sup> 'ends'. <sup>20</sup> σο. ὀργή. <sup>21</sup> εἰπὶδα. <sup>22</sup> σο. ὁ τυπτόμενος. <sup>23</sup> i. e. without the boxing-gloves, which in Greece were loaded with lead. <sup>24</sup> Where we say, 'He has a broad forehead', the Greeks say, 'He has the forehead broad' (εὐρὺ ἔχει τὸ μέτωπον). So here; we say, 'let him avenge himself with unarmed hands', or 'with bare fists'; the Greeks say, 'with the hands bare'. <sup>25</sup> 'retreating before', with dat. <sup>26</sup> 'advancing'. <sup>27</sup> οὐκ ἔφη, 'said that he was not'. <sup>28</sup> 'lying'. He said he was not running away, but following his advantage which lay in the rear.

§ 60. <sup>1</sup> συμβάλλω. <sup>2</sup> ἐπὶ τῷ εἶναι, 'for being', 'because he was'. <sup>3</sup> 'of obscure parents'; gen. of origin. See Madvig's Greek Syntax § 54 c. <sup>4</sup> ὀφείλων μάλλον, *debebam potius*, 'I ought rather to'. <sup>5</sup> ἀπέχομαι. <sup>6</sup> οἴομαι. <sup>7</sup> ὑπάρχομαι. <sup>8</sup> τρ. τ.=quodam modo, 'in a manner'. <sup>9</sup> Subject to the verb. <sup>10</sup> 'after he had shewn himself'. <sup>11</sup> οἰκτρύψ. Slaves born in the house were often petted in Rome. See a Latin dictionary under *verna*, *vernaculus*, *vernilis*, *vernilitas*. <sup>12</sup> 'he loved'. <sup>13</sup> ἀνομίζω. <sup>14</sup> Caligula is merely a nickname; the successor of Tiberius bore the name Gaius Caesar. <sup>15</sup> A Latin word, *caliga*, the hobnailed soldier's boot. <sup>16</sup> See § 48 n. 5. <sup>17</sup> τὰ π. ἔτρ. 'he was for the most part brought up', a cognate acc.; 'he had most of his breeding'. <sup>18</sup> 'used', i. e. wore, with dat. From χράομαι. <sup>19</sup> Accusatives after αἰσθ. <sup>20</sup> 'being', from εἶμι. <sup>21</sup> 'when he perceived', with partic. From αἰσθάνομαι. <sup>22</sup> 'when he saw', from ὁρῶ. <sup>23</sup> 'tell'. <sup>24</sup> 'said he'. <sup>25</sup> οὐ—εἰ, 'surely you also are not?' <sup>26</sup> Partitive gen. 'of the number of such'. See Madvig's Greek Synt. § 50. <sup>27</sup> Predicate neut. sing., though the subject (χρήματα) is plur.; 'a more useful thing'. See § 13 n. 8. <sup>28</sup> 'I see', from δέρκομαι. <sup>29</sup> καὶ ἔξαρ. 'and I start up'. <sup>30</sup> 'myself keeping watch more than I am watched'.

61. <sup>1</sup> 'a thing capable of being taught'; See § 13 n. 8. § 60 n. 27. § 186 n. 1. § 152 n. 2. The adj. as predicate is often in the neut. sing., when the subst. is masc. or fem. sing. or pl. The adj. is then used substantively to denote a thing of a particular class, and we might say for *triste lupus (stabulis)*, *res tristis*. διδασκτὸν 'object of teaching'. <sup>2</sup> 'let us not be ashamed'; as in Lat. *eamus*, 'let us go'. <sup>3</sup> 'to learn'. <sup>4</sup> 'as they were'. <sup>5</sup> βούλομαι. <sup>6</sup> δέ. <sup>7</sup> με. Cf. with the thought *videb meliora proboque, deteriora sequor*. Translate 'But though I

have judgement, nature puts force upon me', i. e. My appetites are too strong for my reason. <sup>8</sup> 'believe in'. <sup>9</sup> 'seek'.  
<sup>10</sup> 'than the search'. <sup>11</sup> *εἶρε*. <sup>12</sup> 'He exists'; when it has this accent. <sup>13</sup> 'to learn', from *μαρθάνω*. <sup>14</sup> 'as existing and ever present'. <sup>15</sup> *παρόντα*. <sup>16</sup> *κατά* has the force of the termination *-atim* in *paullatim*; and of the Engl. meal in *piecemeal*, *inchmeal*. <sup>17</sup> 'they say'. <sup>18</sup> 'to control', from *κατέχω*. <sup>19</sup> Accus. after *κατασχεῖν*. <sup>20</sup> Predicate. <sup>21</sup> 'have turned out', from *γίγνομαι*. Sing. verb after neut. plur. <sup>22</sup> Adv. with the art. used as adj. See § 11 n. 15. <sup>23</sup> *τότε*. <sup>24</sup> From *πορεύω*. 'If I had not laboured then'. <sup>25</sup> 'I should not be making merry now'. <sup>26</sup> = *oportet*, with acc. and inf. <sup>27</sup> Subject to *γίγ.* 'Try the risk on a Carian', i. e. a worthless mercenary, is a proverb like *Fiat experimentum in corpore vili*. See § 152 n. 29. <sup>28</sup> 'says'.  
<sup>29</sup> Subject to *δοκέει*. <sup>30</sup> 'seems'; to whom? dat. <sup>31</sup> *βοῦλομαι*. The subject is Xanthippe. <sup>32</sup> 'to put on', from *ἐνδύω*, the Lat. *induo*. <sup>33</sup> 'said'. The subject is Sokrates. <sup>34</sup> 'Do you see?'. <sup>35</sup> 'to see', *spectatura*. <sup>36</sup> 'to be seen', *spectanda*. Cf. Ovid. *Spectatum veniunt, veniunt spectentur ut ipse*. <sup>37</sup> *τὸ δλ.* <sup>38</sup> The passive, though in the active you say not *πιστεύω τινα*, but *τυτ.* See § 80 n. 17.

## XIII.

§ 62. <sup>1</sup> 'it appears', from *εἰκω*. <sup>2</sup> 'beyond human power', too high for man. <sup>3</sup> 'every one'. <sup>4</sup> Supply again *βιω* 2nd aor. from *ἵδω*. conj. because of *ὅταν*. <sup>5</sup> *ὁπῶς*. <sup>6</sup> 'even'.  
<sup>7</sup> Supply *ἐστὶ*. Cf. 'It is in vain to be wise in a world of fools'.  
<sup>8</sup> Predicate; as we say 'grind small or fine', i. e. 'to powder'. Longfellow has turned this: 'Though the mills of God grind slowly, yet they grind exceeding small'. <sup>9</sup> 'when asked'.  
<sup>10</sup> 'said he'. <sup>11</sup> 'The stripping off [*repl* in *περιαιρ.* denotes 'from around', as *sub* in *submitto* etc. 'from beneath'] unlearning', is the most needful study, i. e. What we most need to be taught is, to learn nothing which we must unlearn. <sup>12</sup> 'tell'.  
<sup>13</sup> 'must we conceive?' governs the acc. See § 87 n. 8.  
<sup>14</sup> *πῶτα*. acc. pl. <sup>15</sup> *καὶ αὐτόν*. <sup>16</sup> i. e. *οὐκ*, the soft  $\kappa$  is aspirated [becomes  $\chi$ ] before the aspirate.  
<sup>17</sup> *πῶτε*. <sup>18</sup> *με. ἰδεῖν*, aor. of *ὁπῶς*. <sup>19</sup> *οὐ* *ποσ.* 'the sick'.  
<sup>20</sup> 'when in pain'. <sup>21</sup> 'if'. <sup>22</sup> 'they see', from *ὁπῶς*.  
<sup>23</sup> *ἀλγοῦσιν*. <sup>24</sup> with part. 'happens to be'. <sup>25</sup> *παρόντα*, from *πᾶσιν*, 'present'. <sup>26</sup> 'he sees'. <sup>27</sup> *παρατηροῦντα*, 'prying'.  
<sup>28</sup> 'I see'. <sup>29</sup> 'sneezed', aor. from *πτερυγμαί*. <sup>30</sup> 'spoke'.  
<sup>31</sup> *ὁ π.* 'he who is coming forward', from *πρόεμν*, used as pres. partic. of *προέρχομαι*. <sup>32</sup> dat. like 'No man liveth unto himself'; *sibi sapere* etc. <sup>33</sup> 'speaks'. <sup>34</sup> 'sneezes'. <sup>35</sup> conj. after

*ὅταν*. <sup>37</sup> *οὐδέ*. <sup>38</sup> The *ἀπό* in this verb is like that in *ἀπομυθίζω* n. 11. <sup>39</sup> *δέ*. <sup>40</sup> aor. of *έχω*. On the use of the aor. to denote actions which are usual, see § 76 n. 2. Here: 'Seeming has often had more calumny (to bear) than doing'. Appearances often arouse more odium than overt acts. <sup>41</sup> *πῶς* *τι* is used as the pass. of *ποιεῖν τι* *τι*. Hence it is followed by *ὑπό* with gen. of agent. See § 63 n. 11. <sup>42</sup> Gibbon cites this as an anticipation of the evangelical rule, Matt. vii 12. Yet there is a very important difference between the two precepts. What? *ποιεῖν* has a double accusative of person and thing, where the last is denoted by a neut. pron. or adj.

§ 63 <sup>1</sup> *καὶ ἐάν*. <sup>2</sup> optative of a wish; the form in *-αι* is the regular Attic form in the sing. (*φιλοῖην*, not *φιλοῖμι*). See n. 32. § 65 n. 6. <sup>3</sup> 'not even'. <sup>4</sup> from *ζάω*. <sup>5</sup> 'became', from *γίγνομαι*. <sup>6</sup> *πάντα*. <sup>7</sup> The subject is general; 'a man must not render wrong for wrong, even though he suffer'. On the acc. after *κακῶς* *τ.* see § 62 n. 42; on the double negative § 50 n. 39. <sup>8</sup> *οὐδέ*. <sup>9</sup> 'if'. <sup>10</sup> 'anything whatever', however bad. <sup>11</sup> *ὑπό*. See § 62 n. 41. <sup>12</sup> Subject general as in n. 7; 'one must benefit a friend'; before *ποιεῖν* supply *δεῖ*. <sup>13</sup> 'Thinking', i.e. because they think. <sup>14</sup> 'they desire', i.e. men desire, with gen. <sup>15</sup> 'to call wise', i.e. to give the name of wise (to any). <sup>16</sup> Supply *ἐστίν*. <sup>17</sup> 'not being so', i.e. if you are not so indeed. <sup>18</sup> *δέ*. <sup>19</sup> *ῥῆ* imperat. <sup>20</sup> *πέρ*. *έχ*. 'holding on all sides', i.e. encompassing. <sup>21</sup> *τόδε*. Transl. 'Seest thou this sky on high, boundless and clasping earth in moist arms [embrace]? This believe to be Zeus, this deem (*ἦγ*.) a god'. <sup>22</sup> 'having gotten astride of', 'mounted'. <sup>23</sup> 'being'. <sup>24</sup> *πρ. τ. γ.* 'to him who laughed'. We say 'to one who laughed'. See § 64 p. 10; § 65 n. 33. <sup>25</sup> 'said'. <sup>26</sup> 'you shall have become', conj. aor. of *γίγνομαι*. <sup>27</sup> 'yourself'. <sup>28</sup> 'you shall tell it abroad'; *ἐξερῶ* used as fut. of *ἐξαγορεύω*. <sup>29</sup> 'am pained'. <sup>30</sup> 'at the present (state of) things', partic. from *πάρεμυ*. <sup>31</sup> *καὶ ἀνθ.* acc. predicate after *ποιεῖν*; 'which makes me a man'. <sup>32</sup> gen. absol. 'when...fell'; on the opt. *δύστη* cf. n. 2. <sup>33</sup> 'asked', used as aor. of *ἐρωτάω*. <sup>34</sup> gen. after *τινά*. <sup>35</sup> 'asked in turn'. <sup>36</sup> acc. of limitation; see § 75 n. 2. <sup>37</sup> aor. from *φημι*. 'When he said No'. <sup>38</sup> 'said he'. <sup>39</sup> Supply *μὲν*. *οὐδέ* is here '(I) too (do) not—'. <sup>40</sup> *δέ*. <sup>41</sup> *καὶ ἐάν*. <sup>42</sup> *πάντα*, neut. pl. <sup>43</sup> acc. <sup>44</sup> nom. 'What is sudden,' unforeseen accidents. <sup>45</sup> = Lat. *cato*. <sup>46</sup> When the subject of the inf. is the same as that of the governing verb, it is generally omitted in Gr. before the inf. Here 'Cato said, that he (Cato) loved of (amongst) the young'. See § 64 n. 38. <sup>47</sup> gen. of price. <sup>48</sup> *τὰ ἀγαθά*. <sup>49</sup> nom. before inf., because it is the subject of the governing verb *ἔλεγε*.

See § 21 n. 23. <sup>50</sup> gen. after ζ. <sup>51</sup> ὁ 'Ολ. The comic poets called Per. the Olympian Zeus. <sup>52</sup> ἡστραπτε, from στρ. <sup>53</sup> gen. after ημ. <sup>54</sup> ἐπ' αὐτῷ. <sup>55</sup> ἐπὶ οἷς.

§ 64. <sup>1</sup> = οὐκ ἀμείνονα ὄνασθαι, 'no better bed than any other man'. <sup>2</sup> εὐεργετώ. <sup>3</sup> gen. after καταφρονεῖν. <sup>4</sup> ὁράω. <sup>5</sup> part. governed by εἶρων, videbam multos mordicus pecuniam tenentes. <sup>6</sup> παραυτί. <sup>7</sup> gen. after προτιμᾶν, which verb contains the notion of comparison. <sup>8</sup> 'for, said he, these (τοὺς μέν, the former) are the authors of life, but those' (τοὺς δέ, the latter) etc. On the construction (*oratio obliqua*) see Madvig's Greek Syntax § 163. <sup>9</sup> 'also'. <sup>10</sup> See § 63 n. 24. <sup>11</sup> i. e. γῆς. <sup>12</sup> 'said'. <sup>13</sup> See § 9 n. 7. <sup>14</sup> On the 2 adj. see § 38 n. 19. <sup>15</sup> ὅτε. <sup>16</sup> μετὰ. <sup>17</sup> τὸ μετ' ἄλ. ἢ (θάρος), 'that which is with (combined with) unreason'. <sup>18</sup> 'when he learnt', from μαθάνω. <sup>19</sup> predicate. <sup>20</sup> = esse. <sup>21</sup> gen. after ἀν. = tantum abesse a morte. <sup>22</sup> αἰτέω. <sup>23</sup> 'be grieved', imperat. <sup>24</sup> χρεῖ (from χρεώω) τοιαῦτα, 'gives such oracles'. <sup>25</sup> δέ. <sup>26</sup> οἱ ἀσθμαστικοί. <sup>27</sup> 'when asked'. <sup>28</sup> opt. of ἐβίω, used as aor. of ζάω. πῶς ἂν β. 'how we may live'. <sup>29</sup> ἐκ. τινὲς τε 'to blame some one for something'. <sup>30</sup> conj. after εἰδν. <sup>31</sup> πῶς οὐκ εἰκός (ἐστὶ), 'how is it not likely?' i. e. 'must we not expect?' <sup>32</sup> Subject to εἰδν. <sup>33</sup> predicate; takes gen. as plenus. <sup>34</sup> 'That (saying) of Solon', = *Solonis illud*. The saying is that which Kroisos (Cresus) is said to have remembered when on the burning pile (see Herodot. i. 32, 86), and which closes many Greek tragedies. <sup>35</sup> On ἔχει with adv. see § 143 n. 11. <sup>36</sup> See n. 34. <sup>37</sup> τὸ δὲ εὖ. 'But may good (Germ. *das Heil*) prevail'. <sup>38</sup> 'said that (he) saw'. See § 63 n. 46. <sup>39</sup> 'consisting', from συνίστημι. <sup>40</sup> inf. after ἔφη. perf. pass. from συνάπτω, 'that there had been attached to it' (the cross). <sup>41</sup> gen. abs. = *Deo volente*. <sup>42</sup> καὶ ἐ. ἅ. πλάσις ἂν, 'you may sail even on a mat'. <sup>43</sup> ὁμοίως. <sup>44</sup> οὐδέ. <sup>45</sup> See § 9 n. 7. <sup>46</sup> 'the dead', from θνήσκω. τοῦθ' = τοῦτο. <sup>47</sup> 'at what o'clock?' <sup>48</sup> 'as others do', ask. <sup>49</sup> 'those present', from τρέφω. <sup>50</sup> gen. after δκ. <sup>51</sup> εἰλαίνω. <sup>52</sup> 'fall to embracing'. <sup>53</sup> ὅστις. <sup>54</sup> gen. absol. 'at the suggestion of whomsoever', i. e. 'of I know not whom'.

§ 65. <sup>1</sup> Supply ἐστὶ. <sup>2</sup> τῇ οὐσίᾳ, dat. after χορηγαί, 'employs'. <sup>3</sup> 'with what is present', i. e. with thy lot. <sup>4</sup> compar. adv. minus. <sup>5</sup> ζημιώω. <sup>6</sup> δέ. <sup>7</sup> λυπέω. <sup>8</sup> 'said'. <sup>9</sup> 'keep them', the books. <sup>10</sup> τὰ ἅλλα. Supply ἐστὶ. 'Mind it seeth, mind it heareth; all besides is deaf and dumb'. <sup>11</sup> πρ. τ. 'before they are hungry'. <sup>12</sup> gen. abs. On the form of the sentence, cf. *Iuven. uxorem ducis, salvis tot restibus*? <sup>13</sup> predicate; 'as a pledge'. <sup>14</sup> τοῦ ζ. after ἀπ. <sup>15</sup> = cum liceat,

whereas we might', from *ἐξέστι*. Participles of certain impersonal verbs are used in the acc. absolute (or *double acc.*). See Madvig, Greek Syntax, § 182.

<sup>15</sup> 'to be in difficulties'; aor. pass. in form, mid. in sense, of *διαπορέω*. <sup>17</sup> τ. δ. i. e. *διαπορ.* <sup>15</sup> 'we choose'. <sup>19</sup> = *τίτες*; τ. δλ. *οὐνεκα*, 'for what other reason?'

<sup>20</sup> 'by the gods', i. e. 'in heaven's name'. <sup>21</sup> aor. from *εἴχομαι*. *εἴξ. δὲ τις*, 'would any one pray?'

<sup>22</sup> gen. after *εὐν.* <sup>23</sup> 'than'. <sup>24</sup> from *δύναμαι*. τὸ δὲν. gen. after *οὐνεκα*, 'in order to be able'. <sup>25</sup> 'his', a common use of the art.

<sup>26</sup> aor. from *πίνω*. τὸ π. 'of drinking'. <sup>27</sup> aor. from *ἐσθίω*. τὸ φ. 'of eating'.

<sup>28</sup> 'like', i. e. like to all, rich and poor; as death is called *ὄμ.* <sup>29</sup> = *οὐ*. <sup>30</sup> acc. of limitation. See § 21 n. 6. 'Let not fear subdue thee in mind'; we say 'subdue thy mind'.

<sup>31</sup> with this accent and with dat., like Lat. *est* with dat. [= *habeo*]. <sup>32</sup> 'love'. <sup>33</sup> See § 68 n. 24. <sup>34</sup> acc. after *ἐπ.* <sup>35</sup> superl.

of *ἀγαθός*, 'my good friend'. *ἔφη*, 'said he'. <sup>36</sup> 'when asked'. <sup>37</sup> 'with pleasure'. <sup>38</sup> = *μίνιμε*, 'far from it'. <sup>39</sup> 'said'.

<sup>40</sup> 'tumbling'. <sup>41</sup> diminutive of contempt. See § 5 n. 11. <sup>42</sup> *ὅς δὲ*, 'whomsoever', with conj. <sup>43</sup> δ. τ. μ. π. 'because he did not drink'. <sup>44</sup> *ἤξ. πλ.* 'designed to be...'. <sup>45</sup> 'he had lived'. See § 64 n. 28. <sup>46</sup> Cf. Hor. *Optat ephippia*

*bos, piger optat arare caballus.*

§ 66. <sup>1</sup> *καὶ ἐάν.* <sup>2</sup> conj. of *εἰμ.* <sup>3</sup> of πολλοί, 'the many', the multitude. <sup>4</sup> i. e. of written laws. <sup>5</sup> *δικαίως.* <sup>6</sup> *χρησθῆναι*

with double dative, as *uti Zenone magistro*, 'to employ Zeno as a master'. <sup>7</sup> instead of *αἱ παλαιαὶ γυναῖκες*; so of *φρόνημοι*

*τῶν ἀνθρώπων*, 'men of discretion'. *παλ.* not in years (*annis*), but in history (*antiquae*), 'women of old time'. <sup>8</sup> *τρέω*,

*πνέω* and all other dissyllabic verbs in *-έω*, have no other contracted syllable than *α*; *δέω*, 'I bind', is distinguished from the forms of *δέω*, 'I lack', by the contractions *διαδοῦμαι*, *ἀναδών* etc.

<sup>9</sup> *ὀλοχέω*. <sup>10</sup> *έδω*. <sup>11</sup> 'paining him', i. e. 'by paining'. <sup>12</sup> On the inf. after verbs of knowing, see § 138 n. 5. <sup>13</sup> *τὰ πρ.*

'the crown', summit. <sup>14</sup> aor. part. from *προστίπτω*, 'what befell', i. e. accidents. <sup>15</sup> neut. pl. <sup>16</sup> 'being a man', 'as a man'.

<sup>17</sup> 'no single thing', stronger than *οὐδέν*. See § 68 n. 10. <sup>18</sup> of *κεκ.* 'they who possess', perf. part. of *κτέδωμαι*.

<sup>19</sup> to be taken with *ὅπως*. <sup>20</sup> From *πρόσεμι*, used as inf. of *προσέρχομαι*. *εἰ ὅπως πάντας πρ.* 'if they suspect that all approach'; whom? dat.

<sup>21</sup> pres. ind. of *δίδωμι*, 'what a penalty do they pay!' <sup>22</sup> aor. mid. of *γράφω*. *Τάδε ἔγρ.* 'brought this indictment'.

<sup>23</sup> aor. mid. of *ἀνθρῆμνυμι*, 'swore to it on his side'. In the Athenian courts both plaintiff and defendant swore that their cause was just. <sup>24</sup> i. e. 'son of'. In Greece, as in Rome, and still often in Holland, the name of the father was added for distinctness to the man's own name. <sup>25</sup> A

further designation at Athens was taken from the man's township (*δήμος*), which was expressed either by an adj. II. (from *Πίθος* in the tribe *Κεκρωτίς*) or by an adv. 'A. (from *Ἀλασπερή* in the tribe *Ἀρτιοχίς*).<sup>25</sup> 'against S.'. <sup>27</sup> 'bringing in'. St Paul in like manner was charged by some Athenians with being 'a setter forth of strange gods' (*ξένων δαιμονίων*). Acts xvii 18. omit in Engl. <sup>29</sup> 'also'. <sup>30</sup> 'the penalty, death'. The text is an exact copy of the indictment. <sup>31</sup> gen. absol. <sup>32</sup> fut. part. of *ποιέω*, *ὡς ποιεῖς*. 'as if for the purpose of making him rich'. *Arcessente cum Archelao tanquam divitem facturo*. <sup>33</sup> aor. of *κελεύω*; 'gave orders'. <sup>34</sup> aor. inf. of *ἀπαγγέλλω*. See § 23 n. 11. <sup>35</sup> gen. of price. <sup>37</sup> *δέ*. <sup>38</sup> 'also'. <sup>39</sup> *τά ἅλλα*. <sup>40</sup> 'has heeded'; perf. of *φρονέω*. <sup>41</sup> aor. of *δεσθῆναι*. <sup>42</sup> *ὅπόθεν διαφ. ἔχει* = *unde haberet victimam*, 'whence he might have a living'. <sup>43</sup> perf. of *καταμελέω*, with gen. 'this he has neglected'. <sup>44</sup> Defiant; 'let him do' his worst. <sup>45</sup> *μεῖζ. ἢ κατὰ ἄνδρα φ.* 'let him have thoughts beyond man's measure'; 'be all too highminded for a man'. <sup>46</sup> 'going', partic. of *εἶμι* *ίδο*, used as partic. of *έρχομαι*. We say: 'Let him go, and do his utmost'. The Greeks say 'Going, let him' etc. See § 68 n. 8. <sup>47</sup> acc. of duration. <sup>48</sup> imperat. <sup>49</sup> *πατρίδα*. <sup>50</sup> to be taken with *πλ.* <sup>51</sup> used as adj. <sup>52</sup> *ὀρθῶς*.

## XIV.

§ 67. <sup>1</sup> gen. abs. = *indignante quodam*. <sup>2</sup> supply *κακῶς*, and *κακοίς* with *τοῖς σεαυτοῦ*. <sup>3</sup> § 65 n. 4. <sup>4</sup> *πράττω*. <sup>5</sup> 'to such a pitch of carelessness', *eo negligentiae*. <sup>6</sup> *ἔχω*. In this verb the aspirate of the root disappears in the present, in order that two consecutive syllables may not begin with an aspirate. So *θ* is softened in *τρέφω*, *θρέψω*; *θρίξ*, *τριχός*; *ταχύς*, *θάσσων*. Yet we find *ἀφή*, *ὕφαίνω*, *ἦχι*, *ἔθερ*. This law of dissimilation is seen in the change *e.g.* of *r* into *l* in the Romance and Teutonic languages; *e.g.* Germ. *Maulbeerre*, mulberry (not murtherberry), from *morus*; Ital. *pellegrino*, Fr. *pèlerin*, Germ. *Pilger*, pilgrim, from *peregrinus*. So marble, purple, from *marmor*, *purpura*. See § 69 n. 6. <sup>7</sup> *πολύ μᾶλλον οὐ*, 'still less'. <sup>8</sup> The so called Attic future. Futures of three or more syllables, in which a short vowel (esp. *ᾱ* *ε* *ι*) precedes *σω*, drop the *σ* in Attic and the termination is contracted: thus *σκεδάσσω*, *σκεδῶ -ᾱς -ᾱ*; *καλέω*, *καλῶ -εις -εῖ* (*καλέσω* is conj. aor.); this future is almost exclusively in use for verbs in *-ίζω*, which have it even in Herod. and Hippokr. See § 95 n. 4. <sup>9</sup> 'in so far as', *quatenus*. <sup>10</sup> 'that thou wilt fare well', from *πράττω*. On the omission of the subject, see § 124 n. 5. <sup>11</sup> = *audītur*, fut. of *ἀκούω*. <sup>12</sup> 'said'. <sup>13</sup> 'having seized', aor. of *λαμβάνω*. <sup>14</sup> 'also'. <sup>15</sup> 'for posterity'. <sup>16</sup> poetic for *ἐμοῖς*. <sup>17</sup> *πέρθω*. <sup>18</sup> *ἀγρ.* <sup>19</sup> 'to go away', from *ἀρείμω* (from *εἶμι*); used as pres. inf. of

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ἀπέρχομαι. <sup>20</sup> 'to come'; aor. of ἔρχομαι. <sup>21</sup> 'when present', from πάρεμι, <sup>22</sup> κατὰ.

§ 68. <sup>1</sup> ἀπρὸς. <sup>2</sup> attraction for μηδὲν τοῦτων d, 'having no enjoyment from all that he has'. See § 98 n. 6. <sup>3</sup> ἐπιτάττω. <sup>4</sup> 'even', etiam, vel. <sup>5</sup> παραπλῶ. <sup>6</sup> dicuntur with acc. and inf. <sup>7</sup> gen. absol. <sup>8</sup> aor. imperat. of λαμβάνω, 'Come and take them'. We do not say as the Greeks 'coming take'. See § 66 n. 46, and next note. <sup>9</sup> perf. of λαθάνω. λ. τινὲ ποιῶν τι, 'I do something unperceived by some one'. 'He before whom not one, nor god nor man, In one sole act, past, present or to come, But naked stands, that same am I, the Air, Whom one e'en Zeus might name'.

<sup>10</sup> See § 66 n. 17. <sup>11</sup> 'even'. <sup>12</sup> ἐστίν. <sup>13</sup> 'exists'. <sup>14</sup> 'present'. <sup>15</sup> πάντα. <sup>16</sup> 'knows'. <sup>17</sup> i. e. His extravagance was too great to last long. <sup>18</sup> 'Cast no man's misfortune in his teeth'. <sup>19</sup> Supply ἐστίν. <sup>20</sup> gen. after δέ. <sup>21</sup> 'you will be', fut. of εἶμι. <sup>22</sup> 'said'. <sup>23</sup> φράζω. <sup>24</sup> σπένδω. δς δὲ αὐτ. σπ. 'whoever of them shall have poured a drink-offering'. <sup>25</sup> inf. after χρ. ἤν. <sup>26</sup> gen. after κρ. <sup>27</sup> aor. of παρέχω, 'holding out'. <sup>28</sup> = futuros esse. <sup>29</sup> 'he professed', aor. from ὑπισχέομαι. <sup>30</sup> = esse. <sup>31</sup> οὐ π. φ. 'though not many studied philosophy'. <sup>32</sup> διαλάμπω. <sup>33</sup> ἀσκέω. <sup>34</sup> Many transitive verbs can take a second cognate acc. See § 56 n. 19. <sup>35</sup> gen. abs. <sup>36</sup> aor. mid. from ἵστημι 'he had erected' ['ordered the erection of', causative use of mid.]. <sup>37</sup> = nuntiaturum; from ἀγγέλλω. <sup>38</sup> opt. perf. of θνήσκω. both τὸ μέγεθος and the relative clause ὅτι τεθν. depend on ἀγγ. 'to relate both the magnitude ... and also that'. <sup>39</sup> Supply τεθναίεν, 'were dead'. <sup>40</sup> 'those in Sparta', 'those left in S.'. Subject to κλ. <sup>41</sup> 'beginning with Ag.', i. e. 'from Ag. downwards'. <sup>42</sup> κού. τι predicate. <sup>43</sup> = nempe, 'as it seems'. <sup>44</sup> Of the same root as sculpo. <sup>45</sup> A proverb. The Kerkôpes are a kind of fairy folk in the legends of Herakles, whom they sometimes plague, sometimes amuse. 'Trying to carve a god, I carved Puck'. <sup>46</sup> ἀποφαίνομαι. <sup>47</sup> ἀποτινῶ. A proverb which might have been applied to the 'whipping boy' of Edward VI. and other of our princes. <sup>48</sup> εἰτα. <sup>49</sup> 'so', i. e. 'just as you are', 'without more ado'.

§ 69. <sup>1</sup> τρέω. <sup>2</sup> δὲ with opt. is used in Gr. where we employ the auxiliaries 'can', 'may'. <sup>3</sup> to be taken with ὅμω. <sup>4</sup> 'if thou art'. <sup>5</sup> συνοικίζω. <sup>6</sup> ἐκτρέφω. See for the change of letters § 67 n. 6. <sup>7</sup> 'a school-pedant', 'a dominie'. <sup>8</sup> 'said'. <sup>9</sup> 'blame' aor. conj. from μέμφομαι. <sup>10</sup> 'answered', from ἀποκρίνομαι. <sup>11</sup> ἀλλὰ. <sup>12</sup> 'he who told'. <sup>13</sup> gen. after comparative. <sup>14</sup> 'lived with', i. e. studied under. <sup>15</sup> 'on



his return', aor. part. from *ἐπανερχομαι*. <sup>18</sup> 'asked'. <sup>17</sup> 'he learnt'. <sup>15</sup> 'that he would shew'. On the omission of the pron. see § 124 n. 5. <sup>19</sup> *χαλεπαίνω* gen. abs. <sup>20</sup> aor. part. of *ἄγω*. ἡσ. ἄγ. ἔφη, 'he maintained quietness [kept still] and said'. <sup>21</sup> 'that he had learnt', perf. of *μαθήσκει*. <sup>22</sup> explains the *τοῦτο*, 'this, namely to bear'. <sup>23</sup> *ἐπολέμησε* upon whom? dat. <sup>24</sup> acc. of limitation. See § 75 n. 2. *καλ.* agrees with *γυν.* 'fair of feature'. <sup>25</sup> so. *ἐπολέμησε*. Ph. and T. were two comic poets. The jest *παρ' ὀνόμαζαν*, 'contrary to expectation', is common in comedy. So Byron turns *solitudinem facimus, pacem appellant*, 'They make a solitude, and call it — peace'. <sup>26</sup> 'on account of an eel'. <sup>27</sup> 'he'. So *ἦ δ' ὅς*, 'said he'. <sup>28</sup> 3 sing. imperf. of *οἶδα*. <sup>29</sup> 'took', aor. of *αἰρέω*. <sup>30</sup> 'sold', aor. mid. of *ἀποδίδωμι*. <sup>31</sup> 'exempted', *τῷ τινος*, aor. of *ἀφίημι*. <sup>32</sup> 'both'. <sup>33</sup> *ὁμνήσκει*. <sup>34</sup> 'being', whilst. <sup>35</sup> *καλ*—*δέ*, 'aye and'. <sup>36</sup> 'also'. <sup>37</sup> Cf. Milton, 'The great Emathian conqueror bid spare  
The house of Pindarus, when temple and tower  
Went to the ground'.

<sup>38</sup> *ἰάω*. <sup>39</sup> 'to stand' = *ἐστηκέναι*, perf. of *ἵστημι*.

§ 70. <sup>1</sup> 'malicious'. <sup>2</sup> 'when it is clear'. <sup>3</sup> opt. with *δω*. See § 69 n. 2. <sup>4</sup> often to be rendered 'one' (the Fr. *on*), esp. in optative clauses with *δω*. <sup>5</sup> The Attics generally, Thuc. almost exclusively, employ the Aeolic terminations *-ας*, *-αις*, *-ειας*, instead of *-αις*, *-αι*, *-αιας*, in the 1st aor. opt. act. See § 91 n. 7. § 112 n. 7. § 118 n. 5. § 142 n. 1. <sup>6</sup> namely, the seed sown. <sup>7</sup> *παύω τινά ποιῶντά τι*, 'I make some one cease to do something'. <sup>8</sup> with whom? dat. <sup>9</sup> Supply *ἐστίν*. <sup>10</sup> *ἐβλῶν*, used as aor. of *βλέω*. <sup>11</sup> 'bought', used as aor. of *ἀγοράζω*. <sup>12</sup> See § 69 n. 80. <sup>13</sup> gen. after *ἐξ*. So after *εἶνε* in Lat. <sup>14</sup> gen. absol. <sup>15</sup> 'adorned'; perf. part. pass. from *κοσμέω*. <sup>16</sup> so. *χειρ*. So the Lat. *dextera* and *sinistra*. <sup>17</sup> See § 69 n. 35. <sup>18</sup> *ἐρωτάω*. <sup>19</sup> 'does he give', 3 sing. ind. pres. of *δίδωμι*. <sup>20</sup> *δέ*. <sup>21</sup> 'they (the bearers) said'. <sup>22</sup> Phokion. <sup>23</sup> Alex. <sup>24</sup> 'said he'. <sup>25</sup> *εἶτα*. <sup>26</sup> 'thou art here', from *ἵσταιμι*, conj. after *ὅταν*. <sup>27</sup> 'they are wont to hate', aor. of *ἐχθαίρω*. On this use of the aor. see § 76 n. 2. <sup>28</sup> acc. after *εὐ λ*. See § 54 n. 27.

§ 71. <sup>1</sup> *ὀφείτω*. <sup>2</sup> *καὶ δὲ κοινῶς Διὶς, etiam invito Iove.* <sup>3</sup> *κατακείω*. <sup>4</sup> Dissyllabic prepositions accented on the last syllable (excepting *ἀμφί*, *ἐνρί*, *δί*, *δι*, *ἀνά*) in anastrophe (when placed after their case) throw back the accent to the first syllable; so *τοῦτον πέρι* for *περὶ τοῦτον*. <sup>5</sup> *καὶ ἐάν*. <sup>6</sup> The aor. conj. is used in prohibitions, like the Lat. *ne dixeris*. <sup>7</sup> 'do', 2 sing. aor. conj. of *ἐργάζομαι*. <sup>8</sup> *συνουκίω*. <sup>9</sup> 'to cloak', aor. of *περιστέλλω*. <sup>10</sup> Supply *ἐστίν*. <sup>11</sup> From

what (time)', 'since'. <sup>12</sup> ἐπινοέω. <sup>13</sup> 'you became', aor. of γίγνομαι. <sup>14</sup> 'you raised', aor. of ἐπαίρω. <sup>15</sup> μέγα φρ. 'have high thoughts'. <sup>16</sup> gen. after καταφρ. <sup>17</sup> 'when asked'. <sup>18</sup> 'to his existing means', dat. partic. of εἰμι. <sup>19</sup> 'by adding', partic. of προστίθηναι. <sup>20</sup> 'said he'. <sup>21</sup> τὰ πάλαι, 'the bulk'. <sup>22</sup> 'being', partic. of εἰμι. <sup>23</sup> aor. of προτίθηναι, 'proposed', τῷ τ. On the crasis, see § 57 n. 5. <sup>24</sup> 'for a prize of a talent'. <sup>25</sup> 'when ... said', gen. abs. <sup>26</sup> 'when he came up', aor. part. of προσέρχομαι. <sup>27</sup> 'when she saw', from θεωρομαι. <sup>28</sup> 'inquired', aor. of πυνθάνομαι. <sup>29</sup> τί τ. 'how fares?'. <sup>30</sup> 'when he said'. <sup>31</sup> 'are lost', 2 perf. of ἀπόλλυμι. <sup>32</sup> aor. part. from αἰρω. <sup>33</sup> aor. from ἐπαφίηναι. φρ. ἐπαφ. ἀντῷ, 'she took up and threw at him'. <sup>34</sup> 'killed', aor. of ἀναιρέω. <sup>35</sup> 'saying'. <sup>36</sup> 'if'. <sup>37</sup> gen. abs. In Holland to this day houses bear inscriptions like *Veritas*; and reading clubs like *Felix meritis*. <sup>38</sup> 'enter', 3 sing. imperat. from εἰσεμι, used as imperat. of εἰσερχομαι. <sup>39</sup> ποῦ δὲ εἰσελθ. 'where can he enter?'. <sup>40</sup> part. of εἰμι, 'going', used as partic. of ἐρχομαι. ὁμ. 'to the encounter'.

§ 72. <sup>1</sup> ἀναιρέω. <sup>2</sup> 'having taken', αἰρέω. <sup>3</sup> 'dedicated', aor. of ἀνατίθηναι. <sup>4</sup> ὁρῶ. <sup>5</sup> 'to be assured'. <sup>6</sup> ἐδῶν. <sup>7</sup> used as aor. of ἴδω. <sup>8</sup> οἱ μὲν—οἱ δέ, alii—alii. <sup>9</sup> κατασκάπτω. <sup>10</sup> 'these oaths', gen. after παρρημ. <sup>11</sup> σύν. ταυτῷ ποιῶν τ. 'is conscious of doing something'. <sup>12</sup> παραμελέω. <sup>13</sup> ὁσπερ. <sup>14</sup> 'I know'. <sup>15</sup> ὅτε. <sup>16</sup> 'by means of'. <sup>17</sup> belongs to ἀποφ. <sup>18</sup> 'run away', opt. aor. from ἀποδιδράσκω. <sup>19</sup> belongs to ἀποστ. <sup>20</sup> 'remove', 2 aor. opt. of ἀφίστημι. <sup>21</sup> Supply ἐστί. <sup>22</sup> gen. after κρ. So in Lat. *rerum potiri*. <sup>23</sup> παρὰ. <sup>24</sup> 'when we concluded', aor. mid. partic. of συντίθηναι. <sup>25</sup> 'deposited'. <sup>26</sup> aor. mid. of παύω, 'ceased'. <sup>27</sup> τ. ἔ. καί, 'why then'; (if you won't laugh,) why does any one even ask me out? <sup>28</sup> ἐκλείπω. <sup>29</sup> perf. part. of ἀπογινώσκω. The periphrastic use of εἰμι with the perf. part. is general instead of opt. and conj. perf. <sup>30</sup> not expressed in Engl. Cf. § 55 n. 12. ἀπρ. εἰσι μὴ δδ. 'have acquitted of wrong-doing'. <sup>31</sup> 'also'. <sup>32</sup> Supply εἰσι. <sup>33</sup> λαμβ. δ. 'to take the law' of a man, is correlative to διδόναι δικήν, 'to give satisfaction'; the first said of the accuser, the last of the accused. <sup>34</sup> i.e. ταῦτα δὲ. On the gen. see § 70 n. 13. <sup>35</sup> κατασκευάζω. <sup>36</sup> 'The sun of all days is not yet set'. It cannot yet be said 'Time is no more'.

§ 73. <sup>1</sup> 'if you are'; on the meaning of this perf. see the vocabulary s. v. φῶ. <sup>2</sup> πάλω. <sup>3</sup> ἐμφύω. <sup>4</sup> κατασκευάζω. <sup>5</sup> 'the life in our time'; i.e. the present. <sup>6</sup> συγχέω. <sup>7</sup> 'from a better (nobler) father than Zeus'. πεφ. is conj. after καὶ = καὶ ἔδω, 'even if'. In the next sentence προσεω. is from προσφῶ.

<sup>8</sup> διατερχίζω. <sup>9</sup> τὰ ἄλλα. <sup>10</sup> φροτίζω. <sup>11</sup> ὅτ. κ. ἔχ.  
 'how they might have to eat', i. e. subsistence. <sup>12</sup> καταμελέω.  
<sup>13</sup> 'said'. <sup>14</sup> σπουδάζω. Used in pres. sense. <sup>15</sup> 'after  
 he had declaimed'. The word is of the same root as *meditor*,  
 and denotes 'practice', 'trial', 'rehearsal'. <sup>16</sup> gen. absol.  
 'when he said'. <sup>17</sup> ἐπ'ι, 'by myself'. <sup>18</sup> dat. after διαφ.  
 'with Pl.' <sup>19</sup> A comic word, coined to ridicule the Platonic  
 doctrine of 'ideas', i. e. of the eternal archetypes of which  
 particular things are imperfect embodiments. We might  
 say 'horsehood', or (on the analogy of *humanity*) 'equinity'.  
<sup>20</sup> 'he'; so used also in ἡ δ' ὅς, 'said he'. <sup>21</sup> 'wherewith'.  
<sup>22</sup> The mind's eye alone can discern ideas. <sup>23</sup> 'you possess',  
 perf. of κτάσμαι. <sup>24</sup> ᾄδω. <sup>25</sup> to be taken after μέγα φρ.;  
 denotes the origin of the pride. <sup>26</sup> gen. after διαφ.  *nihil a  
 pueris differre*. <sup>27</sup> to be taken after γαυριώντων. <sup>28</sup> 'when  
 asked'. <sup>29</sup> 'wherein?'. <sup>30</sup> 'you will know', fut. of ὁἶδα.  
 Hence in *Philip van Artevelde*.

'Strip me the two,  
 This were the meanest, that the noblest beggar,  
 That ever braved a storm.'  
 'Ως here is 'to'. See § 27 n. 13. <sup>31</sup> 'you said'. <sup>32</sup> aor.  
 of ὑπολαμβάνω. ὅτ. εἶπε, 'said in reply'. <sup>33</sup> 'give', aor.  
 imper. of δίδωμι. <sup>34</sup> 'let us inquire'. <sup>35</sup> 'after he (Dion.)  
 had given'. ἡρίστ. ἀριστῶ. <sup>36</sup> παρακμίδω. <sup>37</sup> ὥσπερ ἡ  
 ὕπαρ, 'asleep or awake', adverbial use of these accusatives.  
<sup>38</sup> 'bandaged', aor. mid. of περιδέω. <sup>39</sup> i. e. another school  
 pedant or dominie. <sup>40</sup> 'on learning', from μαρθάνω.  
<sup>41</sup> ὁρμῶ. <sup>42</sup> ἐγένετο, aor. of γίγνομαι. The Greek here  
 is: 'it fell out like, when'; we say, 'as when'. <sup>43</sup> gen.  
 after compar. The hen has picked up something 'too large  
 to swallow'. <sup>44</sup> aor. of καταπίνω. <sup>45</sup> τὸ αὐτό, 'it was  
 the very same thing'. <sup>46</sup> ὁρώ. <sup>47</sup> 'when you have  
 determined', κρίνω. <sup>48</sup> μέγα. <sup>49</sup> 'if'. <sup>50</sup> = Lat. *ac-  
 ciperis*. <sup>51</sup> 'came'. <sup>52</sup> πέμπω.

§ 74. <sup>1</sup> ἐγκαταλείπω. <sup>2</sup> πράττω. <sup>3</sup> φεύγω. <sup>4</sup> περιάγω.  
<sup>5</sup> 'in consequence of'. <sup>6</sup> δεινὸν δὲδ, like *torva tuerunt*.  
<sup>7</sup> gen. absol. <sup>8</sup> aor. pass. of παρατείνω; 'he was exhausted';  
 properly 'laid flat', 'prostrated'. <sup>9</sup> aor. of πορεύομαι.  
<sup>10</sup> 'asked'. <sup>11</sup> 'also'. <sup>12</sup> Δία. <sup>13</sup> ἔγωγε. <sup>14</sup> 'said  
 he'. <sup>15</sup> 'both'. <sup>16</sup> τὰ ἄλλα. ἀπηλλ. ἀπαλλάττω. <sup>17</sup> gen.  
 after compar. <sup>18</sup> to be taken with διατ. 'How would you  
 have fared, think you?' <sup>19</sup> aor. pass. of διατίθημι. <sup>20</sup> supply  
*διερέθην ἄν*. <sup>21</sup> In Engl. 'or rather'. <sup>22</sup> οὐδέ. 'I should not  
 even have been able'. <sup>23</sup> aor. of δύναμαι. <sup>24</sup> dat. of the differ-  
 ence, *tanto minus*. <sup>25</sup> partic. perf. pass. of δακέω. The gen.  
 like the Lat. *Viri est fortiter pati*. <sup>26</sup> Transl. 'What sort  
 of training do you think a man must have had to be so much

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less capable of fatigue than the lad'.<sup>27</sup> 'when he had come'.<sup>28</sup> aor. mid. of *θεάομαι*, 'when he had remarked'.  
<sup>29</sup> Preserve the art. 'the largeness of the gates', 'the smallness of the city'.<sup>30</sup> 'should march out' (by the gates).<sup>31</sup> aor. of *τυγχάνω*, 'thou obtainedst', 'wert allotted', with gen.  
<sup>32</sup> imperat. 'endeavour'.<sup>33</sup> We say 'to one who said'.  
 The Greeks 'to the man who said'. See § 76 n. 20. § 151 n. 4.  
<sup>34</sup> 'yes, but'.<sup>35</sup> *φύω*.<sup>36</sup> fut. mid. in form, active in use.  
 See § 76 n. 6.<sup>37</sup> *πέλω*.<sup>38</sup> *καταλείπω*.<sup>39</sup> *ἀποφεύγω*.  
<sup>40</sup> = *solebat*.<sup>41</sup> Supply *στρατόπεδον ἡγουμένης*, 'than an army of lions with a deer for general'.<sup>42</sup> *τεθαύμακα* from *θαυμάζω*, perf. in pres. sense.

§ 75. <sup>1</sup> *ἀπολείπω*.<sup>2</sup> in respect of his race', *genere*. Acc. denoting the particular part, property, or attribute, to which a statement is limited. *Σύρος τὴν πατρίδα*, a Syrian by nation; *Σωκράτης τοῦτομα*, 'Socrates by name'. So *τὸ μέγεθος* 'in size'; *τὸν ἀριθμὸν*, 'in number'. In Lat. this acc. is called the Gr. acc. *os numerosque Deo similis*. See § 90 n. 3. § 115 n. 3. § 125 n. 4. § 142 n. 4 and 5. § 150 n. 1.  
<sup>3</sup> 'which was deserted', depopulated.<sup>4</sup> 'to say'.<sup>5</sup> *τὰ ἐκ φιλοσοφίας*, 'the lessons of philosophy', lit. 'what is derived from philosophy'.<sup>6</sup> *τὸ π. δ. λ.* 'the proper time for speaking'.  
<sup>7</sup> *ἐθέλω*.<sup>8</sup> *περὶ τὸ γ.* 'about painting'.<sup>9</sup> 'to forget'; aor. mid. of *ἐπιλανθάνω*.<sup>10</sup> 'to take'; aor. mid. of *προσφέρω*.  
<sup>11</sup> 'that ... were discovered'; aor. pass. of *εὐρίσκω*.<sup>12</sup> In Gr., as in Lat., the relative is often in the neut. pl., when the antecedents are masc. or fem., if inanimate things are meant.  
<sup>13</sup> 'also'.<sup>14</sup> 'produced'; aor. of *ἀναδίδωμι*.<sup>15</sup> aor. of *δίδωμι*.<sup>16</sup> aor. of *λαμβάνω*. Cf. § 72 n. 33.  
<sup>17</sup> aor. of *εὐρίσκω*.<sup>18</sup> 'stripped themselves', aor. mid. of *ἀποδύω*.  
<sup>19</sup> 'rubbed themselves with oil', aor. mid. of *ἀλείφω*.<sup>20</sup> 'yoked', aor. of *ζεύγνυμι*.<sup>21</sup> *δοῦναι*.<sup>22</sup> *φράσσειν*.<sup>23</sup> *ἐναύσειν*. Supply *μή*. There were public curses at Athens against those who should refuse to tell the way or to give a light, or who should poison wells. See Cic. de offic. iii § 55. Iuv. xiv 103, 104.  
<sup>24</sup> 'If you shall have clothed the naked, and have reproached him at the same time, you rather strip than clothed him.'

## XV.

§ 76. <sup>1</sup> *καὶ ὁ*.<sup>2</sup> 'often acquired'; as in Hor. *deduxit corpore febres*. The aor. often denotes what frequently, usually occurs. See § 21 n. 25. § 88 n. 3.<sup>3</sup> neut. adj. instead of abstract subst. = *διὰ τὴν συγγένειαν*. See § 82 n. 9.  
<sup>4</sup> In Greek the adv. receives the force of an adj., when the art. is prefixed; so here *ὁ πέλας*, 'he who is near', the neighbour. See § 11 n. 15. § 92 n. 1. § 127 n. 8. So *οἱ τότε*, 'the men of that day'; *ἡ αὖτε πό-*

λς, 'the upper city'. We say 'the *then* mayor'. <sup>5</sup> fut. mid. in pass. sense. In longer verbs esp. the fut. passive is avoided; so ὠφελήσομαι, not ὠφελήθησομαι; similarly from ἀμφισβητεῖν, ὁμολογεῖν, ἀπαλλάττειν, φυλάττειν, γυμνάζειν, ἀδικεῖν, ζημιοῦν. <sup>6</sup> αἰνῶμαι. Among the futures of the middle form used in active sense are ἀκούσομαι, βοήσομαι, σιγήσομαι, σωπήσομαι, ἔσομαι, εἰσομαι, γινώσομαι, θαυσομαι, ὀφσομαι, πεσοῦμαι. See § 74 n. 36. § 78 n. 15. <sup>7</sup> 'he had been muffled up', plup. pass. of ἐγκαλύπτω. <sup>8</sup> 'said'. <sup>9</sup> 'pay the debt', aor. imperat. of ἀποδίδωμι. <sup>10</sup> 'shall be done', fut. of εἰμί. <sup>11</sup> ἀντικαταλάττω. <sup>12</sup> aor. of γέγρομαι. <sup>13</sup> 'to leave and'. So γελᾶσας εἶπε, 'he laughed and said', or 'said with a laugh'. <sup>14</sup> 'when you have played the coward', aor. pass. in form, mid. in sense, of καλῶ. <sup>15</sup> i. e. τινί. <sup>16</sup> used as aor. of περισκεπτεῖν. <sup>17</sup> We say 'why don't you answer?' So καλῶς ἔλεξας is our 'you say well'. <sup>18</sup> 'defeated in wrestling', aor. partic. pass. from καταπαλαίω, 'I wrestle down'. <sup>19</sup> 'by grappling', aor. part. pass. of συμπλέκω. <sup>20</sup> See § 74 n. 33. <sup>21</sup> παρῆν. from παραιτέω. <sup>22</sup> 'saying'. <sup>23</sup> '(the nightingale) herself', as the position shews. <sup>24</sup> 'if they shall have put it on', aor. part. of περιτίθημι. <sup>25</sup> 'they should appear', aor. conj. pass. of φαίνομαι.

§ 77. <sup>1</sup> συναγωνίζομαι. <sup>2</sup> διαπράττω. <sup>3</sup> κατεργάζομαι. <sup>4</sup> 'I should regard'. <sup>5</sup> 'both parties', gen. after ἀπρ. <sup>6</sup> ἀποκλῶ. <sup>7</sup> μέφομαι. <sup>8</sup> aor. imperat. mid., as is shewn by the accent. <sup>9</sup> aor. pass. of ἀποπνέω. παρὰ μ. ἰ. 'was drowned [lit. 'choked'] within a little', i. e. 'was well-nigh drowned'. <sup>10</sup> 'swore', aor. of ὀμνυμι. <sup>11</sup> aor. conj. of μανθάνω. πρ. ἂν μ. 'before he should have learnt'. <sup>12</sup> 'when asked'. <sup>13</sup> opt. fut. of ὀράω. <sup>14</sup> 'I know'. <sup>15</sup> 'you would not have given over laughing'. <sup>16</sup> 'be', 2 pers. sing. imperat. of εἰμί. <sup>17</sup> οὐδὲ δ. 'nor is it even right'. <sup>18</sup> The subject is the same as the implied subject of μνη. 'for a man to contrive how he shall escape death'. On the form of the fut. see § 76 n. 6. <sup>19</sup> We say, 'he will do everything [there is nothing he will not do] to escape death'. <sup>20</sup> 'when A. offered', part. pres. of δίδωμι. The sense 'he offered' is frequent in the imperf. <sup>21</sup> gen. after ἔδει. Cf. *opus est*. <sup>22</sup> imperf. of δίδωμι. See n. 20. <sup>23</sup> ἔα. <sup>24</sup> ἂν ᾔν, 'I should have been'. <sup>25</sup> 'if I had accepted it', aor. part. of λαμβάνω. <sup>26</sup> 'threw out', 2 aor. of ἐκβάλλω. <sup>27</sup> aor. of κατὰγνυμι; the subject is τὸ παιδίον. <sup>28</sup> παιδ. θεασ. ὕπ. 'on seeing a boy receive'. <sup>29</sup> Supply ἐστίν. <sup>30</sup> pres. part. of δύναιμι. ἡ δ. 'that (art) which is able to heal the soul's diseases', as contrasted with medicine, of which Hippokrates first employed the proverb. <sup>31</sup> 'A. γ. 'but enough, for', i. e. 'however'. <sup>32</sup> 'to go away', ἀπείμι, but used as inf. of ἀπέρχομαι. <sup>33</sup> 'to

die', *morituro*, fut. part. of ἀποθνήσκω. <sup>24</sup> 'to live', fut. part. (in use) of ἰδω. <sup>25</sup> πλὴν ἧ, 'except'. <sup>26</sup> gen. after καταψ. <sup>27</sup> οὐ π. 'scarcely'. See Riddell's ed. of Plat. Apol. pp. 171, 172. <sup>28</sup> 'and yet' = *quamquam*. <sup>29</sup> i. e. not with the intention of not grieving me. <sup>30</sup> Supply ἐστὶ. <sup>31</sup> 'It is meet to blame them for this'; τοῦτο is acc. after the verb.

§ 78. <sup>1</sup> 'obedience to'. <sup>2</sup> ἀπτομαι. οὗ depends upon it. <sup>3</sup> 'should exact'. <sup>4</sup> μὴ νομ. ἐξ. 'should not think that he would have'. <sup>5</sup> 'he who had become', aor. partic. of γίγνομαι. <sup>6</sup> καὶ ἀγαθός. <sup>7</sup> cognate acc. after εὖ. 'who had conferred the greatest benefits upon him'. <sup>8</sup> gen. absol. <sup>9</sup> ἐφέπομαι. <sup>10</sup> gen. of price. <sup>11</sup> partic. pres. of εἰμί; 'those who are'. <sup>12</sup> ἐκχέω, imperfect. <sup>13</sup> 'their neighbours'; see on this use of the adv. with the art. § 76 n. 4. <sup>14</sup> εἰ δὲ μή. Ch. commanded men not to revile their neighbours; 'otherwise' [if they did not abstain from reviling, he said] 'that they would hear'. <sup>15</sup> On this inf. in *oratio obliqua*, see § 64 n. 8. On the middle form of the fut. of ἀκούω, see § 76 n. 6. <sup>16</sup> ἐπὶ. <sup>17</sup> Here we might have had λυπήσονται or λυπήσουτο; in Gr. however even relative clauses in *oratio obliqua* are often in the infin. See Madvig Gr. Syntax, § 169. So in Lat. Madvig Lat. Gram. § 402. <sup>18</sup> partic. pres. of εἰμί. <sup>19</sup> ὀρέγομαι. <sup>20</sup> imperat.

§ 79. <sup>1</sup> 'in reality'. <sup>2</sup> conj. pres. of δύναμαι. <sup>3</sup> The Magian Smerdis, who personated Smerdis, the murdered brother of Kambyzes, and usurped the throne of Persia, was slain by seven noble Persians, who determined the succession in the manner described in the text. <sup>4</sup> δτου, δτω are commonly used for οἴωνος, φῶτι, gen. and dat. of δστις. <sup>5</sup> 'at sunrise'. <sup>6</sup> 'that he shall receive'. <sup>7</sup> compar. of the adv. The neut. sing. of the compar. and neut. pl. of the superl. generally serve as adverbs. <sup>8</sup> A friend of Perikles, who heaped offices upon him. <sup>9</sup> acc. after ἐπωπῆ. <sup>10</sup> τὰ δλφια, acc. after ἐπωπῆ. <sup>11</sup> middle. <sup>12</sup> οἰμώζω, see § 76 n. 6. <sup>13</sup> Supply ἐστὶ. <sup>14</sup> aor. conj. of λαμβάνω. μὴ λ. 'Am I to accept it?' <sup>15</sup> 'Is it possible for me to live after neglecting a talent?' On this sense of ἐστι see § 84 n. 14. <sup>16</sup> aor. part. of ὑπερορδω. <sup>17</sup> fut. of τυγχάνω, with gen. <sup>18</sup> aor. part. mid. of προτῆμι; 'after throwing it [the talent] away'. <sup>19</sup> fut. of δίδωμι. οὐ δώσω δίκην; 'shall I not pay a penalty?' <sup>20</sup> καὶ [even] ἐν 'A. See § 9 n. 7. <sup>21</sup> ἀσεβέω, perf. part., against what? acc. with εἰς. <sup>22</sup> follows ἐφη. <sup>23</sup> π. el. 'after making a long speech'; aor. part. of λέγω. <sup>24</sup> τί ἀπ. 'what he should report'. <sup>25</sup> 'said'. <sup>26</sup> acc. of duration of time. <sup>27</sup> θαλάττω.

## XVI.

§ 80. <sup>1</sup>τάττω. <sup>2</sup>'the son of P.'. See § 9 n. 2. For Alexandros (Paris) see § 3 n. 1. <sup>3</sup>ἀφρίζω. <sup>4</sup>ἐραινέω. <sup>5</sup>'away from'. <sup>6</sup>οικίζω. <sup>7</sup>'we must shew'. the Gr. gerundive, as the Lat., generally has the dat. <sup>8</sup>gen. after compar. *δμ.* from *ἀγαθός*. See § 79 n. 7. <sup>9</sup>τρέφω. <sup>10</sup>gen. absol. <sup>11</sup>Supply *ἐστίν*; the inf. *ὁρᾶσθαι* depends on this word; Cf. Hor. *niveus videri*; the active inf. *ὁρᾶν* is also admissible; 'like to look on', or 'to be looked on'. <sup>12</sup>aor. part. of *διαίρειν*, 'after breaking open'. <sup>13</sup>aor. of *λαμβάνω*; depends on *ἐτέγν*. 'she wrote on (her tomb), that whatever king should be in need of money, should break open the monument and take as much as he wishes'. <sup>14</sup>'found', aor. of *εὐρίσκω*. <sup>15</sup>'lit upon', with dat.; aor. of *ἐτυγχάνω*. <sup>16</sup>dat. partic. <sup>17</sup>pass. though in act. we say *πιστεύειν τῷ*; in Lat. *credor* is poetic. See § 82 n. 2. <sup>18</sup>*σ. τὸ δλ.* 'maintaining utter silence'. <sup>19</sup>'the mere name'; so *ipse* in Lat. Cf. § 86 n. 9. <sup>20</sup>ἐπιγράφω. <sup>21</sup>φυλάττω.

§ 81. <sup>1</sup>'much'. <sup>2</sup>transl. the part. by 'if' with the indic. <sup>3</sup>*dicunt, tradunt*. Fr. on dit. <sup>4</sup>κατακάω. <sup>5</sup>2 aor. inf. of *γίγνομαι*. <sup>6</sup>*οὐδένα οὐτε—οὐτε*. So in Lat. *nullum neque—neque*. <sup>7</sup>gen. absol. <sup>8</sup>'being able', from *δύναμαι*. <sup>9</sup>'to find', aor. of *εὐρίσκω*. <sup>10</sup>gen. absol. 'when a play was being represented'. <sup>11</sup>'when the people had taken their seats', aor. <sup>12</sup>'flew across', aor. of *διαπύρομαι*. <sup>13</sup>aor. imperat. mid. of *ὀράω*. Used like the Lat. *en* or *ecce*. <sup>14</sup>'said they'. <sup>15</sup>See n. 11. <sup>16</sup>'reported (it)' aor. of *ἀπαγγέλλω*. <sup>17</sup>'to the magistrates'. <sup>18</sup>'apprehended', aor. partic. pass. of *συνλαμβάνω*. See Schiller's ballad, *Die Kraniche des Ibykus*. <sup>19</sup>φράζω. <sup>20</sup>3 fut. of *πράττω*. <sup>21</sup>3 sing. imperf. of *ἔξειμι*; used as imperf. of *ἐξέρχομαι*. <sup>22</sup>gen. abs. *φθέγγομαι*. <sup>23</sup>aor. part. of *τίθημι*. <sup>24</sup>'having taken up again', aor. part. of *ἀναλαμβάνω*. <sup>25</sup>gen. absol. Supply *τῶν κοράκων*. <sup>26</sup>'hid himself', intrans. aor. of *ὀφίστημι*. <sup>27</sup>'at last'. <sup>28</sup>3 fut. in form, but used as simple future of *κέκραγα*, 'I cry', which is used as a present. <sup>29</sup>*μ. ὡς δύμ.* 'to the utmost as far as is possible', i. e. 'to the utmost of your power'. <sup>30</sup>genit. after *γεύσθαι*. See § 155 n. 5. <sup>31</sup>πύδομαι. <sup>32</sup>gen. after compar.

§ 82. <sup>1</sup>aor. midd. of *ἀπώλλυμι*; governed by *δίκ.* (*ἐστίν*). <sup>2</sup>In the act. we say *ἐπιβουλεύειν τινί*, but in pass. *ἐπιβουλεύομαι*, 'I am plotted against'. So *πιστεύειν τινί* (to trust) and *πιστεύομαι*, *ἀμελεῖν τινα* (to neglect) and *ἀμελοῦμαι*. In Lat. this constr. is very rare; generally *persuadet aliquis mihi, persuadet mihi ab aliquo*. *Invideor, credor*, are rarely found. See § 80 n. 17.

\* 'he who has stolen', from κλέπτω. <sup>4</sup> τὰ τῶν θεῶν, 'the property of the gods'. <sup>5</sup> χράω. <sup>6</sup> i. e. Iason. <sup>7</sup> 'whether'. <sup>8</sup> μὴ ὄντων νόμων, 'if there are no laws'. <sup>9</sup> 'slavery'. The adj. with the art. often represents a subst. See § 76 n. 3. <sup>10</sup> κτάομαι. <sup>11</sup> 'if'. <sup>12</sup> 'speaks'. <sup>13</sup> ὁ εἰπών, 'he who spoke'. <sup>14</sup> conj. pres. of εἰμί, 'if they [the few words] be'; sing. verb after plural noun. <sup>15</sup> 'if you shall have failed', aor. part. of ἀποτυγχάνω. <sup>16</sup> See § 9 n. 7. <sup>17</sup> ἐκπέμπω. <sup>18</sup> κολάζω.

§ 83. <sup>1</sup> ἰδῶμι. <sup>2</sup> καταφλέγω. Some verbs, whose stem-vowel is *e*, retain *e* (which is generally changed into *a*) in the 2 aor. pass. So λέγω, 'I collect', βλέπω, 'I see', ψέγω, 'I blame'. <sup>3</sup> κατασκάπτω. <sup>4</sup> ἐγκαταλέγω. <sup>5</sup> The periphrasis of the fut. by means of μέλλω denotes an action on the point of beginning; the dependent inf. is often in the fut. See § 86 n. 8. <sup>6</sup> συγκατακτάω. This verb governs the dat. Σαρδ. <sup>7</sup> 'have worn out my life in the use of', 'have been all my days engaged upon'; κατατρίβω; χρ. takes a dat. <sup>8</sup> Here used, as often, in an indignant question; 'Do you then really bid me go dig?' <sup>9</sup> intrans. 2 perf. of ἀπόλλυμι. 'I am a lost man'. <sup>10</sup> fut. pass. of ὀράω. <sup>11</sup> gen. abs.; 2 aor. partic. of ἀποθνήσκω. 'when Z. died', i. e. 'on the death of Z.'. <sup>12</sup> ἀναίρω. <sup>13</sup> gen. of price = pluris. <sup>14</sup> perf. mid. <sup>15</sup> προστάττω. <sup>16</sup> ἐξελέγχω. <sup>17</sup> ἀχθῶμαι. <sup>18</sup> ἀναγράφω. <sup>19</sup> ὀρίζω. <sup>20</sup> Σ. ἔ. 'we shall have as allies'. <sup>21</sup> πείθω. <sup>22</sup> κρίνω. 'Let A. have been pronounced the first of generals', i. e. 'let him be esteemed', etc.

§ 84. <sup>1</sup> perf. mid. <sup>2</sup> 'at the longest', from μακρός. In Lat. *summum*. <sup>3</sup> κτάομαι. <sup>4</sup> 'not at all', strengthened form of the negative; so in Lat. *nihil perturbati*. See § 155 n. 4. <sup>5</sup> ἀπαλλάττω. <sup>6</sup> perf. pass. with acc. of limitation 'who is adorned in soul', i. e. 'whose soul is adorned'. <sup>7</sup> ὀλβίζω. <sup>8</sup> ὀγκώω. <sup>9</sup> μεταλλάττω, gen. abs. <sup>10</sup> Supply εἰσιν. <sup>11</sup> preposition after its case. On the accent see § 71 n. 4. <sup>12</sup> δασνύω, 'it lightened'. Verbs denoting natural phenomena are commonly used intransitively; *σει*, *pluit*, 'it rains', etc. <sup>13</sup> 'burst', aor. pass. of ῥήγνυμι. <sup>14</sup> εἰ ἦν, 'if it were possible'. See § 79 n. 15. <sup>15</sup> dat. of partic. We say 'by weeping'. <sup>16</sup> 'the dead', aor. part. of θνήσκω. <sup>17</sup> 'to raise again'; inf. pres. of ἀνίστημι. <sup>18</sup> τοῦ κλ. depends on the comparative. <sup>19</sup> εἰν ἦν, 'would have been'. <sup>20</sup> νῦν δέ = *nunc vero*, 'but now', i. e. 'as things are'; the real state of the case is contrasted with the hypothesis. <sup>21</sup> ἔχω with adv. nearly = *est* with adj. See § 87 n. 19. § 91 n. 8. With a personal subject it denotes a *state* or *habit*. 'It is impossible'. <sup>22</sup> καὶ ἐμοί, 'for me also'. <sup>23</sup> belongs to ἀρῆκτα. We often find *εἰ* early in the sentence,



preparing the way for a verb; sometimes this verb has another *α* with it. § 90 n. 5. So we might say, 'He would—in case, etc.—he would, I say', etc. <sup>24</sup> δ. χ. 'if tears could do it'; it was not 'on account of tears', that he did not. So *ἐνεκα* is often used. <sup>25</sup> pluperf. pass. of *αἰάγω*, 'would have been brought back'. <sup>26</sup> gen. abs.; aor. partic. pass. of *προστίθηναι*, 'when an oath has been added'. <sup>27</sup> intrans. 2 aor. of *καθίστημι*. <sup>28</sup> *καὶ εἰς*. The inf. is so entirely treated as a subst., that is coupled with an acc. by *καὶ*, 'friends' reproach and sin against the gods'. <sup>29</sup> 'when busily engaged with' (*πρός*). <sup>30</sup> aor. part. from *προσέρχομαι*. *π. ἐφη*, 'came up and said'. <sup>31</sup> synecopated perf. inf. from *θνήσκω*, 'that...are dead'. <sup>32</sup> dat. of the pron. <sup>33</sup> 'also'. <sup>34</sup> *καταράπτω*. <sup>35</sup> 'I knew', used as imperf. of *οἶδα*. <sup>36</sup> 'that I had begotten them'. On the nomin. see § 124 n. 5, on the partic. § 138 n. 5.

§ 85. <sup>1</sup> See *μυνήσκω* in Vocabulary. <sup>2</sup> perf. mid. of *ψεύδομαι*. <sup>3</sup> *σώζω* has aor. *ἐσώθη*, from the epic form *σαός, ἐσαώθη*. See § 95 n. 8. <sup>4</sup> *τρέφω*. <sup>5</sup> *κατορπύττω*. <sup>6</sup> *ἐξελέγχω*. <sup>7</sup> 'is determined'; from *δοκέω*. <sup>8</sup> *ἀναρρίπτω*. like the Lat. *iacta alea esto*. <sup>9</sup> participle of *εἰμί*, which often denotes what *really is*, as opposed to what only seems; translate here 'real'. <sup>10</sup> 3 plur. ind. pres. of *δίδωμι*, 'give'. <sup>11</sup> acc. after *εἰ ποτεῖν*. See § 63 n. 7. <sup>12</sup> *οἰεῖ δ.* 'think that you ought'. On the omission of the subject before the infin. see § 67 n. 10. <sup>13</sup> verbs denoting 'to care for', take the gen. <sup>14</sup> acc. after *μαθητέων*. <sup>15</sup> *π. τ. ἐ.* 'from those that know' them; partic. pres. of *ἐπίσταμαι*. <sup>16</sup> dat. after *χρησθαι*. <sup>17</sup> 'also'. <sup>18</sup> Order *ἐθ. τ. σ. ὅ. τῇ γ.* 'you must enure the body to serve the judgement'.

§ 86. <sup>1</sup> 'that Kyros, who won'. <sup>2</sup> 'envy me not my tomb'; i. e. do not violate it, let my bones rest in peace. <sup>3</sup> See § 83 n. 5. <sup>4</sup> *συνάγω*. <sup>5</sup> 'what was required for the expedition'. <sup>6</sup> *ὥς* with the part. here expresses a pretext. Kyros concealed from his troops that he was marching against Artaxerxes, king of Persia. <sup>7</sup> Supply *ἐστὶ. πειστέων, ἀπολογητέων* and *ἀπαλλακτέων* are here passives of the middle; i. e. *πειστέων* = *δεῖ πείθεσθαι*, 'one must obey', not *δεῖ πείθειν*, 'one must persuade'. <sup>8</sup> 'to know', fut. of *οἶδα*. On *μέλλω* with the fut. inf. see § 83 n. 5. <sup>9</sup> 'by itself', i. e. without the body. See § 80 n. 19. <sup>10</sup> 'it appears'. <sup>11</sup> *ἡμῖν ἔσται, erit nobis*, 'we shall have' that. See § 65 n. 31. <sup>12</sup> gen. after *ἐπιθ.* and *ἐρ.* <sup>13</sup> correlative to *τότε* above. <sup>14</sup> dat. agreeing with *ἡμῖν* above; 'living', i. e. while we live.

§ 87. <sup>1</sup> The third future (*paullo post futurum*) is the pro-

per future of those perfects which have a special present signification. See § 81 n. 28. *λέλειπται*, 'it remains', *λείψεται*, 'it will remain' (*λείφθησεται*, 'it will be left'); *κέκτημαι*, 'I possess', *κεκτήσομαι*; *μέμνημαι*, 'I remember', *μεμνήσομαι*. Other 3rd futures are used by the Attics as simple fut. pass. So *πεπαύσομαι*, *κεκόψομαι*, *βεβλήσομαι*.<sup>2</sup> Supply *αὐτοῖς*.<sup>3</sup> *προσάττω*.<sup>4</sup> 'of this', i. e. what is necessary for guarding the constitution.<sup>5</sup> conj. of *εἰμι*.<sup>6</sup> Supply *ἐστί*, as with the following verbal adjectives.<sup>7</sup> verb adj. from *πείθεσθαι*, 'to obey'. It may also take the acc. from *πείθεω*, 'to persuade'. See § 86 n. 7.<sup>8</sup> It might be also *σωφροσύνη διωκτέα ἐστὶ καὶ ἀσκητέα*, as in Lat. *temperantia servanda est*; the Lat. poets rarely say: *aeternas quoniam poenas in morte timendum est*.<sup>9</sup> These genitives depend on the compar.<sup>10</sup> On the neut. predicate see § 13 n. 8. § 61 n. 1.<sup>11</sup> *ἐν μ. μ.* 'in greater esteem'.<sup>12</sup> *καὶ παρ' ἀνθρ...έχουσι*, 'and among men of sense'.<sup>13</sup> infin. after *δεῖ*.<sup>14</sup> *ἃ ἂν κ.* 'whatever it [our country] bids'.<sup>15</sup> aor. inf. of *πάσχω*.<sup>16</sup> agrees with the unexpressed *τινὰ*, which is the subject of the preceding infinitives.<sup>17</sup> inf. after *προσάττη*. *δεῖσθαι*, 'to be bound'.<sup>18</sup> *τρωθ.* fut. part. pass. from *τιτρώσκω*, 'to be wounded'; *ἀποθ.* fut. part. from *ἀποθνήσκω*.<sup>19</sup> *οὗτ. ἐ.* nearly = *τοῦτ' ἐστι*. See § 84 n. 21.<sup>20</sup> 'nor must we leave the ranks'.<sup>21</sup> 'both'.<sup>22</sup> *πείθειν* depends on *δεῖ*, which is to be supplied from *ποιητέον* = *ποιεῖν δεῖ*.<sup>23</sup> 'as'.<sup>24</sup> 'is by nature', intrans. perf. of *φύω*.<sup>25</sup> acc. after *βιάζ.*<sup>26</sup> i. e. 'than father or mother'; gen. after the compar.<sup>27</sup> Supply *δοῖω* *βιάζεσθαι*.

## XVII.

§ 88. <sup>1</sup> *Qui patrem nihil laedet*, 'not at all'. See § 84 n. 4.<sup>2</sup> *μένω*.<sup>3</sup> 'has often overthrown', from *σφάλλω*. On the aor. to denote what is usual see § 76 n. 2.<sup>4</sup> *φαίνω*.<sup>5</sup> here adv.<sup>6</sup> *γίγνομαι*.<sup>7</sup> *ὅτι ἤκιστα, quāto minime*.<sup>8</sup> *μαίνομαι*.<sup>9</sup> Supply *ὅτι δυστυχέις*.<sup>10</sup> Supply *ἐστί*.<sup>11</sup> 'They slew', syncopated aor. of *κτείνω*, like *έβαν* from *βαίνω*.<sup>12</sup> gen. absol. 'when D. said'.<sup>13</sup> conj. aor. from *μαίνομαι*.<sup>14</sup> 'said he' (P.).<sup>15</sup> Supply *ἀποκτενοῦσι*.<sup>16</sup> 'but when he [the slave] said'.<sup>17</sup> pluperf. of *μαίρομαι*.<sup>18</sup> Supply *εἰμαρτο*.

§ 89. <sup>1</sup> from *δοῖς*. *ἐρωτῶ* like *rogo* with a double acc.<sup>2</sup> 'turned out', from *καθίστημι*.<sup>3</sup> Supply *αὐτῶν*, and with the following participles *αὐτῶν*.<sup>4</sup> *ἀποφαίνω*.<sup>5</sup> 'at the time of'. The great plague at Athens B. C. 430, during the Peloponnesian war.<sup>6</sup> *βαίνω*.<sup>7</sup> 'an honorable death'.<sup>8</sup> 'in my judgement'.<sup>9</sup> *κρίνω*.<sup>10</sup> 'have failed', 'are lost',

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from ἐκλείπω. <sup>11</sup> 'else than', 'except'. <sup>12</sup> Supply λόγῳ.  
<sup>13</sup> οὐκ οἶδ' ὅπως, 'I know not how', *nescio quo modo*, parenthetical.  
<sup>14</sup> τ. ἀ. χ. 'for ever'. <sup>15</sup> gen. absol. 'though he himself neither wrote anything, nor left anything behind him'.  
<sup>16</sup> dat. after παρестῶς. <sup>17</sup> intrans. perf. part. from παρίστημι, 'standing by'. <sup>18</sup> aor. part. of δεικνυμι.

§ 90. <sup>1</sup> ἐκήρ. δῶς. 'proclaimed that he would give'. <sup>2</sup> predicate.  
<sup>3</sup> acc. of limitation. See § 75 n. 2. <sup>4</sup> ἡ ἱππος, 'the cavalry'.  
<sup>5</sup> observe the double ἄν with the one verb, § 84 n. 23; δύν. opt. of δύναμαι. <sup>6</sup> καθαίρω; takes a gen. like καθάρως, § 33 n. 3. <sup>7</sup> ἐκδέρω. <sup>8</sup> μηδ. μήτε—μήτε. See § 81 n. 6. <sup>9</sup> Attic fut. of ἐξελαύνω. See § 67 n. 8. <sup>10</sup> cognate acc. 'who will cause his father no pain, and most enjoyments'.  
<sup>11</sup> intrans. 2 perf. of διαφθείρω. <sup>12</sup> οὐρεκα.  
<sup>13</sup> στέλλω. <sup>14</sup> ἀρήξατε. <sup>15</sup> aor. of εἰσέρχομαι. <sup>16</sup> from δύναμαι, 'if ye have any power'.

§ 91. <sup>1</sup> ἄλλομαι. <sup>2</sup> The inf. depends on δεινόν; see Vocabulary under δεινός. <sup>3</sup> χάσκω. <sup>4</sup> See § 66 n. 3. <sup>5</sup> personal construction, as in Lat. *dicitur Hercules tulisse*. <sup>6</sup> 'the whole time which he spent among men'.  
<sup>7</sup> On the form of the aor. see § 70 n. 5. <sup>8</sup> οὕτως ὥσπερ νῦν ἐχ. 'in the same state as now'. See § 84 n. 21. <sup>9</sup> aor. of καταλαμβάνω.  
<sup>10</sup> καταφθείρω. <sup>11</sup> aor. partic. of τίπτω. <sup>12</sup> τείνω. On the periphrasis of the perf. pass. see § 72 n. 29. § 93 n. 2.  
<sup>13</sup> τὸ ἀλ. <sup>14</sup> 'having found', aor. of εὕρισκω. <sup>15</sup> 'said'.  
<sup>16</sup> Hence the proverb *Vox et praeterea nihil*.

§ 92. <sup>1</sup> See § 76 n. 4. <sup>2</sup> i. e. λόγους. <sup>3</sup> τὰ τῶν ἄλλων, *aliena*. <sup>4</sup> 'in soul'. <sup>5</sup> καθαίρω. <sup>6</sup> αἶρω. <sup>7</sup> 'has not the nature'; i. e. 'it is not natural to it'. <sup>8</sup> 'when he saw', aor. of ὀράω.  
<sup>9</sup> 'said that he did not care at all for'. On the omission of the pron. before the inf. see § 67 n. 10. <sup>10</sup> acc. of limitation. See § 75 n. 2. <sup>11</sup> imperf. of ἐξεμι, used as imperf. of ἐξέρχομαι. <sup>12</sup> = *abibis*? 2 sing. ind. of ἀπείμι, used as fut. of ἀπέρχομαι. <sup>13</sup> See § 91 n. 8. <sup>14</sup> τί π. = *quid facturus*?  
<sup>15</sup> καὶ ἐάν. <sup>16</sup> conj. aor. after ἐάν. <sup>17</sup> ἐκκλίνω. <sup>18</sup> 'when he had borrowed'; aor. mid. of κίχρημι. <sup>19</sup> πῶδας χρήσας, *δμματα χρησάμενος*, 'having lent feet and borrowed eyes', of a blind man carrying a lame. <sup>20</sup> intrans. 2 aor. partic. of ἐπιβαίνω. <sup>21</sup> 'that he slept', aor. of καταβαρθάνω.

§ 93. <sup>1</sup> *suscepturum* (from παραλαμβάνω), 'to take in charge', i. e. as their governor. <sup>2</sup> ἀποκτείνω. The periphrastic form is universally used for the conj. and opt. perf. pass.; it is also more frequent in the active. See § 91 n. 12. <sup>3</sup> 'but he'.

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ὁ, ἡ, τό, are frequently used with δέ, without ὁ μέν, etc., preceding, when a person or thing before mentioned is introduced.

<sup>4</sup> sc. *υἱόν*. See § 9 n. 2. So in Lat. *Hectoris Andromache*, i. a. *υἱόν*. <sup>5</sup> ὁπλίζω. <sup>6</sup> αἰρω. <sup>7</sup> used as aor. of ἀναλίσκω. On this *gnomic* aor. see § 76 n. 2. <sup>8</sup> a *nulla re*, gen. after ἀπέχ.

<sup>9</sup> The antecedent is οὐδένος. So in Lat. *unde*. <sup>10</sup> dat. after ἐν in ἐμμεν. <sup>11</sup> ἐμμένω. <sup>12</sup> διεκπεραίνω.

<sup>13</sup> 'and before he shall have ended his life'. <sup>14</sup> 'before he shall have seen', aor. conj. from ὁράω.

§ 94. <sup>1</sup> See § 69 n. 2. § 70 n. 5. <sup>2</sup> 'sprang up'; 2 aor. intrans. (ἐφύν) from φύω. <sup>3</sup> pass. aor. with mid. sense.

<sup>4</sup> See § 50 n. 5. <sup>5</sup> αἰρω. <sup>6</sup> 'from childhood'. See § 48 n. 5. § 146 n. 11. <sup>7</sup> perf. mid. <sup>8</sup> σήμαινε. <sup>9</sup> = οὐτως, 'whose (son)'. <sup>10</sup> καὶ ὁπόθεν. <sup>11</sup> intransitive perf. of φύω.

<sup>12</sup> 'not at all'. § 84 n. 4. <sup>13</sup> On this Aeolic aor. opt. see § 70 n. 5. <sup>14</sup> καθάριω. <sup>15</sup> 'said that he would answer';

on the omission of the pron. before the inf. see § 63 n. 46. <sup>16</sup> opt. of δύναμαι. <sup>17</sup> 'not having laboured', i. e. without labour.

<sup>18</sup> aor. of παραβάλλω. <sup>19</sup> 'when the horse died', aor. of ἀποθνήσκω. <sup>20</sup> 'he had learnt', aor. of μαρθάνω.

<sup>21</sup> See n. 19. <sup>22</sup> κατά ἔτος, 'year by year'. <sup>23</sup> 'whatever'. <sup>24</sup> ἐξυφαίνω. <sup>25</sup> superl. of ἀγαθός.

<sup>26</sup> aor. midd. of περιβάλλω.

§ 95. <sup>1</sup> See § 67 n. 1. <sup>2</sup> fut. of εἰμι. <sup>3</sup> inf. fut. after verb of promising. <sup>4</sup> See § 67 n. 8. <sup>5</sup> 2 aor. conj. from λαμβάνω.

<sup>6</sup> ἄγω. <sup>7</sup> possessive gen. See Vocabulary under κρῖνω; and § 4 n. 3. <sup>8</sup> καταδύω. For περὶ see § 85 n. 3. <sup>9</sup> βασκαίνω. Here the plur. verb after the neut. pl., because τὰ παῖδια denotes persons. The Lat. *fascinum* (whence 'fascination') is of the same root as βασκ. Spitting into the lap (*sinus*) was a common mode of averting the evil eye. See Iuvén. vii 112.

<sup>10</sup> aor. part. of ἀποβάλλω. <sup>11</sup> συμβάλλωσι, aor. conj. of συμβάλλω. <sup>12</sup> 'appear', aor. pass. in middle sense of φαίνω. <sup>13</sup> aor. of ὁράω. On this inf. and ὁρᾶσθαι, below, see § 80 n. 11. <sup>14</sup> 'They say', on dit. <sup>15</sup> αἰρω.

<sup>16</sup> aor. of λανθάνω; 'unawares carried an ox'; i. e. she carried the calf day by day, until it imperceptibly grew up into an ox. On the construction of the verb, see § 68 n. 9. <sup>17</sup> plur. aor. of ἐρχομαι. <sup>18</sup> syncopated perf. of θνήσκω. <sup>19</sup> κατασχύνω. <sup>20</sup> aor. of κτείνω.

§ 96. <sup>1</sup> μυριάσι sc. ἀνδρῶν. The dat. stands in Gr. in answer to the question, With what? of troops as the instruments of military operations, as the abl. in Lat. *omnibus copiis invadere* etc. <sup>2</sup> ἐγκολάπτω. <sup>3</sup> ἐντρένω. <sup>4</sup> sc. ἔχω.

<sup>5</sup> ζᾶνε, Ionic form of ζένε. <sup>6</sup> aor. imperat. of ἀγγέλλω.

7 'here'; cf. the Lat. *hac*. 8 Epitaph on Leonidas and his Spartans at Thermopylae (Herodot. vii 228 § 2). 9 διαφθείρω. 10 Ἄλτις μοι, 'I have had enough of'; 'no more for me of'. 11 παρατείνω. See § 74 n. 8. 12 syncopated intrans. perf., in pres. sense, of ἵστημι. 'they stand up for' (ἐς), 'are engaged in'. 13 αὐαίνω.

## XVIII.

## MIXED EXAMPLES.

§ 97. 1 'appearance'; gen. after μελέτω. 2 Human life is compared with the seasons; we must not in youth 'wear out the mantle', which we shall need in old age; i.e. we must reserve the strength of the body by temperance. 3 παρακμάζω. 4 supply λασθαί. 5 'called', aor. of λέγω. 6 ἦν (ἀπάτην) ἀπατήσας, cognate acc. See § 68 n. 34. 7 The tragic poet who deceives by the perfection of the illusion, is more just, because he does what he undertakes to do. 8 gen. after the comparat. 9 The spectator who is deceived by the illusion is wiser, as having more sympathy with the poet. 10 'marched through', aor. of διέρχομαι. There is a special term (σαγηνεύω) for this Persian practice of *drawing* a country. See Herodot. iii 149, vi 31. 11 ὅσα ἔχ. 'that they might be able'. 12 'to tell'. 13 On this periphrastic perf. see § 91 n. 12. 14 θρίξ. 15 Predicate. Caesar, being also bald, esteemed the right of wearing a crown of bay above all his other honours (Suet. 45). 16 aor. imperat. of λυνέομαι. 17 = σοῦ, governed by ὑπερ. 18 θνήσκουσιν ὑπερ. On the accent see § 71 n. 4. 19 gen. absol. 20 'said'. 21 gen. absol. 22 gen. after comparat. 23 Supply ἐστί. 24 'it is fated that we escape nothing (of all), whatsoever the gods send'. 25 conj. pres. of δίδωμι; conj. after ὅσα ἄν.

§ 98. 1 χοήματα. 2 Supply ἀμαρτήσασθαι out of ἀμαρτάνοντας. 3 The ὦ ἐφελευστικῶν is used because of the metre. 4 'of a good father'; gen. of origin. See Madvig, Gr. Syntax § 54 c. 5 'those who were (at that time) called Gr.'. 6 Dat. of the agent after perf. pass. See § 111 n. 35. 7 The subject to be supplied out of the preceding οὗ. So in Lat. *Quibus malicia nefanda perpetrata sunt, oderunt*. 8 'led', aor. of ἄγω. 9 'hung up', from ἀνέκειμαι, used as perf. pass. of ἀνατίθημι. 10 'when he found it', aor. of εὕρισκω. 11 'but when he (A.) said', gen. absol. 12 γράφω. On the periphrastic perf. pass. see § 91 n. 12. 13 i.e. 'these (fields)'. 14 'said he'. 15 'do ye think?'. 16 τὰ ἀδικήματα. 17 dat. of instr. with πηδᾶν. 18 καὶ ἔπειτα. 19 τῷδ', sing., subject of γράφω. 20 'them', i.e. τὰ ἀδικήματα. 21 ἄν. ἔξαρκ.

'would suffice'. On the Aeolic aor. see § 70 n. 5. <sup>23</sup> gen. abs. containing the condition: 'if Zeus were to write'. <sup>23</sup> Suppl. *ἐξαρκέσειε*. <sup>24</sup> *ἐστίν*. <sup>25</sup> *βούλεσθε*. <sup>26</sup> 'give', pres. ind. of *δίδωμι*. <sup>27</sup> 'to them'. <sup>28</sup> Predicate. 'The sins (τὰ δδικ.) of men are no evil to the gods'.

§ 99. <sup>1</sup> Like the Lat. *bene audire*; See the Vocabulary. Milton imitates this usage: *Or hearst thou rather pure ethereal stream!* <sup>2</sup> 'with what is thine own'. § 50 n. 5. <sup>3</sup> from *μυμήσκω*. <sup>4</sup> Attraction instead of *ἦν*. See § 68 n. 2. <sup>5</sup> 'if'. <sup>6</sup> *μὴ προσκ.* = *dissimulet*. 'if the reviled makes as though it were not so', i. e. 'takes no notice of it'. <sup>7</sup> gen. after a verb of caring. <sup>8</sup> *ἐχ. τινός*, 'to hold on to', 'to keep close to'. <sup>9</sup> conj. of *εἰμι*, depends on *ἔνα*. <sup>10</sup> Cf. 'If any man will do His will, he shall know of the doctrine, whether it be of God'. <sup>11</sup> With this saying of Antoninus cf. St Matt. xxv 42—45.

§ 100. <sup>1</sup> *προέχω*. See § 57 n. 5. <sup>2</sup> sc. *ἐστίν*. <sup>3</sup> *ἀπαλάττω*. <sup>4</sup> *τούτους* subject of the inf. *τελεῖν*. <sup>5</sup> object of *πράττειν*. *Quid hunc facturum expectas?* <sup>6</sup> 'remember', perf. mid. imperat. *μυμήσκω*. <sup>7</sup> Prov. of those who when required to return A, deny that they have received B; or generally who make an irrelevant defence. <sup>8</sup> *κάρα σου* 'thy head'; in Lat. we must say *caput tuum*. § 50 n. 5. <sup>9</sup> fut. of *συνγίω*. <sup>10</sup> has this accent when it comes after its case; See § 71 n. 4. <sup>11</sup> i. e. *σοί*, 'whilst thou art dripping with blood'. <sup>12</sup> 'will flow'; fut. of *βέω*. See § 76 n. 6; and on the plur. verb after dual noun see § 54 n. 30. <sup>13</sup> *τινω*. <sup>14</sup> 'Punish her, for it is even from hence that women's conditions (τὰ τῶν γυν.) are distempered; some, either for children's sake, or on the score of kindred, after finding a woman evil did not destroy her, and thereupon wrong-doing has stolen upon many [of the sex], and moves onward, so that virtue becomes extinct'. Or thus:

'Strike her and spare not: for all women's ills  
From this source spring; some man, for children's sake,  
Or kin's, hath caught in sin and left alive;  
Then Vice from one to many hath wound its way,  
On and still onward; Virtue is seen no more'.

<sup>15</sup> aor. of *ἀπόλλυμι*. <sup>16</sup> aor. of *λαμβάνω*. <sup>17</sup> τὸ δδικον. <sup>18</sup> perf. of *ὑπορρέω*. <sup>19</sup> ἡ ἀρετή. <sup>20</sup> gen. absol.; aor. part. pass. of *ἀπορρέω*. <sup>21</sup> Supply *εἰσι*.

§ 101. <sup>1</sup> *ἐστίν*. <sup>2</sup> 'even if', *καὶ ἐάν*. <sup>3</sup> poet. aor. conj. of the epic verb *βλώσκω*. <sup>4</sup> ὁ ἐμός. <sup>5</sup> 'to stand', intrans. 2 aor. of *ίστημι*. <sup>6</sup> *οὐποτε δύναται ἄν*, 'would never be able'; 2. opt. pres. of *δύναμαι*. <sup>7</sup> *ἐξ ἀδ.* 'secretly'. *ἐκ* with the

neut. adj. often serves for an adverb; ἐκ τοῦ φανεροῦ, 'openly', etc.  
<sup>8</sup> neut. pl. <sup>9</sup> καὶ ὁτανπερ. <sup>10</sup> αὐτοῦ (or αὐτῆς) with the  
 superl. denotes the highest point which the quality expressed  
 by the adj. has attained in the person (or thing) spoken of.  
 See Madvig Gr. Syntax § 95 n. 2. Here 'at its noblest'.  
<sup>11</sup> conj. aor. pass. in middle sense of φαίνομαι. <sup>12</sup> καὶ ἐπὶ.  
<sup>13</sup> aor., in form pass., of the deponent δέρκομαι. <sup>14</sup> 'initia-  
 tions' (into the mysteries). <sup>15</sup> μόλωσι. See n. 3. <sup>16</sup> See  
 § 9 n. 7. <sup>17</sup> 'life'. <sup>18</sup> Supply ἐστὶ. <sup>19</sup> αἰτέω. <sup>20</sup> intrans.  
 perf. of φύω, 'is naturally'. <sup>21</sup> dat. after ἴσον, 'an evil  
 equal to a forced thirst'. <sup>22</sup> On the form see § 70 n. 5.  
<sup>23</sup> aor. of πίνω. <sup>24</sup> partic. of δίδωμι. We can also say  
 'than by giving him to drink'. <sup>25</sup> ἀπό. <sup>26</sup> gen. after  
 ἤττων. Cf. n. 45. <sup>27</sup> gen. after κενός, as after vacuus. <sup>28</sup> 'is  
 wont'. § 110 n. 2. <sup>29</sup> aor. part. of ἐκχέω, 'after giving his  
 tongue full vent'. so a wind πολλὸς πνέει, 'blows strong'; a river  
 πολλὸς ρεῖ, 'flows with full stream'. <sup>30</sup> depends on φιλεῖ. <sup>31</sup> 'he  
 spoke'. <sup>32</sup> ἀλλὰ γάρ, 'but (in vain), for'; i. e. 'however'.  
<sup>33</sup> prepares the way for μάθους *as* below. See § 84 n. 23.  
<sup>34</sup> gen. absol. 'if the gods conceal'. <sup>35</sup> opt. aor. of μανθάνω.  
<sup>36</sup> πάντα. <sup>37</sup> 'you should go over', aor. of ἐπεξερχομαι.  
<sup>38</sup> κλήω. <sup>39</sup> 'for a deed of shame'. <sup>40</sup> acc. of duration.  
<sup>41</sup> 'give', aor. imperat. of δίδωμι. <sup>42</sup> καὶ εἰτα. <sup>43</sup> καλέω.  
<sup>44</sup> of φ. 'parents'. <sup>45</sup> gen. after ἤσ. Cf. n. 26.

§ 102. <sup>1</sup> μετ. δεῖπ. 'during the meal', 'while dining';  
 the Lat. *inter cenandum*. <sup>2</sup> 'in comparison with his'  
 (Alexander's). <sup>3</sup> Translate by the pluperf. in Engl. <sup>4</sup> aor.  
 of λαμβάνω. <sup>5</sup> 'think'; the Latin *sibi videri*. <sup>6</sup> gen.  
 after λάθρα. <sup>7</sup> με. <sup>8</sup> i. e. ἐκεῖνων & ἐκόμεν, where *α* is a  
 cognate accusative, 'that errand whereon I came'. <sup>9</sup> aor. of  
 ἰκνέομαι. <sup>10</sup> takes the gen. in the poets, like many adjectives  
 beginning with a privative, 'without the honour of'. <sup>11</sup> aor.  
 pass., used as mid., of προφαίνομαι. On the crasis see § 57 n. 5.  
<sup>12</sup> dat. after μυχθ. <sup>13</sup> 'it was fated', opt. of χορή. <sup>14</sup> 'to  
 be joined (in wedlock) to'; aor. pass. of μίγνυμι. <sup>15</sup> 'should  
 reveal to men, for them to behold'. <sup>16</sup> fut. opt. of εἰμὶ.  
<sup>17</sup> aor. (in use) of ἴδω. <sup>18</sup> 'at the hands of'. <sup>19</sup> i. e.  
 πόλεις εἰς ἐσθράς ἤξερε; <sup>20</sup> 'bathed in tears', perf. mid.  
 of κλάω. <sup>21</sup> fut. of ἰκνέομαι. <sup>22</sup> imperat. of ἐπιστάμαι.  
 'know of these things as in actual progress, and no longer  
 delaying'. <sup>23</sup> 'The hopes you chase are winged', i. e. you  
 are too impatient. <sup>24</sup> ἀνυχέω, 'he has not sped ill'.  
<sup>25</sup> Supply ἐστὶ, 'fortune has not one only form', but many;  
 he may have been fortunate, though not exactly as you  
 would wish. <sup>26</sup> τὸ τ. θ. 'the service of the god'. <sup>27</sup> 'to add'  
 to our knowledge. <sup>28</sup> 'so long as it may be allowed',  
 conj. of ἐξεστὶ. <sup>29</sup> part. of εἰμὶ, 'while yet a boy, one

knows how to do evil',  $\pi\rho\acute{o}\tau\alpha$ , 'gratis', i.e. without any charge for the teaching. <sup>30</sup> On the inf. after verbs of knowing ('know how to') see § 138 n. 5. <sup>31</sup> οὐδ' ἢ λ. 'not even if he shall have taken'; aor. conj. of λαμβάνω. <sup>32</sup> aor. to denote what is usual. See § 76 n. 2. <sup>33</sup> 'that we may neither appear to be'; the corresponding μήτε 'nor' is not contained in this fragment. <sup>34</sup> 'to be of', i.e. 'of the number of', 'to rank amongst'. <sup>35</sup> καὶ ἀποδ. 'even though our father be abroad'. <sup>36</sup> 'has suffered', perf. of πάσχω. τὰ ἐμά, 'my' (sufferings). i.e. 'what I have'. <sup>37</sup> gen. after ἐστ. <sup>38</sup> Supply ἀδελφούς, i.e. 'such friends'. <sup>39</sup> 'to escape' them, aor. of φεύγω. <sup>40</sup> aor. of ἐρχομαι. 'Did there not come a rumour respecting P. either, that he would arrive?'

§ 103. <sup>1</sup> 'from an enemy's mouth'. <sup>2</sup> μή in prohibitions takes generally the aor. conj. or pres. imperat. § 71 n. 6. <sup>3</sup> licebit; fut. of ἔξεστι. <sup>4</sup> 'to support life'. <sup>5</sup> inquit, from φημι. <sup>6</sup> See § 9 n. 7. <sup>7</sup> Veni, vidi, vici. <sup>8</sup> gen. absol. aor. partic. of ἀναιρέω, 'when Cato had killed himself'. <sup>9</sup> gen. after φθ. so also σωτηρίας. <sup>10</sup> 'for you also'. <sup>11</sup> gen. absol., 'when some bade him beware of'. <sup>12</sup> 'he said that he did not fear'. <sup>13</sup> δέδια is used as a pres. <sup>14</sup> aor. partic. of δεικνύμι. <sup>15</sup> Shakespeare, *Jul. Caes.* Act I. sc. 2.

'Let me have men about me that are fat;  
Sleek-headed men, and such as sleep o' nights:  
Yond' Cassius has a lean and hungry look;  
He thinks too much; such men are dangerous.'

<sup>16</sup> 'to be discharged', aor. pass. of ἀφίημι. <sup>17</sup> 'said'. <sup>18</sup> 'say nothing'. <sup>19</sup> The 24 letters of the Gr. alphabet. Latin, which has no W, and in which I and J, U and V, respectively, are not distinguished, has only 23 letters. <sup>20</sup> πρότερον ἢ δ., 'before going through the 24 letters'. <sup>21</sup> used for σπαντόν. See § 55 n. 16. § 116 n. 6. <sup>22</sup> aor. mid. of ἐπιδλαμβάνω. 'he (Aug.) took hold of him (Ath.) by the hand and said'. <sup>23</sup> 'detained', aor. of κατέχω. <sup>24</sup> 'saying'. <sup>25</sup> 'also'. <sup>26</sup> τ. ἐν δ. ν. 'the young men in repute', i.e. of rank. <sup>27</sup> 'when they did not attend'. The full expression is προσέχειν τὸν νοῦν, 'to apply the mind', with dat.

§ 104. <sup>1</sup> κρδομαι. <sup>2</sup> 'as a friend'. <sup>3</sup> καὶ αὐτός, et ipse, 'I too'. § 51 n. 15. <sup>4</sup> τὸ ἀπὸ τοῦδε, 'from this time'. <sup>5</sup> 'oneself'. <sup>6</sup> 'life at Athens'. This termination was originally derived from the dat. pl. We find Πλαταιᾶσι, 'at Plataea', Ὀλυμπιασι, 'at Olympia'. <sup>7</sup> μεταβάλλω, gen. absol. <sup>8</sup> acc. after παρούσαν. <sup>9</sup> 'even'. <sup>10</sup> explains τόδε, 'this, namely, to be praised in excess'. <sup>11</sup> 'they [i.e. men, the Fr. on] use the construction of' the act. with the dat.,



and the mid. with the acc. From this verb comes *Syntar*.  
<sup>12</sup> Any part of any word, taken *materialiter*, as it is called, may thus be used as an indeclinable subst. Thus λέγει τούτο τὸ ἐκόν, 'the word ἐκόν means this'. ἐν τῷ ἐκόν, 'in the word ἐκόν'. So in Lat. *a similibus fiunt dissimilia*; ut ab lupus, lepus, lupo, lepori, 'From like (nominatives) come unlike (oblique cases); as from (the nominatives) lupus, lepus come (the datives) lupo, lepori'.  
<sup>13</sup> imperat. <sup>14</sup> 'being the first', 'beginning the fray'.  
<sup>15</sup> the 'roundness', i.e. the ease and smoothness. It is Aristophanes, who repels the charge that he is a plagiarist of Euripides.  
<sup>16</sup> τὸ ἐμὸν.  
<sup>17</sup> ὦ ἀναξ.  
<sup>18</sup> dual of πρέσβυς.

§ 105. <sup>1</sup> See § 55 n. 2. τὰλλα is τὰ ἄλλα. <sup>2</sup> καὶ ἐκεί.  
<sup>3</sup> 'to the same number'. <sup>4</sup> Predicate, 'as food'. <sup>5</sup> fut. of ἐμὲ. τι αὖ. ἔστ. π. 'what [wherein] he will be the better after being educated?'  
<sup>6</sup> 'even'. <sup>7</sup> 'he will not sit', used as fut. of καθήμαι.  
<sup>8</sup> gen. abs. 'when some one was introducing to him', pres. part. of συνίστημι. <sup>9</sup> gen. abs. 'on the other's saying'.  
<sup>10</sup> gen. of price. <sup>11</sup> 'to buy', used as aor. of ἀνέομαι.  
<sup>12</sup> imperat. <sup>13</sup> ἴνα. <sup>14</sup> opt. <sup>15</sup> 'might know', opt. of οἶδα. <sup>16</sup> 'for what purposes', neut. pl. <sup>17</sup> 'also'.  
<sup>18</sup> In the Attic comic poets the cooks are generally hired for the occasion, not permanent servants.  
<sup>19</sup> aor. of ἐμπιπτω; 'he fell into'. We say 'out of the frying-pan into the fire'.  
<sup>20</sup> aor. of λαμβάνω. <sup>21</sup> 'restore', aor. imperat. of ἀποδίδωμι. <sup>22</sup> 2 sing. fut. of λαμβάνω. On the form see § 76 n. 6.  
<sup>23</sup> 'he discovered', aor. of γιγνώσκω. <sup>24</sup> ὡς μ. θ. *velut imprudens*. <sup>25</sup> παρακαταβάλλω, aor.; 'let it drop alongside'.  
<sup>26</sup> ironical. 'as he pretended'. <sup>27</sup> ἀνομιώζω. <sup>28</sup> 'but some'. <sup>29</sup> 'say that he said while doing so'.  
<sup>30</sup> Supply ἔστι. <sup>31</sup> 'should be lost', aor. midd. of ἀπόλλυμι. <sup>32</sup> 'when one has learnt'; σοῦν is object to ἔχειν.  
<sup>33</sup> 'see double', i. e. 'see twice as well'. <sup>34</sup> aor. of ἐξαμαρτάνω. <sup>35</sup> τὸ αὐτό. So in Lat. *bis idem peccare*, 'to commit the same fault twice'; cognate acc. See § 97 n. 6.  
<sup>36</sup> Supply ἔστι. *Non est sapientis*.

§ 106. <sup>1</sup> ὁδπτω. <sup>2</sup> 'after him', after his name. <sup>3</sup> on the acc. see § 54 n. 27.  
<sup>4</sup> 'in any point'. <sup>5</sup> pass. aor. with midd. meaning. <sup>6</sup> 'I should not be alive'. El with ind. past in the conditional clause, and ἄν with ind. past in the apodosis, are employed where the condition has not been fulfilled; *Si eius periculum fecissem, non essem vivus*.  
<sup>7</sup> sc. ὁ υἱός. <sup>8</sup> ἔστιν paroxyton, 'exists'. <sup>9</sup> δλ. δλείφω. K. δ. δ. 'You flay a flayed dog', i. e. you waste your pains.  
<sup>10</sup> 'also'. <sup>11</sup> 'to suffer', aor. of πάσχω. <sup>12</sup> used as aor. pass. of τέντω in the sense of πλῆγην δίδωμι, 'I wound'.  
<sup>13</sup> depends on λόγος

ἔσσι, 'the story runs that the eagle said, when he saw'.  
<sup>14</sup> aor. of ὀρέω. <sup>15</sup> τὰδε ἀλυσκ. cognate acc. 'We suffer this capture'; 'we are here taken'. <sup>16</sup> ἡμῶν αὐτῶν. See § 103 n. 21.  
<sup>17</sup> poetic for ἀλυσκόμεθα. Hence Waller:  
 'That eagle's fate and mine are one,  
 Which, on the shaft that made him die,  
 Espied a feather of his own,  
 Wherewith he went to soar so high.'

§ 107. <sup>1</sup> acc. of limitation; in Lat. mostly the abl.; *claudus altero pede*, 'lame of one foot'. See § 75 n. 2. <sup>2</sup> See § 93 n. 3. <sup>3</sup> πρηνός. On the crasis see § 57 n. 5. <sup>4</sup> δημιουργέω.  
<sup>5</sup> See § 53 n. 2. τῶν θεῶν depends on ἄλλος. <sup>6</sup> The augm. comes after the prep., though ἐπιτηδεύω is not a compound, but formed from ἐπιτηδες; so προεφήτευσα, though προφητεύω is from προφήτης. § 111 n. 1. <sup>7</sup> ἄλλος ἄλλο sums up an enumeration of particulars; in such cases we add 'in a word'.  
<sup>8</sup> 'I am doomed to mourn my lost hair', lit. 'to the mourning of the hair'. <sup>9</sup> On the accent of a prep. after its case see § 71 n. 4. <sup>10</sup> conj. aor. pass. 'has had her yellow crop [i. e. her mane] reaped'; θέρος cognate acc. <sup>11</sup> σπᾶω.  
<sup>12</sup> gen. of quality, 'a meadow of river waters'. <sup>13</sup> 'has seen', aor. conj. of ὀρέω. <sup>14</sup> generally taken passively, 'when the sun shines full upon her'. <sup>15</sup> 'after her mane has been shamefully plucked bare beneath clippings'. <sup>16</sup> καὶ ἄν.  
<sup>17</sup> On the form of the opt. see § 70 n. 5. οἷς ἄν, 'even the pitiless would pity her'. <sup>18</sup> cognate acc. = ὅτι τοιαῦτα μ. 'for her great fits of frenzy as she mourns and weeps the mane she once had'. <sup>19</sup> See § 76 n. 4. <sup>20</sup> 'will be the ruin of me', fut. of ἀπόλλυμι. <sup>21</sup> λέγε. <sup>22</sup> ἐπί. <sup>23</sup> ὑπάρχει μοι is 'I have to start with': οἷς ἄν etc. 'whoever have by nature no stock of virtue of their own (οἷς.) belonging to them (πρ.)'. <sup>24</sup> partic. of πρόσκειμι. <sup>25</sup> explained afterwards by εἰς τὰ μν. etc. 'fly thither for refuge, i. e. to their tombs and their family'. <sup>26</sup> 'count their ancestors, how many (they were)'. In Engl. we say 'count the whole series of their ancestors'. Cf. Verg. *per noctem, quam longa est*, 'the live-long night'. <sup>27</sup> οὐδ. ἔχ. π. 'they are none the better' for their pedigree. <sup>28</sup> fut. of λέγω. <sup>29</sup> = ᾤτινι. <sup>30</sup> ἐγένοντο, aor. of γίγνομαι. 'For how would they ever have been born (without ancestors)?' <sup>31</sup> gen. absol. <sup>32</sup> 'laughed at him', sing. verb after pl. noun. <sup>33</sup> 'said'. <sup>34</sup> conj. after ὅταν. <sup>35</sup> 'the suite'. <sup>36</sup> The subject is τὰ παιδάρια. <sup>37</sup> gen. after κατ. <sup>38</sup> 'playing the connoisseur'.

§ 108. <sup>1</sup> οὐδὲν ὄφ. 'it is of no avail'. <sup>2</sup> in act. ἀφαιρέιν τινά τι; in pass. ἀφαιρούμαι τι. So in Lat. *doceor aliquid*, and with all passives of *quem-quid* verbs. <sup>3</sup> π. c. 'went to...and

said'. <sup>4</sup> 'but when he [the schoolmaster] said'. <sup>5</sup> 'because'. <sup>6</sup> 'I do not know how', supply γεωμετρῆιν. <sup>7</sup> τοῦτο, 'and what of that?'. <sup>8</sup> Supply αἴσθα. 'For you do not know how to read either'. <sup>9</sup> 'to prove', from δεικνυμι. <sup>10</sup> διμ. with dat. Cf. Hor. *Invitum qui servat, idem facit occidenti*. <sup>11</sup> Supply ἐστὶ. <sup>12</sup> 'We use what is present', i. e. 'we enjoy what is provided'. <sup>13</sup> παρατίθημι. <sup>14</sup> aor. opt. of δοκέω; on the form see § 70 n. 5. 'if any one should require his entertainer to serve up fish or cakes, he would be thought strange'. <sup>15</sup> plur. ind. pres. of δίδωμι. <sup>16</sup> κ. τ. = *atque id* or *idque*, 'and that too'.

§ 109. <sup>1</sup> sc. ἐστὶ, 'it is hard'. )( ῥάδιον. <sup>2</sup> i. e. χορημάτων. <sup>3</sup> 'in a day', in one day. <sup>4</sup> τοῦ ἑτέρου—τὸν ἕτερον, *alterius—alterum*, accuser and accused. <sup>5</sup> ἐπαίρω. <sup>6</sup> aor. of παρέρχομαι. <sup>7</sup> aor. of ὁράω. <sup>8</sup> 'He who is hastening to see virtue as though it were his country, must pass by pleasures as Sirens'; he who is as eager to see virtue, as Odysseus was to regain Ithake, must pass by pleasure as O. sailed past the Sirens. <sup>9</sup> 'when he said'. <sup>10</sup> Supply ἐστὶ. <sup>11</sup> poetic and ancient form of τοῖς. <sup>12</sup> Supply αἰσχρὸν εἶναι. <sup>13</sup> 'when he met', aor. of ἐντυγχάνω. <sup>14</sup> 'foul is foul, seem it, or seem not so'. <sup>15</sup> καὶ ἐάν, 'both if—and if'. <sup>16</sup> ἀλλὰ. <sup>17</sup> pres. part. of δύναμαι. <sup>18</sup> οὐδέ. Supply ἀκαῖός ἐστι. <sup>19</sup> 'abstained', aor. mid. of ἀπέχω. <sup>20</sup> καὶ οὐ. <sup>21</sup> 'It is not possible'. See § 84 n. 14. <sup>22</sup> agrees with the subject to εἰπεῖν, 'for a man to say while living'. § 77 n. 18. <sup>23</sup> ταῦτα. <sup>24</sup> 'I shall suffer', fut. of πάσχω. <sup>25</sup> 'you spoil', aor. of ἀπόλλυμι. <sup>26</sup> 'by pouring on it', aor. of ἐπιχέω. <sup>27</sup> aor. of πίνω. <sup>28</sup> aor. of ἐσθίω. <sup>29</sup> aor. of λέγω. <sup>30</sup> λέγω τινα τι is the common construction. See § 106 n. 3. <sup>31</sup> 'I lie here'. An epitaph.

§ 110. <sup>1</sup> 'by nature'. <sup>2</sup> 'are wont'. So Hor. *aurum rumpere amat saxa*. § 101 n. 28. <sup>3</sup> verbal adj. of χορδομαι, *utendum*, takes the dat. <sup>4</sup> κλίνω. <sup>5</sup> 'and again towards the other quarter' (the south). τὰλλα=τὰ ἄλλα. <sup>6</sup> pres. ind. of παραδίδωμι, 'we hand on'; an allusion to the torch-races, in which each runner passed on his torch to the next. Lucr. *et quasi cursores vitae lampada tradunt*. <sup>7</sup> 'to take', aor. of λαμβάνω. <sup>8</sup> Supply ἐστὶ. <sup>9</sup> 'when advanced' in life, intrans. aor. of προβαλῶ. <sup>10</sup> 'when they came together', aor. of συνέρχομαι. <sup>11</sup> 'struck', aor. of καθικνέτομαι. <sup>12</sup> 'and said', aor. of λέγω. <sup>13</sup> gen. absol. 'when one was reading'. <sup>14</sup> 'when he had given a peep of'. <sup>15</sup> like *ille*, 'the famous'. <sup>16</sup> aor. of ἀναβαίνω. <sup>17</sup> aor. (in use) of κέκραγα. ἀναβὰς ἂν ἀνέκ. 'he would have mounted...and cried aloud'. § 76 n. 13. <sup>18</sup> On the accent of prepositions after their case see § 71 n. 4. <sup>19</sup> gen.

after φορτ. <sup>20</sup> 'to establish', aor. of καθίστημι. <sup>21</sup> 'if'.  
<sup>22</sup> 'ye shall have destroyed', aor. conj. of καθαιρέω. <sup>23</sup> 'You draw down the moon to your own hurt'. Prov. The Thessalian witches were said to lose the use of eyes and feet. Cf. Verg. *carmina vel caelo possunt deducere lunam*. <sup>24</sup> 'after coming to speech with D.' <sup>25</sup> 'was amazed at'; the aor. pass. is frequent in this sense; the pres. καταπλήττω is not used in good authors. See § 111 n. 4. <sup>26</sup> acc. after κατ., as after *horreo* etc. in Lat. <sup>27</sup> The nom. because the subject of the infin. is the same as that of the main verb. See § 67 n. 10. § 84 n. 36. <sup>28</sup> 'if I were not A, I would have been D.' <sup>29</sup> *ἐπαίρω*. <sup>30</sup> 'they say', *on dit*. <sup>31</sup> 'did he go abroad', used as imperf. of *προέρχομαι*. Similarly *εἰσῆι*.

§ 111. <sup>1</sup> *ἐγκωμιάζω*; augm. following the prep., though the verb is formed from *ἐγκώμιον*. See § 107 n. 6. <sup>2</sup> *διατέλω*. <sup>3</sup> 'painted'. <sup>4</sup> 'was amazed at'. See § 110 n. 25. <sup>5</sup> *δῆλος ἦν θ*. 'shewed that he admired'. <sup>6</sup> used as aor. of *ἐρωτάω*. <sup>7</sup> aor. of *προέρχομαι*. <sup>8</sup> aor. of *πάσχω*. *τί παθ*. 'What had come to him that he should?' 'what possessed him to admire?' <sup>9</sup> is subject of *εἶπεν*. <sup>10</sup> pluperf. of *κτάομαι*, 'you would not have asked me, if you had had my eyes'. <sup>11</sup> opt. aor., in use, of *φημί*, 'I would say'. <sup>12</sup> 'also'. <sup>13</sup> 'of'. <sup>14</sup> 'but' I would say 'if any one has educated ears'. <sup>15</sup> Supply *ἔχουσιν*. <sup>16</sup> 'of those who have', i. e. of the wealthy. <sup>17</sup> Supply *εἰσὶ*. <sup>18</sup> The construction is *ἀκούειν τινός τι*. <sup>19</sup> *καταστρέφω*, 'I have been compelled'. <sup>20</sup> *εἰμι* used as fut. of *έρχομαι*. <sup>21</sup> 'having heard of', perf. of *πυνθάνομαι*. <sup>22</sup> 'we knew', imperf. of *οἶδα*. <sup>23</sup> *παρὰ σοῦ* (on the accent see § 71 n. 4). 'let her (Io) learn from thee (Prometheus)'. <sup>24</sup> 'by'. <sup>25</sup> *πάντα ὄσα*. <sup>26</sup> Supply *ἐπίστασθαι*. 'I know all that a man of birth should'. <sup>27</sup> *τε*. <sup>28</sup> *ὅα*, 'where'. <sup>29</sup> *καὶ οὐκ*. <sup>30</sup> 'even'. <sup>31</sup> neuter. <sup>32</sup> 'though I am'. <sup>33</sup> 'poor wretch'; in this sense *πόνηρε* has this accent. <sup>34</sup> 'do you stand', intrans. perf. of *ἵστημι*. <sup>35</sup> dat. of agent after perf. pass. See § 98 n. 6. <sup>36</sup> *διασπαράττω*, 'have been rent asunder', sing. verb after neut. plur. <sup>37</sup> *διαρραχίζω*, 'have been severed'. <sup>38</sup> 'the lordly flesh of porkers' and other expressions, as well as the rhythm of the whole passage, is a burlesque of the tragic vein. <sup>39</sup> *καταλοάω*, 'has been crushed in pieces'. <sup>40</sup> gen. after *ἐν μ*. <sup>41</sup> i. e. the paunch, *νύμφα*. <sup>42</sup> *καταισιμόω*, 'have been consumed'. <sup>43</sup> *τὰ ἀκρ*. 'pettitoes'. <sup>44</sup> *νωγαλίζω*, 'has been munched'. <sup>45</sup> *παρεντρώνω*. The *παρά*, here and below, denotes what is taken by the way, as a side dish; 'has been picked'. <sup>46</sup> *ἐξοπτάω*, 'baked'. <sup>47</sup> *παργυκάπτω*, 'have been gulped down as a finish'. <sup>48</sup> *λείπω*. <sup>49</sup> aor. of *ἐσθίω*. <sup>50</sup> 'haste, haste'. Many imperatives of transitive verbs are used intransitively, *παύε*, 'stay'; *ἄγε*, the

Lat. *age*, etc. <sup>51</sup> *ποτέ*. <sup>52</sup> aor. of *χάσκω*. <sup>53</sup> 'even'.  
<sup>54</sup> 'these remnants', gen. after *ἀν*. <sup>55</sup> aor. of *ἀμαρτάνω*.  
<sup>56</sup> aor. conj. of *τρέχω*.

§ 112. <sup>1</sup> *ὁ* belongs to *δόμνος*; 'he who believes'. <sup>2</sup> *καὶ*—*δέ*, 'and also'. <sup>3</sup> *quam pulcherrime*. <sup>4</sup> *τὰ ἐν τῷ κόσμῳ*, 'all that is in the world'. <sup>5</sup> *οὐδέ, ne—quidem*. <sup>6</sup> *κτάομαι*.  
<sup>7</sup> on the form of the opt. see § 70 n. 5; on the meaning of the opt. with *δν* § 69 n. 2. <sup>8</sup> *μακάριος* is 'blessed'; but in the voc. it is one of those words which cannot be rendered literally. We must say 'my good friend', 'my good sir', 'my good fellow', or the like; and in a long dialogue we must omit most of these compellations. <sup>9</sup> imperat. of *ἐπίσταμαι*. 'know how' takes the inf. See § 102 n. 30. § 138 n. 5. <sup>10</sup> *ἴνα*. <sup>11</sup> See § 86 n. 9.  
<sup>12</sup> *τὰ ἀν*. cognate acc. after *δυστ*. <sup>13</sup> 'may add', aor. conj. of *προσλαμβάνω*. <sup>14</sup> 'in number', acc. of limitation. See § 75 n. 2. <sup>15</sup> *καλέω*. <sup>16</sup> 'to the wedding-feast', the common sense of the plur. <sup>17</sup> *πότῃ*=Lat. *utrum?* <sup>18</sup> *καὶ ἐκ τοῦ ἔμπ*. 'also from the harbour', i.e. foreign merchants. <sup>19</sup> *τοῦτο*.  
<sup>20</sup> 'What is this to you?' <sup>21</sup> 'It is a kind of supremacy in this art, to know beforehand' etc. <sup>22</sup> fut. of *ἐσθίω*.  
<sup>23</sup> inf. of *πρόοδα*. <sup>24</sup> 'I know not that I ever saw fish dearer'.  
<sup>25</sup> depends on *τιμῆς*. <sup>26</sup> gen. of time. <sup>27</sup> 'you would have been'.  
<sup>28</sup> depends on *τις*. <sup>29</sup> 'I used to give', imperf. of *δίδωμι*.  
<sup>30</sup> Supply *ἐπρίστα*. Priamos buys Hektor from Achilles at the end of the Iliad. <sup>31</sup> aor. partic. of *κατατίθημι*.  
<sup>32</sup> aor., in use, of *ὠνόμασι*. 'A conger I bought, and laid down as much [money] as it drew' [i.e. weighed]. In English, 'at its weight in silver'. <sup>33</sup> 'have killed', perf. of *ἀναιρέω*.

§ 113. <sup>1</sup> gen. abs. see § 67 n. 1. <sup>2</sup> i.e. Gelo. <sup>3</sup> *ἐπαγγέλλομαι*.  
<sup>4</sup> *διαδέχομαι*. <sup>5</sup> *ἐκρίπτω*. <sup>6</sup> *ἐκφύγω*.  
<sup>7</sup> conj. aor. after *δν*, 'if'. It is a cook who is speaking; he does not accept an engagement, until he is satisfied respecting the guests. <sup>8</sup> *ἐστίν*. <sup>9</sup> Sacrifices were the most frequent occasions of feasts. <sup>10</sup> pass. of *συνίστημι*, 'of what the feast consists'. <sup>11</sup> *καλέω*. <sup>12</sup> 'for which I must hire myself or be on guard against them'. <sup>13</sup> *οὐδν*, 'for instance'. <sup>14</sup> *τὸ ἐμπ*. 'that is in the harbour'.  
<sup>15</sup> 'after he has lost', aor. of *ἀποβάλλω*. <sup>16</sup> *φορτία*. <sup>17</sup> aor. of *γίγνομαι*. <sup>18</sup> 'Such (an employer) I let alone', aor. of *ἀφίημι*. On the use of the aor. see § 76 n. 2. <sup>19</sup> *ἀλλὰ*.  
<sup>20</sup> 'just so much as to satisfy the law', i.e. to fulfil the letter of his vow. <sup>21</sup> poetic dat.; depends on *ομοῦ*. <sup>22</sup> 'he casts up the account'. <sup>23</sup> intrans. fut. of *ἐπιβάλλω*, 'how large a proportion [of the expense] will fall on his shipmates'. <sup>24</sup> 'setting [the sum] down', partic. of *τίθημι*. <sup>25</sup> *σπλάγχνα*, 'each eats his own meat', i.e. the flesh of the victims which he has

himself offered. <sup>26</sup> εἰσπλέω. <sup>27</sup> 'up to', 'not less than'; so *ad* in Lat. <sup>28</sup> inf. perf. of γίγνομαι, depending on περιχ. 'that as much as 10 and 12 [drachms] to the mina [=100 drachms] have come in'; i. e. rejoicing at having made, on this one voyage from Byzantium, a profit of 10 or 12 per cent. <sup>29</sup> 'asked'. <sup>30</sup> 'said yes'. <sup>31</sup> 'being present', part. of παρίειμι. <sup>32</sup> i. e. of Sokrates. <sup>33</sup> 'would you have preferred to see me put to death justly rather than unjustly?'

§ 114. <sup>1</sup> the pl. because the fame of several different persons is spoken of. <sup>2</sup> 'the freedom derived from it'. <sup>3</sup> καθαιρέω. <sup>4</sup> οἱ πρὸ αὐτοῦ, 'those before him', 'his predecessors'. βέλτιστε. <sup>5</sup> 'if'. <sup>6</sup> depends on νόμιμον τοῦτό ἐστι. <sup>7</sup> καὶ ἐάν. <sup>8</sup> τὰ ἀναλ. <sup>9</sup> 'without more ado'. <sup>10</sup> gen. after ἀπολαύειν. <sup>11</sup> aor. conj. of τυγχάνω, 'if he shall happen to spend'. <sup>12</sup> 'they forbid', aor. of απαγορεύω; on the use of the aor. see § 76 n. 2. <sup>13</sup> μή after verbs denoting prohibition is not expressed in Engl. See § 55 n. 12. <sup>14</sup> πύθηται, conj. aor. mid. of πείθω, 'whoever shall not have obeyed'. <sup>15</sup> 2 aor. of ἐπιβάλλω; on the tense see n. 12. <sup>16</sup> μ. δ. 'not even anything whatever', 'nothing in the world'. <sup>17</sup> conj. after ἐδω. <sup>18</sup> aor. of παραδίδωμι, 'they deliver him over'; see n. 12. <sup>19</sup> neut. <sup>20</sup> 'do you understand?' from συνίστημι. <sup>21</sup> On ἔχει with adv. see § 143 n. 11. <sup>22</sup> 'that he must either turn foot-pad'. <sup>23</sup> acc. of duration. <sup>24</sup> gen. after τισιν. <sup>25</sup> Δία. <sup>26</sup> = sed quid hoc ad me, quaeso? <sup>27</sup> σέ. <sup>28</sup> 'it is not possible, owing to you, to get a share of anything of the fish kind'. μ. aor. of μεταλαμβάνω. <sup>29</sup> 'you have brought together', perf. of συνάγω. <sup>30</sup> gen. after πόλιν. <sup>31</sup> 'the fishes' in Gr. = 'the fish-market'; so 'the herbs' = 'the vegetable market'. <sup>32</sup> A parsley crown was the prize at the Isthmian games. <sup>33</sup> 'has come in', perf. of εἰσέρχομαι. <sup>34</sup> 'you have snapped it up in a trice', ἀρπάζω. <sup>35</sup> aor. of ὀρέω. 'owing to you it is not possible to see a partridge or thrush, even on the wing'. <sup>36</sup> 'saying, that he had a short sword'; the Greeks say 'the sword short'; see § 59 n. 24. <sup>37</sup> 'said'. πρόσθε imperat. aor. of προστίθημι. 'Add a step also'; i. e. close with the enemy at once, so that the longer weapon may have no odds.

§ 115. <sup>1</sup> τρέφω. <sup>2</sup> constr. ἀναγκαιότερόν (ἔστιν) ἢ ψ. σώματος = ἢ σώμα. <sup>3</sup> acc. of limitation; 'in efficacy'. See § 75 n. 2. <sup>4</sup> 'as the votes turned out equal'. <sup>5</sup> gen. absol. <sup>6</sup> without art. See § 147 n. 1. <sup>7</sup> dat. of the difference, with comparat. So in Lat. quanto contradicebat [tanto] plura adiciēte, 'the more he refused, adding more'. <sup>8</sup> partic. of προστίθημι. <sup>9</sup> 'you cast him out', conj. aor. of ἐκβάλλω. <sup>10</sup> aor. inf. of ἰδωμι. <sup>11</sup> 'on the score of pay-

ment'. <sup>12</sup> fut. pass. of *ἐκτίτω*. <sup>13</sup> fut. of *ἐμψ*. <sup>14</sup> 'having his shoes put on'. Hence *ὕπόδημα*, 'a shoe'. <sup>15</sup> perf. of *κτάομαι*.

§ 116. <sup>1</sup> perf. middle; partitive gen. after *τινές*. That it is not gen. absol. is shewn by the art. <sup>2</sup> *παλλάττω*. <sup>3</sup> *ἐθίζω*. <sup>4</sup> 'elected'; from *αλέω*. <sup>5</sup> The pronoun is emphatic; 'we men' (in opposition to Necessity, which inflicts calamities upon us). <sup>6</sup> *αὐτοὶ παρ' αὐτῶν*. In Gr., as in Lat., pronouns attract one another; *mea me, tua te*, etc. Here *αὐτῶν* (= *ἐαυτῶν*) is for *ἡμῶν αὐτῶν*. The reflexive pronoun is often used in Gr. for the 1st and 2nd persons, (in the sing. for *ἐμαυτοῦ* and *συντοῦ*). § 103 n. 21. <sup>7</sup> = *ἐάν*. <sup>8</sup> aor. of *πρᾶνναι*. Sneezing was sometimes regarded as a good omen (Hom. *Od.* xvii 541. Xen. *Anab.* iii 2 § 9), but generally as a bad. See Frontin. *strateg.* i 12 § 11: 'Timotheus of Athens when about to give battle to the Corcyraean fleet, said to his pilot who, because he had heard one of the rowers sneezing, had begun to sound a retreat, *Do you wonder that of so many thousands one has a cold?*' <sup>9</sup> 2 aor. of *ὀρᾶω*. <sup>10</sup> perf. as pres. *δρακρ.* is (in use) conj. aor. of *κέκραγα*. <sup>11</sup> aor. imperat. of *ἐγγέω*. <sup>12</sup> aor. of *τίτω*. For the infin. see § 101 n. 24. <sup>13</sup> *Δία*. *δός* is aor. imperat. of *δίδωμι*. <sup>14</sup> *οἶμαι*. <sup>15</sup> See § 104 n. 6. <sup>16</sup> 'it appears'. <sup>17</sup> 'for instance'. <sup>18</sup> *ὑπερακοντίζω*. This fishmonger has 'outshot' his neighbours, surpassed them all. <sup>19</sup> 'in the first place'; one particular in which he stands alone is that he lets his hair grow to be offered to a god. So Achilles vowed his hair to the Spercheios (Hom. *Il.* xxiii 142); Aias to the Lissos (Philostr. *Heroic.* 11). Cf. Deuteron. xiv 1. Jerem. xvi 6. <sup>20</sup> with gen. See § 4 n. 4. <sup>21</sup> 'he says'. <sup>22</sup> 'but [it is] not for this', this is not the true reason. <sup>23</sup> Branding was a common punishment for slaves; *inscripta ergastula, litterati*. In Martial we find a branded slave afterwards risen to wealth and station, concealing his brand by a bandage (ii 29, 9, 10). <sup>24</sup> predicate; 'as a curtain'. <sup>25</sup> *ἀποκρίνεται*. <sup>26</sup> 'if'. <sup>27</sup> gen. of price. <sup>28</sup> Supply *ἐστὶ*. <sup>29</sup> aor. of *προστίθημι*. <sup>30</sup> 'what kind'. Aeginetan silver coins weighed more than Attic. This fishmonger pays in Attic (as we might say 'in currency' or 'in greenbacks') and is paid in Aeginetan (as we might say 'in gold'). <sup>31</sup> *τὸ ἀργ.* <sup>32</sup> aor. conj. of *καταβάλλω*. <sup>33</sup> *ἐπράξατο*, 'he exacts'. On the use of the aor. see § 21 n. 25. <sup>34</sup> 'to pay back small change', aor. of *ἀποδίδωμι*. <sup>35</sup> aor. of *προσαποδίδωμι*. <sup>36</sup> 'both ways', i. e. both in receiving and paying. <sup>37</sup> 'the agio', or profits upon the exchange. <sup>38</sup> A description of a 'fright', whom not even her father ever kissed, from whose hands the dog would not eat, whose complexion turned day into night. <sup>39</sup> 'gain', aor. of *λαμβάνω*. <sup>40</sup> *ἦν ἄν*, 'would

have been'. <sup>41</sup> aor. of ἀφίημι. <sup>42</sup> σφάζω. <sup>43</sup> θνήσκω.  
<sup>44</sup> i. e. ἐσθίει.

§ 117. <sup>1</sup> ὥς δλ. 'in very truth'. The use of ὥς (and *quam*) with superlatives is similar. <sup>2</sup> οἱ πολλοί, *plerique*. <sup>3</sup> 'are wont'; used as pres. The pres. is only found in the Homeric part. *ἔθων*. <sup>4</sup> predicate to θεῶν, which gen. depends on καταφρον. <sup>5</sup> μεταδιατρώ. The double augm. in διατρώ and διακονέω (perf. δεδιηκόνηκα) is more remarkable, as they are derived from διαίτα and δίδκονος. Less surprising are ἡνεχόμεν (imperf. of ἀνέχομαι), ἡνώρθουν (imperf. of ἀνορθόω). <sup>6</sup> See § 55 n. 2. <sup>7</sup> τὸ ἀπὸ τούτου, 'from that time forth'. <sup>8</sup> συγκράννυμι, 'united'. <sup>9</sup> ἀναιρέω. § 116 n. 33. <sup>10</sup> κναβίζουσα, 'filling the cup'. <sup>11</sup> ἐνίστε. <sup>12</sup> aor. of ἐπιχέω. <sup>13</sup> τρία. An allusion to the practice of mixing three parts water to one of wine; a mixture which the speaker thinks ungenerous. <sup>14</sup> 'if'. <sup>15</sup> 'you know', aor. conj. of γινώσκω. <sup>16</sup> fut. of εἰμι. <sup>17</sup> ἀνήλωσε, aor. of ἀναλίσκω. Sing. after πάλ., although the plur. is the nearest subject. <sup>18</sup> See § 62 n. 11. <sup>19</sup> gen. after περ. 'from his plays'. <sup>20</sup> perf. of λανθάνω λ. σ. ἀφ. 'you are unwittingly effacing'. <sup>21</sup> οἶμαι. <sup>22</sup> 'that his tr. consisted in these antitheses'. <sup>23</sup> perf. pass. of δίδωμι. <sup>24</sup> imperf. of προστίθημι. See § 26 n. 8. <sup>25</sup> 'resembles'.

§ 118. <sup>1</sup> 'to become your own'; i. e. independent. <sup>2</sup> 'what are popularly esteemed as good things'; *ea quae vulgo habentur bona*. <sup>3</sup> See § 66 n. 3. <sup>4</sup> acc. of limitation. See § 75 n. 2. 'in things relating to war'; as we say 'in war'. *Great in council, great in war*. <sup>5</sup> On the form of the aor. see § 70 n. 5. <sup>6</sup> 'the female births'. <sup>7</sup> gen. absol. ἐσθίω. <sup>8</sup> 'also'. *εἶπεν*, 'said'. <sup>9</sup> 'seems'. <sup>10</sup> gen. of price. A cook is speaking. <sup>11</sup> These accusatives 'a glauciscus [some unknown fish] at 3 drachms!' etc. depend on 'to buy!' 'to think of buying!' understood. <sup>12</sup> gen. in exclamation, where the Lat. has acc. *O curas hominum!* <sup>13</sup> καὶ ἐμοί. <sup>14</sup> aor. of λαμβάνω. <sup>15</sup> used as aor. of ὠνέομαι. <sup>16</sup> belongs to ἀπηγγέμας, aor. of ἀπάγγω. 'If it had been possible for me also to procure from any quarter and to buy a neck [as I have bought τραχήλους, 'necks of oysters'], I would have hung this neck which I have, before bringing these dishes hither'. <sup>17</sup> aor. of ελσφέρει. <sup>18</sup> δεῦρο. <sup>19</sup> διακονέω. On the augm. cf. § 117 n. 6. <sup>20</sup> 'I was being ruined', imperf. mid. of ἀπολλύμι. <sup>21</sup> κατέδονται, fut. of κατεσθίω. <sup>22</sup> διαπυρίζω, 'will spirt out'. The cook is afraid that he will never be repaid the large sums he has spent; it will be all consumed, and the guests will spit out even the costliest wines. <sup>23</sup> 'you will be tripped up', καταπλήττομαι. *A* is a young spendthrift, *B* his father. 'Our chorus', because the chorus consisted partly of old,



partly of young men. The son uses long words, and the father shews whence they came. <sup>24</sup> fut. of ἀποβαίνω. 'These words of yours will lead to some result', i. e. you will repent of them. <sup>26</sup> τὸ ἀποβ.

§ 119. <sup>1</sup> ὁρμή τοῦ βούλεσθαι, 'an impulse to desire'; supply ἐμπίπτει. <sup>2</sup> instead of ὑπ' αὐτῶν. Sometimes in Lat. (Madvig's Lat. Gr. § 250 a), and commonly in Gr. (Madvig's Gr. Syntax, § 38 g) the dat. is used with perf. and pluperf. pass., to denote what one *has* ready, completed. Sometimes there may be an ambiguity; e. g. πάντα λέλεκται σοι may be 'you have heard all', or 'you have said all'. See § 123 n. 5. § 125 n. 2. <sup>3</sup> sing. verb after neut. pl. ὑπὸ τούτων depends on τεταγμένα. <sup>4</sup> The gen. depends on προύτιμα (for the crasis see § 57 n. 6), which verb implies a comparative, 'estimated above'. <sup>5</sup> 'whether'. <sup>6</sup> The perf. of deponents in Gr. as in Lat., is pass. in form, but (generally) active in sense. See § 121 n. 8. <sup>7</sup> See § 93 n. 3. <sup>8</sup> καλλίωνι agrees with ἀνθεὶ the dative of the instr.; μῦθῳ is dat. of the difference (like the Lat. *multo maior*, 'by much', *infinito plus*). <sup>9</sup> aor. imperat. mid., with partic. 'cease trifling'. See § 122 n. 12. <sup>10</sup> 'if'. <sup>11</sup> 2 pers. sing. fut. of λανθάνω. λ. π. 'you will unawares make'; see § 68 n. 9. <sup>12</sup> conj. aor. mid. of λαμβάνω. Takes a gen. like ἔχομαι and other words denoting 'to lay hold of'. <sup>13</sup> On the form see § 52 n. 17. <sup>14</sup> 'born', syncopated perf. part. of γίγνομαι. <sup>15</sup> μὴ οὐ, after a negative, or interrogation; here μὴ οὐ μαθ. 'without having learnt'. <sup>16</sup> δύναιτο. <sup>17</sup> καὶ ἐάν. <sup>18</sup> aor. mid. of βάλλω. <sup>19</sup> κ. ἐβ. 'he fixed and cast'. <sup>20</sup> aor. conj. of μετέχω, with gen. <sup>21</sup> gen. after σωτηρίας. <sup>22</sup> & γε, *quae quidem*, 'yes, money which'. <sup>23</sup> mid. of ἀνάλυμι. <sup>24</sup> from τίθημι. 'She [Fortune] makes'. <sup>25</sup> εἰσφέρει. In Athens there was no poor-law; but a kind of benefit-clubs (ἐρανοί), which made a contribution (εἰσέφερον ἐρανῶν) for their needy members, who were bound to repay the loan when in better circumstances. <sup>26</sup> λαμβάνω. <sup>27</sup> 'you will know'. <sup>28</sup> 'you seemed', aor. of δοκέω. <sup>29</sup> partic. of οἶδα. <sup>30</sup> 'to resemble' [εἰδ.] one who knows'; i. e. 'you seemed as if you knew'. <sup>31</sup> fut. of λανθάνω. <sup>32</sup> conj. aor. of λανθάνω. <sup>33</sup> 2 pers. fut. of σύνοιδα, 'you will be privy to yourself'; i. e. your conscience will convict you. <sup>34</sup> imperat. <sup>35</sup> 'even'. <sup>36</sup> 'if'. <sup>37</sup> fut. pass. of δρῶ. <sup>38</sup> On the form see § 63 n. 2. <sup>39</sup> belongs to ἐκίτ. <sup>40</sup> 'you know'. <sup>41</sup> perf. of μαθηῖν. <sup>42</sup> Supply ἐστί. <sup>43</sup> agrees with the subject of μαθεῖν, 'for a man, after hearing, not to learn'. <sup>44</sup> aor. of μαθηῖν. <sup>45</sup> δίδωμι. <sup>46</sup> aor. of λαμβάνω. <sup>47</sup> perf. part. pass. of ἐρίσκω. On the dat. ἄλλοις see n. 2. <sup>48</sup> fut. of συμβαίνω.

§ 120. <sup>1</sup> The art. belongs to the partic.; *εὖρ.* is pred. *Sulla, qui felix appellatus est.* See § 132 n. 5. <sup>2</sup> 'counted amongst his greatest instances of good fortune'. On this partic. gen. see Madvig's Gr. Synt. § 51 c. <sup>3</sup> *φείδομαι.* <sup>4</sup> gen. absol. See § 67 n. 1. <sup>5</sup> *ἔφη,* 'said'; *ἔστ' = ἔσπε.* *θανόντε* aor. of *θνήσκω.* <sup>6</sup> gen. after *ἐκ.* <sup>7</sup> *ἀλλὰ.* <sup>8</sup> i. e. *κακῶν.* <sup>9</sup> Cf. Hor. *Respicere ignoto discas pendentia tergo;* and Catull. *Non videmus manticae quod in tergo est.* <sup>10</sup> 'is chosen', pass. of the middle sense. *αλρούμαι* is I. 'I am taken' pass. of *αλρέω*; (in this sense *ἀλλασκομαι* is more common); II. 'I choose', mid.; III. 'I am chosen'. <sup>11</sup> aor. mid. of *αλρέω.* <sup>12</sup> 'I was chosen', again pass. of the middle. <sup>13</sup> *πολλὰ.* <sup>14</sup> pass. aor. from a deponent. <sup>15</sup> On the accent see § 71 n. 4. <sup>16</sup> *τὰ ἐναντία.* <sup>17</sup> aor. of *γινώσκω.* 'I know that about one and the same event many contradictory statements have been pressed by witnesses'. <sup>18</sup> See n. 10 and 12. <sup>19</sup> 'from those who have been proposed', perf. pass. of the middle of *προβάλλω.* <sup>20</sup> imperf. mid. of *ἐνίστημι,* 'opposed'. <sup>21</sup> dat. after *μαχ.* 'to fight with', or 'against'.

§ 121. <sup>1</sup> *εὐρίσκω.* <sup>2</sup> 'those kinds of food', partitive gen. <sup>3</sup> Supply *ἐκεῖνα.* <sup>4</sup> so. *ἀναπελθεῖ.* <sup>5</sup> i. e. with her. <sup>6</sup> 'secretly', 'unperceived', from *λανθάνω.* <sup>7</sup> See § 114 n. 4. The gen. depends on *ἐπιφανεστάτας.* Phrases like 'after performing the most illustrious exploits of all his predecessors', instead of 'more illustrious than any' etc. were frequent in the 16th and 17th century in English. Milton, *P. L. Adam, the goodliest man of men since born His sons, the fairest of her daughters Eve.* <sup>8</sup> *κατεργάζομαι,* the perf. in act. sense; see § 119 n. 6. § 126 n. 9. <sup>9</sup> *ἐπὶ.* <sup>10</sup> aor. of *γίγνομαι.* <sup>11</sup> imperf. of *οἶδα;* plur. verb after dual. <sup>12</sup> *ἀπὸ.* <sup>13</sup> These participles depend on *ᾧδ. Σ.* 'they knew that S. lived' etc. <sup>14</sup> perf. pass. of *προλέγω;* 'they have been before described'. <sup>15</sup> conj. of *φημί.* <sup>16</sup> *ἔχω.* <sup>17</sup> the subj. is *αὐτῷ.* 'Can one say that it was because they desired the life and the temperance of S. that they coveted his society, or rather because they thought that, if they associated with him they would become' etc. <sup>18</sup> pres. partic. of *ἰδῶμι.* The gen. absol. contains the condition: 'if God offered them, either to live, etc., or to die, they would have chosen death rather'. <sup>19</sup> *ὁρῶ.* <sup>20</sup> syncopated perf. inf. of *θνήσκω.* <sup>21</sup> aor. mid. of *αλρέω.* <sup>22</sup> attraction for *ἐξ ἐκείνων δ.* See § 68 n. 2. § 99 n. 4. <sup>23</sup> *ὡς τ. = quam primum.* <sup>24</sup> Here the pass. aor. is used as midd.; above we had *ὀρέξασθαι* in the same sense.

§ 122. <sup>1</sup> 2 aor. from *παραλαμβάνω.* <sup>2</sup> The gen. depends on *νεκρούς.* <sup>3</sup> *ἐγκρύπτω.* <sup>4</sup> aor. of *ἐρχομαι.* <sup>5</sup> aor. of *ἴδω.* <sup>6</sup> 'to' of approach to persons, *ὡς τὸν Δι' εἰς τὸν οὐρανόν.* See

§ 73 n. 30. <sup>7</sup> perf. opt. of *πυνθάνομαι*. <sup>8</sup> 'said I'. <sup>9</sup> *ἐ, σοί*, 'you are allowed'. <sup>10</sup> aor. midd. of *αἰρέω*. <sup>11</sup> 'to be cast into', aor. of *ἐμπίπτω*, used as pass. of *ἐμβάλλω*. Masters had full liberty to scourge their slaves, whom they also punished by sending them to the mill. <sup>12</sup> *πα. συνεχ.* See § 119 n. 9. <sup>13</sup> aor. of *καταγορεύω*. <sup>14</sup> *τὰ αὐ.* <sup>15</sup> aor. of *πάσχω*. <sup>16</sup> *παρά.* <sup>17</sup> aor. of *τυγχάνω*, with gen. <sup>18</sup> perf. partic. pass. of *ἀμαρτάνω*; depends on *συνγ.* <sup>19</sup> conj. aor. midd. after *μή* prohibitive, see § 103 n. 2. *εἴη*, opt. of *εἰμί*. <sup>20</sup> 'we fled', i. e. 'were banished'. <sup>21</sup> aor. of *κατέρχομαι*; the technical term for an exile's return. <sup>22</sup> fut. of *φεύγω*. On the form, see § 76 n. 6.

§ 123. <sup>1</sup> 'robbed of a portion of his dominion'. See on the construction *ἀφαιρούμαι τι* Madvig's Gr. Syntax § 25. <sup>2</sup> The acc. with inf. gives in *oratio obliqua* the complaints of Hades. 'For, said he', etc. See § 146 n. 20. Madvig's Lat. Gr. § 403 a. Gr. Synt. § 163 d. <sup>3</sup> perf. part. midd. from *συλλέγω*. <sup>4</sup> *ἀπτω*. <sup>5</sup> instead of *ὑπὸ Ἑρέτων*. See § 119 n. 2. <sup>6</sup> Water and earth as the elements of the land were the token of its submission (Aristot. *Rhet.* II 23 § 18). <sup>7</sup> aor. of *έρχομαι*. <sup>8</sup> imperf. of *δύναμαι*. <sup>9</sup> 'When E. said', gen. absolute. <sup>10</sup> 'those who stand up before the time', pres. midd. of *προεξάνιστημι*. <sup>11</sup> Police, called from their staves *ραβδούχοι* or *ραβδοφόροι*, kept order at the games. <sup>12</sup> imperat. pres. of *τίθημι*. See § 26 n. 8. <sup>13</sup> Attraction for *έκεινων δ.* See § 121 n. 22. <sup>14</sup> perf. of *κτάομαι*. <sup>15</sup> imperf. of *τίθημι*. <sup>16</sup> 'if taken', aor. pass. of *λαμβάνω*. <sup>17</sup> *ῥώννυμι*. <sup>18</sup> Supply *ληφθείς*. <sup>19</sup> 3 sing. pres. of *παρίημι*. <sup>20</sup> 'let it go', aor. of *μεθίημι*, *εἰπών*, 'and said'. <sup>21</sup> *ἐκδίδωμι*. <sup>22</sup> 'they say'. <sup>23</sup> aor. of *πυνθάνομαι*. <sup>24</sup> opt. of *εἰμί*. <sup>25</sup> 'that he said'. Cf. St. Luke II 52. <sup>26</sup> 'you will be able', *δύναμαι*. <sup>27</sup> aor. of *μανθάνω*. <sup>28</sup> 'you will know how', *έπιστάμαι*. See § 112 n. 9. <sup>29</sup> *ίστημι*. <sup>30</sup> fut. midd. of *ίστημι*.

§ 124. <sup>1</sup> *καταχέω, τινός τι*. <sup>2</sup> *φημί*, with acc. and inf. <sup>3</sup> See § 9 n. 7. <sup>4</sup> 'as a proverb', proverbially. <sup>5</sup> In Gr. when the subject of the inf. is the same person as the subject of the principal verb, it is in general not expressed with the inf.; predicates or attributes belonging to it are in the nomin. See § 110 n. 27. Madvig's Gr. Synt. § 160. The Lat. poets sometimes imitate this constr. Madv. Gr. § 401 n. 3. Catull. *phaselus ille ait fuisse navium celerrimus*. <sup>6</sup> *ξηραίνω*. <sup>7</sup> *ἐν τ. μ. = imprimis*. See Madvig's Gr. Syntax § 96 n. 2. <sup>8</sup> aor. of *δοκέω*. <sup>9</sup> *δέ* is often found at the beginning of the apodosis, where we do not translate it. See § 125 n. 15. <sup>10</sup> 'burst out', *έκπύπτω*. <sup>11</sup> 'rose up from'. <sup>12</sup> imperf. of *οἶχομαι*. <sup>13</sup> Cf. Hamlet's speech (Act 2 sc. 2 l. 524).

'this player here,  
But in a fiction, in a dream of passion,  
Could force his soul so to his own conceit,  
That from her working all his visage wann'd,  
• • • • • And all for nothing!

For Hecuba!

What's Hecuba to him, or he to Hecuba,  
That he should weep for her? What would he do,  
Had he the motive and the cue for passion,  
That I have?

<sup>14</sup> 'has befallen', γίγνομαι. <sup>15</sup> gen. absol.; aor. of φημί.  
<sup>16</sup> 'It is not possible'; see § 79 n. 15. <sup>17</sup> 'when he saw',  
ὄρω. <sup>18</sup> 'when he heard', τυνθάνομαι. <sup>19</sup> aor. pass.  
in form, midd. in sense, of διαλέγομαι. <sup>20</sup> 'has not had the  
trumpet's blast about his ears', perf. pass. of περισαλπίζω.

§ 125. <sup>1</sup> Supply οὐδείς. <sup>2</sup> For ὑφ' ἡμῶν. See § 119 n. 2.  
This example is more remarkable, as ὑπό with the gen. is fre-  
quently found, if the perf. pass. has (as here πᾶσι τοῖς πολίταις)  
already one dat. dependent on it. <sup>3</sup> ἀποστρέφω. <sup>4</sup> acc. of  
limitation. See § 75 n. 2. <sup>5</sup> 'in the sea-fight'; cognate acc.  
See Madvig's Gr. Synt. § 26 b. and above, § 53 n. 17. <sup>6</sup> The  
pres. καταπλήττω is not found in good authors; see § 110 n. 25.  
<sup>7</sup> Aor. of ἀφικνέομαι. <sup>8</sup> 'in search of', 'drawn by'. <sup>9</sup> 'he  
was incessant in talk'. See § 101 n. 29. <sup>10</sup> aor. of ὑπολαυ-  
βάνω. ὑπ. ἔφη, 'cut him short and said'. <sup>11</sup> 'do you really  
say?' <sup>12</sup> gen. absol. <sup>13</sup> aor. of γινώσκω. <sup>14</sup> gen.  
absol.; aor. of λέγω. <sup>15</sup> See § 124 n. 9. <sup>16</sup> To understand  
the jest, say, 'Silencia'. <sup>17</sup> partic. of εἰμί; gen. absol.  
<sup>18</sup> gen. absol. see n. 6. <sup>19</sup> aor. of λαμβάνω. <sup>20</sup> 'making  
it our pride on our parts'. <sup>21</sup> aor. of τυγχάνω; with gen.  
<sup>22</sup> with negative, 'not at all'. We see here the origin of the  
phrase: 'It is much to obtain what you desire; more, not even  
to desire at first'. <sup>23</sup> gen. absol. aor. of ἐπιγίγνομαι.  
<sup>24</sup> 'said'. <sup>25</sup> 'fear'. perf. used as pres. <sup>26</sup> 'but he (A.) said'.

§ 126. <sup>1</sup> aor. of λαμβάνω. <sup>2</sup> 'what relates to wine-  
making'. <sup>3</sup> historic pres. <sup>4</sup> 'after day-break' (next  
morning). <sup>5</sup> i. e. that they were not poisoned. <sup>6</sup> resolve  
the partic. into a relative clause with 'although'. <sup>7</sup> 'he  
himself'; ἔχοντα, although he had. <sup>8</sup> See § 114  
n. 4. <sup>9</sup> See § 121 n. 8. <sup>10</sup> aor. of τυγχάνω. ἔτ. διατ. 'hap-  
pened to be staying'. <sup>11</sup> aor. of προέρχομαι; 'he had come  
out of', with gen. <sup>12</sup> aor. of καταπίπτω. <sup>13</sup> intrans. aor.  
of περιφύω; 'clung to him and'. <sup>14</sup> aor. pass. of ἀναρέω.  
<sup>15</sup> aor. of πίνω. The story is an instance of that Greek belief  
in Nemesis, and the jealousy of heaven, which appears in the  
legend of Polykrates' ring. <sup>16</sup> aor. opt. of δίδωμι. <sup>17</sup> aor.

of μεταδίδωμι. <sup>18</sup> 'even'. <sup>19</sup> 'that you should call on Fortune, putting your own hand to the work'. We say 'that you should not call on F., without etc.' or 'that you should put etc., when you call on F.' Cf. the story of Herakles and the waggoner, whence our proverb, 'Put your own shoulder to the wheel'. <sup>20</sup> acc. absol. 'as though it were right', 'as thinking it right'. See § 65 n. 15. <sup>21</sup> gen. absol. <sup>22</sup> aor. of λέγω, 'but when he said', gen. absol. <sup>23</sup> aor. imperat. of δίδωμι.

§ 127. <sup>1</sup> 'had arrived', from παραγίγνομαι. <sup>2</sup> δέδουκα. Verbs of fearing are followed by μή, as Lat. *metuo ne sit*. <sup>3</sup> 'if one were preferred'. <sup>4</sup> αἰρω. <sup>5</sup> 'the needy'. <sup>6</sup> μᾶλλον δέ, *vel potius*; the following ἀθρόον is predicate. <sup>7</sup> A few irregular verbs, in addition to the liquid verbs, form the first aor. without σ. So εἰπεῖν, σέσω, δλέομαι, δατέομαι, φέρω (ἤνεγκα). <sup>8</sup> On the adv. see § 76 n. 4. <sup>9</sup> aor. of ἐκφεύγω, used as pass. of ἐκβάλλω, 'to be banished'. <sup>10</sup> 'that she might remain'. <sup>11</sup> From τυγχάνω, 'having obtained' (her request). <sup>12</sup> 'after using', i. e. after putting on. <sup>13</sup> καί—δέ, 'and—also'. <sup>14</sup> sc. τῇ Γλαύκῃ. ἀπέθ. aor. of ἀποθνήσκω. <sup>15</sup> aor. of ἐφενέρκω. What follows is an account of Palamedes' inventions. <sup>16</sup> καὶ ἐκείνα, 'those 10 from one, yes (γε) and from them (tens) discovered fifties up to 1000'; i. e. decimal notation. <sup>17</sup> καὶ ἐκ. εὔρε, see n. 15. <sup>18</sup> χίλια. <sup>19</sup> 'for shepherds of ships', i. e. captains, as chieftains are 'shepherds of the people' in Homer. <sup>20</sup> 'am', intrans. perf. of φύω. A countryman, who cannot read, describes the letters of the name ΘΗΣΕΥΣ. <sup>21</sup> 'by compasses'. <sup>22</sup> Supply ἐστὶ. <sup>23</sup> 'as it were'. <sup>24</sup> ἐλίσσω. The older forms of the capital Σ are still more like a 'twisted curl'. <sup>25</sup> Supply γωνίαν, 'at right angles', or vertical. <sup>26</sup> i. e. γραμμῇ, 'line'. <sup>27</sup> Supply γραμμαι, 'three cross lines are fixed on' the vertical in E. <sup>28</sup> 'it is easy', ἐν with neut. adj. is often thus used; ἐν καλῶ ἐστίν, 'it is well'; ἐν ἀσφαλεῖ, 'it is safe'. <sup>29</sup> syncopated intrans. perf. part. from διίστημι; 'from divergent points'.

§ 128. <sup>1</sup> αὐτομολέω. <sup>2</sup> 'one of the most notable Persians'. <sup>3</sup> ἦκω, 'I am come'; as οἶχομαι, 'I am gone'. <sup>4</sup> πέμπω, gen. abs. <sup>5</sup> 'the bearers'. <sup>6</sup> 'though there were many Athenians'. <sup>7</sup> 'when they said'. <sup>8</sup> 'because'. <sup>9</sup> 'he should discharge'. <sup>10</sup> ὥς ἡδύ [ἐστι], 'how sweet it is'. <sup>11</sup> 'even'. <sup>12</sup> 'to forget', aor. midd. of λανθάνω. <sup>13</sup> syncopated intrans. perf. part. of παρίστημι. <sup>14</sup> imperat. <sup>15</sup> Palamedes. <sup>16</sup> τῶνδε, gen. after ἔπωσε, aor. of ἐπιπίνειν; cf. δοκέω, δόξω. Both verbs have also the regular future. <sup>17</sup> 'to speak with God', i. e. not against Him; like our 'with reverence be it said'. So σχεδὸν εἰπεῖν, 'so to say'; 'pretty

nearly'. In general the infinitive, used thus restrictively, has  $\omega\varsigma$  with it;  $\omega\varsigma$   $\epsilon\pi\omicron\varsigma$   $\epsilon\lambda\pi\epsilon\upsilon$ , 'so to say';  $\omega\varsigma$   $\sigma\upsilon\nu\epsilon\lambda\omicron\nu\tau\iota$   $\epsilon\lambda\pi\epsilon\upsilon$ , 'in a word'. See Madvig's Gr. Syntax § 151. <sup>18</sup>  $\chi$ .  $\delta$ . 'past-times'. <sup>19</sup> See § 127 n. 15. <sup>20</sup> 'for them as they sit', i. e. rest;  $\kappa$ . is used as pres. <sup>21</sup>  $\alpha\lambda\tau\acute{\epsilon}\omega$ . <sup>22</sup>  $\mu\omicron\iota$   $\acute{\epsilon}\sigma\tau\iota$ . <sup>23</sup> syncopated form of  $\delta\epsilon\delta\epsilon\iota\pi\eta\kappa\epsilon\nu\alpha\iota$ . Cf.  $\tau\epsilon\theta\nu\acute{\alpha}\nu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\alpha\iota$ ,  $\tau\epsilon\tau\lambda\acute{\alpha}\nu\alpha\iota$ . <sup>24</sup>  $\xi\upsilon\nu\acute{\nu}\epsilon\phi\omega$  (=  $\sigma\upsilon\nu$ ). <sup>25</sup> cognate acc. 'gives forth winter thunders', 'thunders winterly'. <sup>26</sup> gen. abs., partic. of  $\pi\acute{\alpha}\rho\epsilon\mu\iota$ . <sup>27</sup> aor. pass. in form, in sense mid., of  $\kappa\alpha\tau\alpha\rho\acute{\rho}\epsilon\omega$ . 'When a highway was at hand, I fell into a bye-way'. Prov. of neglected opportunities. <sup>28</sup>  $\upsilon\pi\omicron\sigma\pi\acute{\iota}\nu\omega$ . <sup>29</sup>  $\acute{\omega}$   $\acute{\alpha}\nu\delta\rho\epsilon\varsigma$ . <sup>30</sup> syncopated perfect for  $\acute{\eta}\rho\iota\sigma\tau\acute{\eta}\kappa\alpha\mu\epsilon\nu$ , from  $\acute{\alpha}\rho\iota\sigma\tau\acute{\alpha}\omega$ . Cf.  $\acute{\epsilon}\sigma\tau\alpha\mu\epsilon\nu$ ,  $\tau\acute{\epsilon}\theta\upsilon\alpha\mu\epsilon\nu$ .

## XIX.

VERBS IN  $\mu\iota$ .

§ 129. <sup>1</sup> 'they ascribe', on *attribue*. <sup>2</sup> aor. of  $\xi\upsilon\lambda\acute{\iota}\eta\mu\iota$ . <sup>3</sup> perf. of  $\phi\lambda\acute{\iota}\sigma\sigma\omega$  in pres. sense. <sup>4</sup> 'during the days', 'all day long'. <sup>5</sup> 'they tie up', on *met à l'attache*. <sup>6</sup> gen. absol. 'when there is such a thing as a whip'. <sup>7</sup> 'do you propose?' Evidence extracted from a slave by torture was regarded as trustworthy; but his oath worthless. <sup>8</sup>  $\acute{\alpha}\pi\omicron\kappa\acute{\alpha}\omega$ . <sup>9</sup> The robe of Athene, carried in procession at the Panathenaia. <sup>10</sup>  $\rho\acute{\eta}\gamma\eta\nu\mu\iota$ . <sup>11</sup> The poet Philippiides is speaking of the honours paid by the Athenians to Demetrios Poliorketes. The Dionysia were called Demetria. Demetrios was received with the state of Demeter and Dionysos. The figures of Demetrios and Antigonos were woven in the peplos with those of Zeus and Athene; this peplos was rent by a storm while carried through the Kerameikos. The Dionysia were prevented by an unseasonable frost; the grapes and figs and great part of the corn were blasted by hoar-frost. The person attacked ( $\delta\iota'$   $\delta\upsilon$  etc.) is Stratokles, the proposer of these honours (Plutarch, Demetr. 12). <sup>12</sup>  $\sigma\upsilon\nu\tau\acute{\epsilon}\mu\omega$ . Demetrios desiring to be initiated into the lesser and greater mysteries, one of which fell in Boëdromion (3rd month), the other in Anthesterion (8th month), Stratokles passed a decree, B. C. 301, for calling Mounychion (10th month) first Anthesterion, and then, after the lesser mysteries had been celebrated, Boëdromion. Thus he 'abridged the year into one month' (Plutarch *ibid.* 26). <sup>13</sup> aor. of  $\upsilon\pi\omicron\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ . Stratokles 'seized the acropolis for an inn', by his decree assigning D. lodgings in the Parthenon (*ibid.*). <sup>14</sup> In the famous battle, B. C. 362, Epaminondas received his death-wound from Gryllos, but defeated Agesilaos. <sup>15</sup> Syncopated perf. inf. of  $\theta\eta\acute{\rho}\acute{\iota}\sigma\kappa\omega$ . <sup>16</sup> 'laid aside' aor. mid. of  $\acute{\alpha}\pi\omicron\sigma\tau\acute{\iota}\theta\eta\mu\iota$ . <sup>17</sup> 'also'. <sup>18</sup> 'added'. <sup>19</sup> 'however'. <sup>20</sup>  $\theta\eta\acute{\rho}\acute{\iota}\sigma\kappa\omega$ .

<sup>21</sup> Aristotle wrote a memorial of G., which is lost. Compare the story of M. Horatius Pulvillus (Liv. ii 8), who, when informed of his son's death while dedicating the Capitoline temple of Jupiter, simply gave orders for the funeral 'Let him be carried out', and proceeded with the ceremony. <sup>22</sup> *τῷ ἡμ*.

<sup>23</sup> *περιπίπτω*. <sup>24</sup> *καταγιγνώσκω*. <sup>25</sup> *τὸ ἐλάχ*.

§ 130. <sup>1</sup> *ἀφίμ*. <sup>2</sup> *πλ.* is here used as a substantive; see § 38 n. 19. <sup>3</sup> *καὶ ἀγαθῶ*. <sup>4</sup> See § 32 n. 4. <sup>5</sup> 'in addition to those very advantages which they have in hand'. <sup>6</sup> fut. mid. <sup>7</sup> 'also'. <sup>8</sup> Supply 'bring', *φέρε*. <sup>9</sup> supply 'be brought', *φέρου*. <sup>10</sup> *θρήσκω*. <sup>11</sup> aor. imper. of *ἐπέχω*. <sup>12</sup> attraction for *ἐκείνων*, *ᾧ*, where *ᾧ* is cognate acc. § 102 n. 8. <sup>13</sup> conj. aor. of *πᾶσχω*. *ἐδ' πᾶσχω* is used as pass. of *ἐδ' ποιεῖν*, and therefore takes *ὕπὸ* with gen. of agent. § 62 n. 41. <sup>14</sup> imperat. <sup>15</sup> from *συνίμ*. *συνίασι* is from *σύνειμι* (*εἰμι*).

§ 131. <sup>1</sup> 'which you feel towards us'. <sup>2</sup> 'set down as', i. e. take for, regard as. <sup>3</sup> 'why?' as *quid*? <sup>4</sup> 'which comes from'. <sup>5</sup> meat-offerings were commonly wrapped in fat and so burnt (Hom. II. i 460). Hence the art. *τῇ*; 'the fat proper to such a sacrifice'. <sup>6</sup> trans. 1 aor. <sup>7</sup> 'exist', continue to be. <sup>8</sup> intrans. 2 aor. opt. <sup>9</sup> gen. of price, *minoris, pluris*. <sup>10</sup> used as aor. of *ὠνέομαι*. <sup>11</sup> 'may sell'; used as aor. of *πωλέω*.

§ 132. <sup>1</sup> belongs to *οἰκούντα*, 'him who administers'. <sup>2</sup> 'also'. <sup>3</sup> 'the public affairs'. <sup>4</sup> *ἀφίστημι*. <sup>5</sup> See § 120 n. 1. <sup>6</sup> 'that they would conquer'. <sup>7</sup> *δείκνυμι*. <sup>8</sup> Supply *ἐστὶ*. <sup>9</sup> In the Greek temples many pretended relics of the heroic age were preserved. (See extracts from Pausanias in Thirlwall's *Greece*, viii 468.) Add the tools of Epeios, the maker of the Trojan horse (Pseudo-Aristot. *mirabil. ausc.* 116, Lycophr. 950, Justin xx 2); Agamemnon's shield and sword (Ampelius 8 § 5, where are many other instances); the arms of Diomedes (Strab. vi 434, Pseudo-Aristot. l. c. 117); the bow and breastplate of Philoktetes (Appian *Mithrid.* 77); the dagger of Helikaon and the tripod won by Diomedes at the funeral games of Patroklos (Phanias ap. Athen. vi 231); the tusks of the Kalydonian boar (Procop. i 15); the Argo's anchor (Arrian *peripl.* 9 § 2, who has doubts about an iron anchor, but is inclined to believe in fragments of a stone one); cups presented by Aineias to the oracle at Dodona; and a brazen *phiale* with his name presented to Hera (Dionys. Hal. i 51; Trojan altars, *ibid.* 53, 55; cf. 64 init.); relics of Orestes in Rome (Hygin. fab. 261, Serv. Aen. ii 116, vi 136); a *phiale* of Odysseus at Circeii (Strab. v 232); six different cities disputed the possession of the Trojan image of Pallas (Marquardt-

Becker, *röm. Alterth.* iv 206). Many other examples are cited in Lobeck's *Aglaophamus*, 51 sq.; Friedländer's *Sittengesch. Roms*, ed. 2, II 107 seq., e. g., Leda's egg, the anvil tied by Zeus to Hera's feet, the sword of Iphigeneia, the hair of Isis, the bones of the monster to which Andromeda was exposed (brought from Joppa and exhibited by Scaurus when aedile). In Christian times some feathers of Gabriel's wing, a cherub's bone and rays of the star of Bethlehem have been exhibited to the credulous; the exhibition of the holy coat at Trèves in 1844 led to the discovery of 20 others. See Erasmus, *Peregrinatio religionis ergo*. Horace ridicules these mock antiques: *Quo vasa ille pedes lavisset Sisyphus aere.* <sup>10</sup> ἀναπρώσῃμι. <sup>11</sup> conj. of ἔξειμι, used as conj. pres. of ἐξέρχομαι. <sup>12</sup> conj. aor. of εἰσέρχομαι. <sup>13</sup> used as aor. of ὠρέομαι. <sup>14</sup> 'the passers-by', partic. of πείρειμι, used as partic. pres. of παρέρχομαι.

§ 133. <sup>1</sup> imperat. <sup>2</sup> used as pres. <sup>3</sup> 'in the case of'. <sup>4</sup> partic. of εἰμι. <sup>5</sup> πῆγνυμι. <sup>6</sup> 'like', with gen. <sup>7</sup> intrans. perf. of κατὰγνυμι. <sup>8</sup> aor. of πίνω. <sup>9</sup> = Lat. *licet*. <sup>10</sup> 'by lamp-light'. In Lat. *ad lucernam*. <sup>11</sup> gen. of time. <sup>12</sup> περὶεμι; used as inf. pres. of περιέρχομαι. <sup>13</sup> used as perf. of ἴδω.

§ 134. <sup>1</sup> 'those who have received favours'. <sup>2</sup> 'even'. <sup>3</sup> ἀφίστημι. Supply τῆς ἀρχῆς out of ἀρχοῦν. <sup>4</sup> gen. absol. <sup>5</sup> πτάρνυμαι. See § 116 n. 8. <sup>6</sup> syncopated intrans. perf. <sup>7</sup> 'the field of itself'. <sup>8</sup> 'with my own hands'. <sup>9</sup> λαμβάνω. 'I do everything towards giving and receiving'; i. e. I do all I can to improve the land, and to receive crops in return. <sup>10</sup> i. e. ἀγρός. <sup>11</sup> See § 68 n. 10.

§ 135. <sup>1</sup> ἐμπιμπλημι. <sup>2</sup> δρέγομαι. <sup>3</sup> 'whether he is to march?' <sup>4</sup> λαμβάνω. ἔλ. ἀγ. 'I bought unawares'. <sup>5</sup> 'not even full 13'. <sup>6</sup> Twenty bushels of seed corn, 13 of crop; 'the remaining 7 have, methinks, marched against Thebes'. The 'Seven against Thebes' of Aeschylus's play went to Thebes, but never returned; so my seven bushels have been sown, but have not sprung up. <sup>7</sup> 'May all turn out for the best'. Derived from *θεῖσις*, 'advantage'; the other in jest derives it from *δνος*, 'an ass'. <sup>8</sup> aor. opt. of γίγνομαι. <sup>9</sup> 'You have your wish'. 'It does turn out *δνός*'. <sup>10</sup> i. e. δ ἀγρός. <sup>11</sup> A technical term, borrowed from E. himself. 'He condensed pleasure', i. e. made it full and perfect. <sup>12</sup> ἐμασ. ἐτ. 'he diligently chewed'. It is a cook that is speaking, who takes the highest good of Epicurus to consist in the pleasures of the palate. <sup>13</sup> ὀρώω. <sup>14</sup> τὸ ἀγ. 'the highest good', the *summum bonum* or *finis bonorum*. *εἶδε τ. ὅλον ἐστὶ*, 'saw it, of what kind it is', i. e. 'saw its nature'. <sup>15</sup> The Stoics.



<sup>16</sup> depends on  $\epsilon\lambda\delta\acute{o}\tau\epsilon\varsigma$ . <sup>17</sup>  $\alpha\lambda\delta\alpha$ . <sup>18</sup>  $\delta$  γε, etc. 'since they have it not'. <sup>19</sup> 'they cannot give it to another either'.

§ 136. <sup>1</sup> See § 61 n. 1. <sup>2</sup>  $\xi\pi\epsilon\mu\iota$ , used as partic. pres. of  $\epsilon\pi\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ ; gen. absol. <sup>3</sup> 3 sing. imperf. of  $\alpha\lambda\delta\alpha$ . <sup>4</sup> 'if'. <sup>5</sup> 'layman'; i. e. the unprofessional man; here, one who is no cook. <sup>6</sup> depends on  $\xi\chi\omega\nu$ . <sup>7</sup>  $\epsilon\lambda\sigma\epsilon\mu\iota$ ; used as conj. pres. of  $\epsilon\lambda\sigma\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ . <sup>8</sup> 'cummin-sawyers', i. e. 'skin-flints'. <sup>9</sup> 'famines', i. e. starvelings. A cook is lecturing his pupils, and tells them there is no sauce like impudence. If a cook comes blustering with a train of apprentices, and calls the servants of the house niggardly starvelings, every one crouches before him. <sup>10</sup> 'a genuine cook', no mere braggart. <sup>11</sup> 'even'. <sup>12</sup> not only rejected but 'flogged to boot'. <sup>13</sup>  $\alpha\pi\epsilon\mu\iota$ , used as fut. of  $\alpha\pi\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$ . <sup>14</sup> 'as I suggested then'. <sup>15</sup> 'to the empty braggart'. <sup>16</sup> 'mouths'; there is a pun on mouths of men and of harbours. <sup>17</sup>  $\kappa\alpha\lambda\acute{\epsilon}\omega$ . <sup>18</sup>  $\tau\acute{\alpha}$   $\epsilon\mu\pi$ . <sup>19</sup>  $\pi\acute{\epsilon}\rho\alpha\varsigma$ , 'the summit' or *ne plus ultra*.  $\pi\rho\omicron\sigma\delta$ .  $\pi\rho\omicron\sigma\tau\rho\acute{\epsilon}\chi\omega$ . 'For as into the marts of commerce, [so with us], the height of skill is this, if you run well for the mouth'. <sup>20</sup> 'a wedding feast', see § 112 n. 16. <sup>21</sup> See § 113 n. 9. <sup>22</sup> Supply  $\epsilon\sigma\tau\iota$ . <sup>23</sup> 'The giver' is the father-in-law; 'the receiver', the bridegroom. <sup>24</sup> Supply  $\epsilon\sigma\tau\iota$ . 'there are here'. <sup>25</sup> = the Italian *conversazione*; in modern Greek  $\sigma\upsilon\nu\alpha\nu\alpha\sigma\tau\rho\omicron\phi\acute{\eta}$  (Corai). <sup>26</sup> 'a race-course'; i. e. stage for displaying. <sup>27</sup>  $\mu\upsilon\mu\eta\tau\epsilon\kappa\upsilon$ .

§ 137. <sup>1</sup> *fas est*. <sup>2</sup> opt. of  $\epsilon\mu\iota$ , expressing a wish.  $\text{Ἴσμεν}$  from  $\alpha\lambda\delta\alpha$ . <sup>3</sup> gen. of price. Madvig Gr. Synt. § 65 a, Lat. Gr. § 294. <sup>4</sup> See § 69 n. 2. <sup>5</sup>  $\omicron\upsilon\kappa\acute{\epsilon}\tau\iota$   $\kappa\alpha\iota$ , 'do not (as the others do) also';  $\omicron\upsilon\kappa\acute{\epsilon}\tau\iota$  denotes, 'when you come to speak of them, you can no longer say, that they also &c.'  $\epsilon\iota\delta\acute{\omega}\varsigma$ ,  $\epsilon\lambda\delta\acute{o}\tau\epsilon\varsigma$ ,  $\epsilon\iota\delta\epsilon\iota\eta$  and  $\text{ἴσασι}$  all from  $\alpha\lambda\delta\alpha$ . <sup>6</sup> 'when prosperous'.  $\text{ἴσθι}$  imperat. of  $\epsilon\mu\iota$ . <sup>7</sup> 'that are not accomplished'. <sup>8</sup>  $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$ . <sup>9</sup>  $\delta\iota\alpha\rho\eta\gamma\gamma\upsilon\mu\iota$ .  $\lambda$ .  $\delta$ . 'unawares burst asunder'. <sup>10</sup>  $\tau\omicron\iota\omicron\upsilon\tau\omicron$ . <sup>11</sup> 'such a pantry [his stomach] has he, as of a house'. <sup>12</sup>  $\sigma\upsilon\gamma\epsilon\delta\gamma\gamma\upsilon\mu\iota$ . A lady is telling the story of her marriages. <sup>13</sup> The beard and tattered cloak ( $\tau\rho\iota\beta\omega\nu$ , *pallium*) were the characteristic badges of those who would pass for philosophers; Lucian diverts himself continually at their expense. Epictetus (Arrian iv 8 § 4 seq.) 'Here is a philosopher. How so? Why, he wears a cloak and beard. Well, what have mendicant priests? Therefore, if men see any of them acting ill, they cry at once, See what a philosopher does; whereas they should rather, from his unworthy acts, conclude that he is no philosopher. If however the profession of the philosopher were only to wear a beard and cloak, then they would have spoken reasonably'. Again § 12, 'What is it then that makes a philosopher? a cloak? No, but reason. What is his end? to wear a cloak? No, but

to have sound reason. What are his speculations? how to make his beard long, or hair luxuriant? See Juven. xiv 12. <sup>16</sup> ἐρχομαι. <sup>15</sup> ἐμπύπτω. <sup>16</sup> οὐδὲ δδε = *ne hic quidem*. <sup>17</sup> τὸ δογ. <sup>18</sup> The Lat. *esto*. The philosopher refused her money, because it was not a good. 'Granted', she says, 'let it be evil; for this very reason give it me, throw it from you'. <sup>19</sup> 'fill' the cup. <sup>20</sup> πίνω. On the inf. see § 141 n. 16. § 152 n. 19. <sup>21</sup> from ἀπείμι; used as pres. inf. of ἀπέρχομαι. <sup>22</sup> γυγνώσκω. <sup>23</sup> Substantives of this kind are often used adjectively, both in Gr. and Lat. *Galli equites*. <sup>24</sup> μανθάνω. <sup>25</sup> Probably a freedman, retained about his old master's person, is speaking; slaves could not be initiated.

§ 138. <sup>1</sup> παρίστημι. In the dual and plur. of the perf. and plup. and in the moods and partic. the shortened form is most common; ἔσταμεν not ἐστήκαμεν, ἐστώς, -ῶσα, not ἐστηκώς, -ύια; ἐστηκός is however more usual than ἐστός. Cf. § 146 n. 5. § 148 n. 6. <sup>2</sup> πρόσκειμι. <sup>3</sup> 'because she was'. <sup>4</sup> οἶδα. <sup>5</sup> 'that it is true'. οἶδα θεοὺς εἰκων, 'I know that I am yielding to the gods'; οἶδα θεοὺς εἰκειν, 'I know how to yield to the gods'. So ἐπίσταται ἔδειν and κυβερνῶν ἰσασί below. <sup>6</sup> Hipokrates. <sup>7</sup> 'though composing'. ἰσασί is from οἶδα. <sup>8</sup> ἐπι-τυγχάνω. <sup>9</sup> aor. imperat. mid. of προτίημι. <sup>10</sup> 'Bow, wow, uttering the cry of [barking like] a dog'. <sup>11</sup> μανθάνω. <sup>12</sup> used as aor. of ἐρωτάω. <sup>13</sup> 'what will there be to me more?' i. e. 'what more shall I have?' 'How shall I be better off?' <sup>14</sup> the dat. with δεῖ is rare; generally the acc.

§ 139. <sup>1</sup> See § 9 n. 7. <sup>2</sup> παρίστημι. <sup>3</sup> διακαθαίρω. <sup>4</sup> 'like those who have their sight'. <sup>5</sup> attraction for ἐκείνῳ. <sup>6</sup> The dat. depends on παρέστ. <sup>7</sup> οὐ μὴ with aor. conj., (and sometimes with fut. ind.) expresses a strong negation. Originally οὐ δέος ἐστὶ μὴ, 'there is no fear of'. Madvig Gr. Syntax § 124 n. 4. <sup>8</sup> ἀμαρτάνω. <sup>9</sup> 'why have you laid down your burden, and why do you still stand etc.?' <sup>10</sup> from κείρω; 'a bread-waster', no bread-winner. <sup>11</sup> λαμβάνω. <sup>12</sup> 'The name Way-side [i. e. a foundling] should have been given him'. <sup>13</sup> τεθ. is pass. of the mid. sense. <sup>14</sup> τὸ δν. <sup>15</sup> εἶτι. <sup>16</sup> οὔκα. <sup>17</sup> On the construction λέγειν τινά τι see § 54 n. 27. The fig-sellers put the best, ripe figs at the top of their baskets. <sup>18</sup> εἶτα. <sup>19</sup> ὁ μὲν, the buyer. <sup>20</sup> τοιαῦτα, 'such', i. e. as he sees at top. <sup>21</sup> object to εἶ. <sup>22</sup> i. e. the seller. <sup>23</sup> κέρμα. <sup>24</sup> Like the Esquimaux, the poor Athenians used their mouths as a pouch (for money, Aristoph. Vesp. 791, Eccles. 818). <sup>25</sup> A good example to prove that ἀρεδόμεν is used as aor. to πωλέω.

§ 140. <sup>1</sup> ἀμφιέννυμι. <sup>2</sup> 'as a helmet'. See § 66 n. 6.

## XX.

## IRREGULAR VERBS.

§ 144. <sup>1</sup> 'would have thought', from *οἶμαι*. <sup>2</sup> *i. e.*  
*τὸ αὐτό*. The acc. is a kind of cognate acc. as in Lat. *idem bis*  
*peccare*. See Madvig Gr. Syntax, § 27. Lat. Gr. § 229.  
<sup>3</sup> The gen. depends on *ἐστὶ* omitted (*sapientis est viri*); Madvig  
 Gr. § 54. Lat. § 290. <sup>4</sup> *μεταβάλλω*. <sup>5</sup> *πλ. ὅσον, quam*  
*maxime, mirum quantum*. Madvig Gr. § 198 a, n. 4. <sup>6</sup> 'dif-  
 fering', *i. e.* that they differ. <sup>7</sup> 'also'. <sup>8</sup> *γίγνομαι*.  
<sup>9</sup> *πίπτω*. <sup>10</sup> Supply *ἐστὶ*. Cf. 'Man never is, but always to  
 be blest'. <sup>11</sup> *πυνθάνομαι*. <sup>12</sup> neut. gen. after *δέξ.* <sup>13</sup> = *quid*  
*sibi opus esset?* <sup>14</sup> 'with a side-glance at *νοῦς*'. *καυοῦ* might  
 also be taken as *καὶ νοῦ*. The boy's book and pen and tablet  
 must be 'new', or, with each he must bring 'intelligence'.  
<sup>15</sup> *γίγνομαι*. <sup>16</sup> On the nomin. see § 124 n. 5. <sup>17</sup> *ὑπέχω*.  
<sup>18</sup> 'and [said that] he pardoned all offenders except himself'.  
<sup>19</sup> 'and snores louder than he shouts' [for the battle]. <sup>20</sup> gen.  
 absol. <sup>21</sup> 'Why, who blames him?' *ἀπιδών* aor. of *ἀπορῶ*.  
<sup>22</sup> Supply *ἀγῶνα*. <sup>23</sup> 'being reputed son of a cook', gen. absol.  
<sup>24</sup> 'of the cook's apron'. On the gen. see § 142 n. 18.

§ 145. <sup>1</sup> *διαγινώσκω*. <sup>2</sup> 'for', *i. e.* 'for, if you do'.  
<sup>3</sup> *καλέω*. <sup>4</sup> *petituros*, denotes the purpose of the mission.  
 See § 151 n. 4. <sup>5</sup> gen. dependent on *δεησομένων*. <sup>6</sup> gen.  
 after the compar. <sup>7</sup> Supply *ἐστὶ*. <sup>8</sup> accus. of limitation.  
 See § 75 n. 2. <sup>9</sup> 'as'. <sup>10</sup> *ἀποσβέννυμι*. <sup>11</sup> acc. after *κ. δ.*  
 as after *κ. ποιεῖν*. See § 85 n. 11. <sup>12</sup> *κατὰ*. <sup>13</sup> aor. in use  
 of *διαζῶ*. <sup>14</sup> 'already a heaven-sent calamity', *i. e.* past a  
 mere human, natural. <sup>15</sup> *οἶδα*. <sup>16</sup> *τὸ ἀγαθόν*. <sup>17</sup> gno-  
 mic aorists. See § 76 n. 2. The poet teaches that matter is  
 indestructible.

'Earth-sprung to earth returns, of skyey seed  
 The scions seek again the heavenly pole;  
 Of all things born none dies, but each by each  
 Dissolved, shews forth an individual form'.

*ἰδιαν* is 'a form of its own', after dissolution it assumes again a  
 distinctive form proper to it. Another reading is *ἐτέραν*, 'a  
 different', *i. e.* a new form. <sup>18</sup> imperat. <sup>19</sup> 'Let the ma-  
 gistrate and the commoner greet one in a friendly way; in this  
 case whose [literally in old Engl. 'whether's'] greeting do you  
 suppose cheers the hearer more?' Observe that *πρόσωπ.* is used  
 as verbal substat. to *προσείπ.* <sup>20</sup> 2 aor. here intrans. <sup>21</sup> *ἀπ-*  
*όλλυμι*. <sup>22</sup> 'if'. <sup>23</sup> On this cognate acc. see § 53 n. 17.  
<sup>24</sup> n. 5. <sup>25</sup> intrans. perf. <sup>26</sup> used as aor. pass. of *λέγω*.  
<sup>27</sup> *ἀλλόσκομαι*. <sup>28</sup> a common name for a slave. <sup>29</sup> *θυήσκω*.

<sup>29</sup> 'a long farewell to you'. <sup>30</sup> λιμένα. <sup>31</sup> εὐρίσκω. <sup>32</sup> καὶ ὕμιν. *Nil mihi vobiscum.* The passage is an epitaph. <sup>33</sup> ξώμει, 'that they may be acquainted with that life in which they delight, eating worms'. Mark the mixture of dual and plur. <sup>34</sup> εἰμι, used as fut. of ἔρχομαι. *Non ibis?* <sup>35</sup> λαμβάνω. <sup>36</sup> 'Go packing with your decrees and your compulsion'. <sup>37</sup> join with εἰ. cf. Hor. *non pascas in cruce corvos*; and *abire in malam rem*. <sup>38</sup> 'with', 'as a reliah to'. <sup>39</sup> fut. of κατέσθω. <sup>40</sup> δῶ.

§ 146. <sup>1</sup> 'humanly', i. e. with moderation; so we say 'humanly speaking', i. e. so far as man's foresight can reach. <sup>2</sup> 'what belongs to'. <sup>3</sup> γηγώσκω. See § 152 n. 25. <sup>4</sup> ἀποθήσκω, used as pass. of ἀποκτείνω. <sup>5</sup> θνήσκω. This shortened form is more frequent than τεθνηκέναι. Cf. § 148 n. 17. and ἐστάναι, § 138 n. 1. <sup>6</sup> See § 142 n. 9. <sup>7</sup> 'during life'. <sup>8</sup> πάσχω. <sup>9</sup> ἐκπίπτω, which is used as pass. of ἐκβάλλω. <sup>10</sup> ἀνιδω. <sup>11</sup> a pueris. See § 48 n. 5. <sup>12</sup> διαφεύγω. <sup>13</sup> 'the quarries'; the same in which the Athenians, taken prisoners with Nikias and Demosthenes, were confined B.C. 413, and exposed to the inclemency of the weather. <sup>14</sup> 'for not praising'. <sup>15</sup> The only name by which the Greeks knew the letter O was οδ; O was ω; Γ, υ; Ε, ε (Athen. x. 453 f, Plato Cratylus 393 d); the names by which these letters are vulgarly known are of very late introduction, and the last two are wrongly explained. O was used by the Spartans also to denote No: Auson. epist. xxiv 36, *una fuit tantum, qua respondere Lacones, littera, et irato regi placuere negantes*. The king was Philip of Macedon (Plut. de garrulitate c. 21). A similar play on the letter I (Aye) is in *Romeo and Juliet* III 2, 45 etc. <sup>16</sup> gen. after πλήσας; so in Lat. occasionally after *implere*. <sup>17</sup> the small and large letters, filling the page, would have the effect of an often-repeated soft No followed by a loud one: No NO; No NO. <sup>18</sup> 'of'. <sup>19</sup> Supply ἐστὶ. <sup>20</sup> oratio obliqua; 'for (he said) that he was'. See § 123 n. 2. <sup>21</sup> 'even'. <sup>22</sup> αἰρέω.

§ 147. <sup>1</sup> Like ἥλιος, σελήνη, γῆ, and other appellatives, which approximate in sense to proper names, βασιλεὺς is used without the art. to denote 'the Persian king' (Heind. on Plat. Euthyd. 8). See § 159 n. 6. <sup>2</sup> κατασκέλλω. <sup>3</sup> ὀράω. <sup>4</sup> διαφέρω. <sup>5</sup> τυγχάνω. <sup>6</sup> πίνειν τινός, 'to drink of something'. A use of the partitive gen. to denote an indeterminate portion of a whole. So in Germ. *von einer Speise essen*. Engl. 'The people did eat of their sacrifices'. Madvig Gr. Synt. § 51 d. <sup>7</sup> 'are victorious'; and have conquered. <sup>8</sup> 'his men'. See § 142 n. 2. <sup>9</sup> Supply ἐστὶν. <sup>10</sup> syncoated perf. Cf. § 138 n. 1. <sup>11</sup> acc. after προελ. <sup>12</sup> ἐστί. <sup>13</sup> On ἔχω with adv. see § 143 n. 11. <sup>14</sup> καὶ ἡμεῖς. <sup>15</sup> τὸ

ἀνρί. <sup>16</sup> κωϊώ. <sup>17</sup> One of the many Attic forms of address which we cannot render literally; 'my good fellow', in a querulous tone. <sup>18</sup> καταδαρθάνω. <sup>19</sup> συνειδότε. On the dat. following see § 72 n. 11. <sup>20</sup> midd. <sup>21</sup> εἰδότε. <sup>22</sup> fut. pass. used as midd. <sup>23</sup> On the accent see § 71 n. 4. <sup>24</sup> εἶρα and οὐτω are frequent after participles, 'though born..., still after that'. <sup>25</sup> syncopated perf. of γίγνομαι. See § 138 n. 1. <sup>26</sup> καὶ οὐδείς. <sup>27</sup> κρατήρα. <sup>28</sup> ὅδε ὁ ἀνὴρ. <sup>29</sup> ἐσθίω. <sup>30</sup> adverbial; followed by καί. Cf. aequē ac. <sup>31</sup> 'the man is like a labouring ox, he does no work till he has been well fed'. <sup>32</sup> 'the Dog', i. e. 'the Cynic'. <sup>33</sup> 'passed a sentence of banishment against you'. <sup>34</sup> Supply κατέγνων.

§ 148. <sup>1</sup> ἐκβαίνω. <sup>2</sup> εἰπεῖν. <sup>3</sup> 'before men expected it'. <sup>4</sup> ἀλλοκομαι. <sup>5</sup> πᾶσιν. The art. belongs to προσδοκᾶν, on which παθεῖν depends. <sup>6</sup> Both τεθνεώς and τεθνηκώς are used by the Attics. Compare the epic τετρεώς (Att. τετρώς) from πίπτω. See § 138 n. 1. § 160 n. 7. <sup>7</sup> οὐδὲ οὐδείς, 'not even one'. Lat. *nemo, ne hostium quidem*. <sup>8</sup> ἀνωλόμεθα. <sup>9</sup> This was said in exile, when T. had received the tribute of three cities from the Persian king. <sup>10</sup> αὐξάνω, the acc. depends on σφ. <sup>11</sup> Supply ἐστὶ. <sup>12</sup> μία. <sup>13</sup> καθαρῶς. <sup>14</sup> ἦρε, from αἶρω. <sup>15</sup> 'those, who once possessed it, I see' etc. <sup>16</sup> τὰ ἐκχ. ἐκχέω. <sup>17</sup> Cf. § 146 n. 5. <sup>18</sup> 'nor have we [alone] lost a husband'; mark the sudden change from ἐμὸι to the plur., and then back to ἐγώ. So in the next passage. <sup>19</sup> imperat. of ὀδᾶ. ἀφ. ὦν. On the nomin. see § 124 n. 5; on the partic. after a verb of knowing § 138 n. 5. <sup>20</sup> 'making his lot swerve to what is not fated'. <sup>21</sup> intrans. <sup>22</sup> ἐγκ. midd. <sup>23</sup> 'Were you not the worst of men, you would never be dishonouring your own city and praising this as your country'. <sup>24</sup> προσδοκῶσα. <sup>25</sup> pluperf. intrans. of ἐγείρω. <sup>26</sup> ἐκδιδρᾶσκα. <sup>27</sup> intrans. aor. of παραδύω. <sup>28</sup> ὀρμύς. <sup>29</sup> from ἦα (εἰμι) used as imperf. of ἐρχομαι.

§ 149. <sup>1</sup> ἀ—συνφέρει depends on ἀκούειν. <sup>2</sup> ἐσθίω. <sup>3</sup> καὶ ἐκεί. <sup>4</sup> to be rendered in Engl. by a past tense; so εἶναι in the next sentence. <sup>5</sup> 'go abroad', used as pres. opt. of πορεύομαι. <sup>6</sup> κατεσθίω. <sup>7</sup> πορεῖν. <sup>8</sup> ἀμπέχω. <sup>9</sup> fut. of ἐμῶ. <sup>10</sup> conj. 2 pers. <sup>11</sup> used as aor. of ζῶω. <sup>12</sup> μέλομαι. <sup>13</sup> αἰρέω. <sup>14</sup> belongs to εἰπεῖν, 'methinks I would say'. <sup>15</sup> imperat. <sup>16</sup> 'if'. <sup>17</sup> conj. aor. of γίγνομαι. καί, 'even'. <sup>18</sup> perf. used as a pres. [root δέω]. δέδοικα is more common in 1 and 3 pers. sing. <sup>19</sup> Supply ἐστὶ. 'It's all to no purpose'. <sup>20</sup> with adv. 'fares'. <sup>21</sup> τρίτα. <sup>22</sup> Supply ἐστὶ. <sup>23</sup> λαμβάνω. <sup>24</sup> γίγνομαι. <sup>25</sup> The assonance may be imitated 'akin not to their persons, but to their personality'. <sup>26</sup> 'in order that', 'for the purpose of'. <sup>27</sup> The words π. ε.

are treated as a neut. subst. when the art. is prefixed; 'respecting the [question], of what character he is to turn out'. <sup>23</sup> ἐκβαίρω.

§ 150. <sup>1</sup> Acc. of limitation. See § 75 n. 2. <sup>2</sup> ἀποκτείνω. <sup>3</sup> πίνω. <sup>4</sup> 'unprovoked', 'without having suffered any previous injury'. <sup>5</sup> ἐκφέρω. <sup>6</sup> intrans. <sup>7</sup> 'When water chokes, what must one drink after it to wash it down?' prov. Cf. 'Who shall decide when doctors disagree?' <sup>8</sup> = ἐκείνων δ μαθεῖν. <sup>9</sup> μαθάνω. <sup>10</sup> ἴσθημι, syncopated perf. <sup>11</sup> παρέρχομαι. <sup>12</sup> ἀπόλλυμι. <sup>13</sup> 'if'. <sup>14</sup> fut. of εἰμί. <sup>15</sup> τοῦτο. <sup>16</sup> ἐλαττώ, perf. pass. <sup>17</sup> ὠνεῖσθε gnomistic aorist, see § 76 n. 2. <sup>18</sup> γίγνομαι. <sup>19</sup> acc. after εἰρ. 'this', i. e. οὐ γ. α. γέρω; <sup>20</sup> 'if'. <sup>21</sup> See § 142 n. 9. <sup>22</sup> The son can say to the father, when he declines to indulge him; 'Have not you been young yourself?' the father cannot retort, 'Have not you been old?' <sup>23</sup> τὸν. <sup>24</sup> See § 143 n. 11. With οὐδ. ἔργ. supply ἐστὶ. 'There's no difficulty in finding fault with a boxer's fighting, but to fight oneself is no longer easy'; no longer, i. e. when you pass from criticism to proof of your own prowess. <sup>25</sup> gen. after ἐν. 'different from'. <sup>26</sup> πᾶσιν. <sup>27</sup> συμπίπτω. <sup>28</sup> cognate acc. after ἀνυξ. and εὐδαίμ. <sup>29</sup> μνησέω, aor. pass. in form, midd. in sense; takes gen. as in Lat. <sup>30</sup> ὑπολαμβάνω. <sup>31</sup> 'also'. <sup>32</sup> γινώσκω. <sup>33</sup> καὶ ἄν; take ἄν with γιν.

§ 151. <sup>1</sup> ὁμιλῶ. <sup>2</sup> So in Lat. *et nati natorum et qui nascentur ab illis*. In Old Test. *children's children*. <sup>3</sup> ἕως ἄν, 'as long as'. <sup>4</sup> ἀναλίσκω. A person charged with a certain function is described in Gr. by the part. fut. with art. οὐδ' ὁ κωλύων παρῆν, 'nor was there any there to hinder it'; 'nor was there there the man to hinder it'. So δεδμεθα τοῦ παύσοτος, where we say, 'we need some one to put a stop to it'; lit. 'the man who shall'. See § 74 n. 83. Madvig's Gr. Synt. § 180 b n. 1. For the fut. part. without art. see above § 145 n. 4. <sup>5</sup> The aor. is frequent in this sense; the pres. is not used in good authors. <sup>6</sup> 'of what is right'; 'of what he ought to say'. <sup>7</sup> μηδὲ ἓν, 'not even one single thing', stronger than μηδέν. So οὐδὲ εἰς. See § 152 n. 27. <sup>8</sup> καὶ ἄν. <sup>9</sup> δύα. <sup>10</sup> νόμιζε. <sup>11</sup> μηδὲ ἄν, 'not even if'. <sup>12</sup> σφόδρα π. 'very much'. <sup>13</sup> λαμβάνω. <sup>14</sup> perf. in use of λέγω. <sup>15</sup> πυνθάνομαι, gen. abs. <sup>16</sup> 'also'. <sup>17</sup> ποτέ. <sup>18</sup> μαθάνω. <sup>19</sup> Supply ἐστὶ. <sup>20</sup> διὰ. <sup>21</sup> ἀπείω. <sup>22</sup> Pythagoras (Iuven. xv 174) *ventri indulget non omne legumen*, 'denied his stomach certain kinds of pulse'. Verses were ascribed to him Δειλοί, πάνδελοι, κνήμεν ἀπο χεῖρας ἔχεσθε· ἴσόν τοι κνήμεν τε φαγεῖν κεφαλὰς τε τοκῆων, 'Caitiffs, utter caitiffs, hold your hands from beans; to eat beans and parents' heads is all one'. <sup>23</sup> ἀποθήσκω.

<sup>24</sup> conj. aor. of *ἐξαγορεύω*. <sup>25</sup> Zeno the stoic. <sup>26</sup> This line gives Zeno's bill of fare. <sup>27</sup> predicate 'by way of relish'.  
<sup>28</sup> 'to drink with [or after] it'. See § 150 n. 7.

§ 152. <sup>1</sup> 'his parents' (*τίκτω*). <sup>2</sup> neut. predicate to fem. subject. See § 61 n. 1. Supply *ἐστίν*. <sup>3</sup> *κεράννυμι*. <sup>4</sup> *ἀπὲρ λαύνω*. <sup>5</sup> *φέρω*. <sup>6</sup> *οὐτε καί περ*, 'although', regularly takes the partic. in Attic. So in the silver age *quamquam diruta* (Iuven.) 'although destroyed'. See § 157 n. 1. <sup>7</sup> from *εἰμι*, used as pres. imperat. of *ἐρχομαι*. <sup>8</sup> omit in English. <sup>9</sup> *ἐμπιπλημι*. <sup>10</sup> used as fut. of *ἐρχομαι* (*ἀνέρχ.*) <sup>11</sup> *θῶπα*; properly a subst. <sup>12</sup> Translate:

'Therefore come fire, come words: scorch, burn this flesh,  
 Drain my black blood and glut thee; for the stars  
 Shall sink to earth, earth shall mount up to sky,  
 Ere that from me there meet these one smooth word'.

<sup>13</sup> *οἶδα*. <sup>14</sup> *ταῦτα*. <sup>15</sup> *πίμπρημι*. <sup>16</sup> *ἀνδρα*. <sup>17</sup> the nomin. absolute, which is rare, 'and if one shall have spoken but to a single man'. <sup>18</sup> *πύθοντο*, opt. aor. of *πυθάνομαι*. <sup>19</sup> *πίνω*. On the infin. see § 137 n. 20. <sup>20</sup> *ὑπό*. <sup>21</sup> *προκαταλαμβάνω*. <sup>22</sup> *ἐφευρίσκω*. <sup>23</sup> *φεύγω*. <sup>24</sup> *λέγε*. <sup>25</sup> aor. imperat. of *γινώσκω*. See § 45 n. 3. § 146 n. 3. Ovid. *ars amat.* ii 499, *fama celebrata per orbem littera, cognosci quae sibi quemque iubet*. Attributed to Bias, Thales, and Chilon, and to the Pythian god himself, on whose temple it was inscribed (Xen. *memorab.* iv 2 § 24). Sokrates seems to have frequently taken it for his text. <sup>26</sup> Either *ἴσθι* 2 sing., or *ἴστε* 2 pl. imperat. of *οἶδα*. <sup>27</sup> See § 151 n. 7. 'Tis from a grudge that you thus ungrudgingly teach me much, in order that hearing much I may learn no single thing'. <sup>28</sup> *μανθάνω*. <sup>29</sup> The master says, *Fiat experimentum in corpore vili*. The slave, the *corpus vile*, replies, 'I know'. The learned Marc-Antoine Muret, when travelling in disguise, fell ill in Lombardy. The doctors, taking him for a vagrant, said, *Faciamus experimentum in anima vili*. Muret exclaimed, *Vilem animam appellas, pro qua Christus non dedignatus est mori?* On the proverb see § 61 n. 27. <sup>30</sup> *μανθάνω*. <sup>31</sup> perf. midd. of *περιβάλλω*. <sup>32</sup> *τὸ ἐμὸν*. <sup>33</sup> fut. of *εἰμι*. *μ. ἐ.* 'you will not have learnt', a rare periphrasis; in the perf. the auxiliary verb and participle commonly represent the opt. and conj. <sup>34</sup> fut. of *εἰμι*.

§ 153. <sup>1</sup> Constr. *δεῖ ἐμὲν τὰς ὁδοὺς τῶν ἀδικ. ἀρχ.* 'while they are only beginning'. *ἀντισχεῖν* in the first sentence is aor. of *ἀντίσχω*. <sup>2</sup> *ἐμπιπρημι*. <sup>3</sup> *ὁρίστημι*. <sup>4</sup> *διαλαμβάνω*. <sup>5</sup> *μὲν. τ. ἐγώ*. governed by *γινώσκω*. <sup>6</sup> *καλέω*. <sup>7</sup> 'Who knows but death is life, and life death? except that notwithstanding [though there is so little to choose between the two] those mortals who see the light' etc. <sup>8</sup> *ἅλλοιμι*, intrans. 2 perf.

<sup>9</sup> κτάομαι. <sup>10</sup> 'This is mere by-play'. It is a cook, who is boasting of his skill. <sup>11</sup> 'if'. <sup>12</sup> λαμβάνω. <sup>13</sup> 'proper implements'. <sup>14</sup> τὸ ὅπρ. <sup>15</sup> ἀρμόσσωμαι, from ἀρμόττω. <sup>16</sup> 'Syrus', a common name of a slave in comedy, many slaves coming from Syria. <sup>17</sup> γίγνομαι. <sup>18</sup> τὸ αὐτό. <sup>19</sup> ὁρῶ. 'What happened in the case of the Sirens of old, that self-same thing you will see again'. <sup>20</sup> 'owing to'. <sup>21</sup> See § 151 n. 7. § 152 n. 27. <sup>22</sup> δύναιμι. <sup>23</sup> = οὐκίνο. <sup>24</sup> διέρχομαι. <sup>25</sup> πάρεμι, used as pres. part. of παρέρχομαι. <sup>26</sup> ἐστήξεσαι, a fut. formed from ἐστήκα, which is used as a pres. <sup>27</sup> βυνέω. <sup>28</sup> ῥίνα, acc. of limitation; see § 75 n. 2. <sup>29</sup> προστρέχω. <sup>30</sup> conj. after ἀχρι δὲ. The rescuer must stuff his nostrils against the fumes of the good things, as the companions of Odysseus did their ears against the songs of the Sirens. <sup>31</sup> σφόδρα π. 'very many'. <sup>32</sup> 'of those who are seated', i. e. of the guests. <sup>33</sup> κατεσθίω. <sup>34</sup> ἐπιδύμην, aor. of ὠνέομαι. 'Some say you dye your hair, that hair which you buy jet-black from the market'. <sup>35</sup> intrans. 2 aor. of ἐπιβαίνω. <sup>36</sup> τε. <sup>37</sup> fut. of ἀπέρχομαι. The thought is in Ps. xlix 17, Eccles. v 15, 1 Tim. vi 7.

§ 154. <sup>1</sup> ὁρῶ. <sup>2</sup> μετὰ οὐ πολὺ, 'after no long time'. See § 159 n. 4. <sup>3</sup> 'to associate with'. Lat. *cum optimis Graecorum victurus*. <sup>4</sup> ὁρῶ. <sup>5</sup> ἐξαίρω. <sup>6</sup> ὦ ἔταίρε. <sup>7</sup> μαρθάνω. <sup>8</sup> γυγνώσκω. The verses are a σκόλιον, or festive song, called 'crooked', because it passed from guest to guest in no order, but by the choice of the last singer. Admetos is the king of Phera in Thessaly; by 'the good' is meant his wife Alkestis, who died for him; by 'the cowards' his father who refused to die for him. <sup>9</sup> εἰπ. εἰπ. 'to laugh and say', 'to say with a laugh', see § 69 n. 20; on the nomin. see § 124 n. 5. <sup>10</sup> dat. after ἐνν. <sup>11</sup> gen. of time; mark the plur., though two are spoken of. <sup>12</sup> ἐντυγχάνω. <sup>13</sup> gen. after μετόν, as in Lat. after *plenus*. <sup>14</sup> ἔχω. <sup>15</sup> 'your beard', a very frequent meaning of the art. <sup>16</sup> with partic. See § 152 n. 6. 'although you, if any man, have for your years black hair'. The Greeks say 'if any other man also', and 'the [or your] hair black'. See on the use of the art. § 59 n. 24. <sup>17</sup> ὁρῶ. <sup>18</sup> gen. absol. 'when some one required him'. <sup>19</sup> δοῖς. <sup>20</sup> τὸ ἀγ. See § 185 n. 14. <sup>21</sup> 'which they [i. e. men] are ever seeking'. <sup>22</sup> εἰ γε, 'bravo!' 'well said!' became a Lat. word *Euge, poeta!* <sup>23</sup> See § 135 n. 12. <sup>24</sup> ἐστίν. <sup>25</sup> See § 152 n. 27. <sup>26</sup> 'For [in the pleasures of the palate] the highest good [as defined by Epicurus] is added to pleasure', you have not only the enjoyment of eating, but the possession of the *summum bonum*. The cook caricatures the teaching of Epicurus. <sup>27</sup> καὶ ἐν. On the neut. predicate σοφόν see § 61 n. 1. <sup>28</sup> κατὰ, 'in that art which concerns us', i. e. in our



culinary art. <sup>29</sup> 'Order is everywhere wise, but of our art it is almost the head and front'. <sup>30</sup> παρατίθημι. <sup>31</sup> καὶ ἀφ' ἀφαιρέτω. <sup>32</sup> ἐτάγω. <sup>33</sup> 'how they [the guests] are disposed for the dinner'. <sup>34</sup> 'of the dishes themselves'; you must discriminate between dishes, no less than between companies. <sup>35</sup> aor. of ἐταγῆμι, here intrans. 'some piping hot, some when they have abated of their heat'. <sup>36</sup> Supply ἀποψ. The cook shews that generalship is required in his craft.

§ 155. <sup>1</sup> perf. with intensified present signification, 'know for certain'. πέπωκεν perf. of πίνω. <sup>2</sup> 'very well'. *τε* from οἶδα. <sup>3</sup> περιπίπτω. <sup>4</sup> Lat. *fugae nihil meminit*. Madvig Lat. Gr. § 455 n. 4. See above § 84 n. 4. <sup>5</sup> On the following gen. see § 81 n. 30. § 147 n. 6. <sup>6</sup> συναλίσκομαι. <sup>7</sup> διατρώγω. <sup>8</sup> 'tries to get clear'. <sup>9</sup> noctu. ἐκχυθ. ἐκχέτω. <sup>10</sup> gen. abs. πίπτω. <sup>11</sup> 'When the oak has fallen, all the world goes a wooding'; a proverb applicable to Alexander's death. <sup>12</sup> 'the interval is short'. <sup>13</sup> gen. abs. θνήσκω. <sup>14</sup> μύγνυμι. <sup>15</sup> A favorite maxim with Tiberius (Dio Cass. LVIII 23). Nero, the burner of Rome, corrected one who quoted it, *Immo ἐμοῦ ζῶντος* (Suet. 88). In modern times *Après moi le déluge* has been put into the mouth of prince Metternich, lord Palmerston, etc. <sup>16</sup> χάσκω (μεταχ.) <sup>17</sup> ὁ ἔτερος. <sup>18</sup> δεινός. <sup>19</sup> πᾶσχω. <sup>20</sup> οἶδα. In Lat. *Quam quisque norit artem, in hac se exerceat*. <sup>21</sup> τὸ μ. <sup>22</sup> ἀπώλλυμι. <sup>23</sup> γλώσσα. <sup>24</sup> δμώμοκε, δμνυμι. A proverb of the Hippod. of Euripides, often attacked for its lax morality. <sup>25</sup> supply ἐστὶ. <sup>26</sup> θνήσκω. A proverb applied to the Athenians in Sicily B. C. 413; either they died in war or prison, or (according to report) they recited Euripides to their masters, and returned to Athens in some cases, and thanked the poet to whom they owed their freedom. <sup>27</sup> Synecopated perf. of γίγνομαι. See § 138 n. 1. <sup>28</sup> φρονεῖτε. <sup>29</sup> 'to'. See § 122 n. 6. <sup>30</sup> βαδίζω. On the mid. form see § 76 n. 6. <sup>31</sup> καὶ οὐκ. <sup>32</sup> φεύγω. <sup>33</sup> καὶ εἶτα. <sup>34</sup> φέρω. <sup>35</sup> gen. after πρό in προμ. 'fighting in the van of'. <sup>36</sup> dat. of place. <sup>37</sup> στορέννυμι = *straverunt*, which is of the same root. A couplet of Simonides.

§ 156. <sup>1</sup> δάκνω. <sup>2</sup> See § 9 n. 7. Cf. *ubi ad Dianae veneris*. <sup>3</sup> ἐπιστρέφωμαι. <sup>4</sup> μή belongs to ἐπιστραφή. <sup>5</sup> 'on the way'. <sup>6</sup> i. e. that Eurydike was really following him. <sup>7</sup> 'looked at his wife'. <sup>8</sup> who, esp. Demosthenes, were hostile to the Macedonian party. <sup>9</sup> See *καθεξόμεν* in Vocabulary. <sup>10</sup> See § 152 n. 27. <sup>11</sup> γίγνομαι. <sup>12</sup> often followed by *τε καὶ*. 'He is at once both prosperous and wise'. <sup>13</sup> ἐπαίνεω. <sup>14</sup> ἀπόλοιτο and ἀπόλωλα, from ἀπόλλυμι. <sup>15</sup> gen. absol. <sup>16</sup> imp. perf. in use of ἐπατέρχομαι. <sup>17</sup> προμανθάνω. <sup>18</sup> part. pres. in use of ἐπατέρχομαι. <sup>19</sup> ἄπτω. <sup>20</sup> = *autem*. 'now', i. e. 'you

must know'. <sup>21</sup> 'also'. <sup>22</sup> ὁράω. <sup>23</sup> intrans. 2 aor. of ἐφίστημι. <sup>24</sup> cogn. acc. 'he asked them such questions, as he used to ask'. <sup>25</sup> intrans. perf. of διαρρηγγνυμι. <sup>26</sup> with partic. See § 70 n. 7. <sup>27</sup> gen. absol. <sup>28</sup> λανθάνω. ἔλ. με ἔχων, 'I was not aware that you had'. <sup>29</sup> 'even'. <sup>30</sup> αἰρέω. βραδύς etc. The hare and the tortoise. <sup>31</sup> used as perf. pass. of λέγω. <sup>32</sup> κατεσθίω. <sup>33</sup> παρά. <sup>34</sup> παραλαμβάνω. <sup>35</sup> διαφέρω. <sup>36</sup> κατατρέχω. <sup>37</sup> ἐπιβαίνω. <sup>38</sup> πυνθάνομαι. gen. absol.

§ 157. <sup>1</sup> See § 152 n. 6. <sup>2</sup> καὶ ἐκεῖ. <sup>3</sup> ὅητα. <sup>4</sup> ἐκβαίνω. <sup>5</sup> λανθάνω. <sup>6</sup> λαγχάνω. <sup>7</sup> εὐρίσκω. <sup>8</sup> poetic for εἶπε. <sup>9</sup> ἄπτω. This epigram occurs twice in Auson. 22, 23. <sup>10</sup> ἦλθε, ἔρχομαι. <sup>11</sup> δεικνυμι. <sup>12</sup> intrans. 2 aor. of βαίνω. <sup>13</sup> ὁράω. An epigram on the statue of Olympian Zeus. <sup>14</sup> imperat. aor. of λέγω. An epitaph on Diogenes the Cynic, or Dog-philosopher. <sup>15</sup> syncopated intrans. perf. of ἐφίστημι. See § 138 n. 1. <sup>16</sup> οἰκέω. <sup>17</sup> 'Just so'. <sup>18</sup> θνήσκω. <sup>19</sup> neut. pl. after φρ. <sup>20</sup> τίκτω. <sup>21</sup> 'did you master', περιγίγνομαι. <sup>22</sup> 'by spending'.

§ 158. <sup>1</sup> αὐτόν belongs to ἐπισκοπούμενος. <sup>2</sup> Medea prays to the god Somnus (Val. Flacc. viii 74) *maior ades, fraternique simillime Leto*. <sup>3</sup> ἀφαιρέω. <sup>4</sup> 'of'. <sup>5</sup> aor. of λέγω. <sup>6</sup> ὅτι is often found after verbs of saying, even where the very words used are repeated: so sometimes in English. 'Say not, that I lost', where it should be, 'Say not, I lost', or 'Say not, that you lost'. So ἀπεκρινάμην, ὅτι οὐ, 'I answered, No'. On this ὅτι before *oratio recta* see § 54 n. 22. Madvig's Gr. Syntax § 192 a. <sup>7</sup> ἀπόλλυμι. In Lat. we can imitate the assonance, *perdidi—reddidi*. <sup>8</sup> ἀποθνήσκω. <sup>9</sup> ἀποδίδωμι. <sup>10</sup> ἀφηρέθην τι, because we say ἀφαιρείσθαι τινα τι; so *doceor, celor*. On the pass. of the middle sense see § 120 n. 10. <sup>11</sup> ἀφαιρέω. <sup>12</sup> 'by whose means the Giver required it of thee'; ἀπαιτέω has 2 accusatives, like *posco*. <sup>13</sup> εὐρίσκω.

§ 159. <sup>1</sup> κἀμω. <sup>2</sup> καὶ ἂν ἐπ' ὅλ., 'even if only for a short time'. See Liddell and Scott s. v. κἀν. <sup>3</sup> ἀπωθέω. <sup>4</sup> See § 154 n. 2. <sup>5</sup> 'by a common Persian'. <sup>6</sup> 'the Persian king's troops'. On *βασιλῆος* without the art. see § 147 n. 1. <sup>7</sup> ἀνθίστημι. See § 138 n. 1. <sup>8</sup> ἀποδιδράσκω. <sup>9</sup> the slave. <sup>10</sup> Diogenes. <sup>11</sup> dat. instr. <sup>12</sup> λαμβάνω. <sup>13</sup> acc. after φρ. 'to be crooked-minded'. The moral of this *skolion* (see § 154 n. 8) is, 'The pot calls the kettle black'. <sup>14</sup> σύ. <sup>15</sup> κτείνω. B.C. 514 Harm. and Arist. slew Hipparchos, son of Peisistratos; brazen statues were erected to them in Athens, which Xerxes carried away, and Alexander restored. Other *skolia* were sung to them, and they are often celebrated in Attic authors. <sup>16</sup> θνήσκω. On the syncopated

form see § 138 n. 1. <sup>17</sup> 'If'. <sup>18</sup> *ἐξικνέομαι*. 'If the lion's skin is too short, piece it out with the fox's'; 'where force fails, try craft'. <sup>19</sup> *κατατίθημι*. <sup>20</sup> *ἀναιρέω*.

§ 160. <sup>1</sup> *ἐμπίπτω*. <sup>2</sup> 'on our part'. <sup>3</sup> *τρώγω*.  
<sup>4</sup> *διαφέρω*. <sup>5</sup> *προβαίνω*. On the crasis see § 57 n. 6.  
*ἐπὶ τοσούτο τῆς δόξης, εὐδοκίᾳ*. <sup>6</sup> constr. *ὥστε διὰ τοῦτο*  
*δοκεῖν πολλοὺς τῶν τεθν. πάλιν ζ. ποιῶν*. <sup>7</sup> See § 148 n. 6.  
<sup>8</sup> 'if'. <sup>9</sup> *καὶ ἐάν*. <sup>10</sup> *ἄλλο*. <sup>11</sup> *διατρώγω*. <sup>12</sup> On a  
superstition of the same kind see § 116 n. 8. <sup>13</sup> *αἰρέω*.  
<sup>14</sup> *καθαίρω*. <sup>15</sup> *ἵστημι*. 'What practice [the actual sub-  
sisting manners and habits of a nation] abolished, that law  
will not establish'. <sup>16</sup> *ἀλλά*. <sup>17</sup> Supply *ἐστὶ*. <sup>18</sup> 'when  
one has escaped'. <sup>19</sup> *μυμήσκω*. <sup>20</sup> gen. after *μεμν.*  
<sup>21</sup> aor. imperat. of *πυνθάνομαι*. <sup>22</sup> *τινά*, 'about what time'.  
<sup>23</sup> *λαμβάνω*. <sup>24</sup> *γίγνομαι*. <sup>25</sup> *φέρω*, 'you will bear water',  
i. e. be dropsical.

## VOCABULARY.

*ἄβατος*, *ον*, (*βαίνω*), untrodden, inaccessible.

\**Ἀβδηρα*, *ων*, *τά*, a Thracian town on the Nestos, the birth-place of Demokritos and Protagoras.

*ἀβέβαιος*, *ον*, insecure, uncertain.

*ἀβιωτος*, *ον*, *βλος* *α*. a life too bad to live, that is no life.

*ἀβουλος*, *ον*, (*βουλή*), thoughtless.

\**Ἀγαθοκλῆς*, *εους*, *ο*, tyrant of Syracuse 317—289 B.C. § 97.

*ἀγαθός*, *ῆ*, *όν*, (*good*), virtuous, able, fortunate, useful; *τά ἀγαθά*, goods, wealth. Comp. and superl. *βελτίων* and *βέλτιστος* imply moral excellence; *ἀμείνων* and *ἀριστος* (*Ἄρης*, *ἀρετή*), serviceableness, capacity; *κρείσσω* and *κράτιστος* (*κράτος*), superiority and strength; the rarer *λῶων*, 'more desirable, beneficial' (from the Doric verb *λῶ*), is in Attic used of inquiries about the future (he consulted the gods, *εἰ λῶον εἴη*): Plato has, *ὦ λῶστέ*, 'my good friend' (Krüger).

\**Ἀγάθων*, *ωνος*, *ο*, an Athenian tragic poet, patronised by king Archelaos; he is an interlocutor in Plato's Banquet.

*ἀγάλλω*, *αλώ*, to adorn; mid. with dat. to take delight in.

*ἄγαλμα*, *ατος*, *τό*, ornament, statue, image of a god.

\**Ἀγαμέμνων*, *ωνος*, *ο*, king of Mykenai, leader of the Greeks before Troy.

*ἄγαν*, adv. = *nimis*, too much; *μηδέν ἄγαν*, 'nothing too much', i.e. moderation in all things.

*ἀγανακτέω*, Att. *ῶ*, *ήσω*, to be irritated, annoyed at, vexed with.

*ἀγαπάω*, Att. *ῶ*, *ήσω*, to love § 85; to be contented with, with dat.; with partic. § 124.

*ἀγαπητός*, *ῆ*, *όν*, beloved.

*ἀγγέλλω*, *ελώ*, to report, bring tidings.

*ἄγγελος*, *ον*, *ο*, a messenger.

*ἀγείρω*, *ερώ*, to bring together, collect; midd. to collect by begging.

*ἀγένητος*, *ον*, not done; *ἀγένητον ποιεῖν*, *infectum reddere*.

*ἀγεννής*, *ές*, (*γέννα*), low-born, base, vulgar.

*ἀγέννητος*, *ον*, unbegotten.

*ἀγεννώς*, adv., basely.

\**Ἀγήνωρ*, *οπος*, *ο*, 1. Agenor, king of Phoenikia, father of Kadmos and Europa § 100; 2. king of Argos, father of Argos § 142.

*ἀγήρω*, *ων*, (*γήρας*), free from old age, undecaying.

\**Ἀγησilaos*, *ου*, *ο*, Agesilaos II., son of Archidamos, and king of Sparta 397—361 B.C.

*ἄγιος*, *α*, *ον*, (*hagiographa*, *hagiology*), sacred, holy.

\**Ἄγισ*, *ιδος*, *ο*, brother of Agesilaos, king of Sparta 426—397 B.C.

*ἀγκάλη*, *ης*, *ῆ*, (*uncus*, *angulus*), in pl. the bent arm, embrace.

ἀγκυρα, as, ἡ, anchor.

Ἀγλαΐς, ἰδος, ἡ, daughter of Megakles; a performer on the trumpet, famed for her voracity.

ἀγνοέω, Att. ὦ, ἦσω, to be ignorant; with acc. not to know a thing.

ἄγνοια, as, ἡ, ignorance.

ἀγνωμονέω, Att. ὦ, ἦσω, to be thoughtless, obstinate.

ἀγνώμων, os, senseless, unfeeling; τὸ ἀγ. stubbornness § 62.

ἄγνως, ὠτος, ὁ and ἡ, (γινώσκω), p. 62, a stranger: *ignarus* in act. sense; also like *ignarus* in pass. sense, unknown.

ἀγορά, as, ἡ, (ἀγείρω), place of assembly, market-place, market. Lat. *forum*.

ἀγοράζω, asω, to be in the market-place; to buy.

ἀγοραίος, os, vulgar, common.

ἀγραφος, os, unwritten.

ἀγριαινω, ανῶ, to be angry.

ἀγριος, as, os, wild (properly living in the fields, savage).

ἀγρός, οὔ, ὁ, a field, an estate; ἐπ' ἀγροῦ, in the country.

ἀγχινοια, as, ἡ, (ἀγχι near, νοῦς), readiness, quickness of parts.

ἄγω, ἀξω, 2 aor. ἤγαγον, (Lat. *ago*, Fr. *agir*), to lead, bring, drive, celebrate; ἄγω ἡσυχίαν, maintain quiet; ἄγε = *age*, 'come!'

ἀγών, ὄνος, ὁ, (ἀγω), a contest, race.

ἀγωνίζομαι, ιούμαι, to struggle, compete.

ἀδακρυς, v, gen. ves, tearless; costing no tears.

ἀδεια, as, ἡ, (δέος), freedom from fear, amnesty; οὐ γάρ (έστιν) δ., for we have no licence, with inf.

ἀδελφή, ἡς, ἡ, sister.

ἀδελφός, οὔ, ὁ, brother.

ἀδεῶς, fearlessly, securely.

ἀδηλος, os, obscure, uncertain; esp. in neut. ἀδηλόν (έστι), it is uncertain. ἐξ ἀδήλου § 101 n. 7.

Ἄιδης, (ἔδης), os, ὁ, Aides, or Hades = Pluto, the god of the shades; els Ἄιδου sc. οἶκον, to the dwelling of Hades, i. e. the infernal regions; ἐν Ἄιδου sc. οἴκῳ, in the infernal regions.

ἀδικέω, Att. ἀδικῶ, ἦσω, ἡδίκηκα, to wrong; τινα μεγάλα, to inflict great wrongs on some one.

ἀδικημα, atos, τό, unjust act, wrong.

ἀδικία, as, ἡ, injustice.

ἀδικος, os, (δίκη), unjust; ὁ ἀδ., the evil-doer.

ἀδικως, adv., unjustly.

Ἄδμητος, os, ὁ, king of Phera, husband of Alkestis, who died for him § 154.

ἀδολέσχης, os, ὁ, a tattler.

ἀδόλος, os, guileless.

Ἄδρανον, os, τό, Adranum, a town of Sicily under Mount Aetna.

Ἄδραστος, os, ὁ, king of Argos, father-in-law of Tydeus and Polyneikes, leader of the seven against Thebes.

ἀδύνατος, os, (δύναμαι), 1. impossible; 2. powerless § 45.

ἄδω, φσομαι, to sing. See ὦδή.

ἄδωρος, os, (δῶρον) to sing. ἄδωρα δῶρα, gifts that are no gifts § 37.

ἀεὶ, always. els ἀεὶ, for ever. ὁ ἀεὶ ἀρχων, the archon for the time being.

ἀελπτος, os, (ἐλπής), unhelped for, unexpected; ἐκ τῶν ἀέλπτων, out of desperate straits § 33.

ἀετός, os, ὁ, eagle.

ἀζημίως, without hurt.

ἀηδής, *és*, (ἡδός), unpleasant, annoying.  
 ἀηδία, *as*, ἡ, disgust; unpleasantness.  
 ἀηδών, *ónos*, ἡ, (ἀδω), a nightingale.  
 ἀήρ, *épos*, *ó*, air; in plur. climates.  
 ἀθάνατος, *os*, (θνήσκω), immortal.  
 ἀθέμωτος, *os*, unlawful.  
 ἄθεος, *os*, godless; *ó* *d.* atheist.  
 Ἀθηνᾶ, *ás*, ἡ, Athene, daughter of Zeus, goddess of wisdom and handicraft, and of war; tutelary deity of Athens.  
 Ἀθήναις, orig. Ἀθήναςδε, *adv.*, to Athens.  
 Ἀθήνας, *πρῶν*, *al.* Athens.  
 Ἀθηναῖος, *ala*, *aión*, Athenian.  
 Ἀθήνησι, orig. *dat.*, *adv.*, at Athens § 104.  
 Ἀθηνόδοκος, *os*, *ó*, a Stoic philosopher of Tarsos, pupil of Poseidonios; Octavianus heard his lectures in Rhodes and took him to Rome § 103.  
 ἀθλητής, *os*, *ó*, (ἀθλον), an athlete.  
 ἀθλιος, *a*, *os*, burdensome, wretched, painful.  
 ἀθλον, *os*, *τό*, prize in a contest.  
 ἀθλος, *os*, *ó*, contest, struggle, pains.  
 ἀθροίζω, *os*, *ω*, to collect, muster.  
 ἀθρόος, *a*, *os*, (α copul. θρόος), in crowds; at once; cf. Lat. *frequens*.  
 ἀθυμέω, Att. *ω*, ἡσω, (θυμός), to despond.  
 Ἄθως, *os*, *ó*, a mountain in Macedonia, on the Strymonian gulf § 145.  
 αἰαί, alas!  
 Αἰακείον, *os*, *τό*, a sanctuary in Aigina, in honour of Aiakos § 156.  
 Αἰακός, *os*, *ó*, son of Zeus and Aigina, king of Aigina, after

death, with Minos and Rhadamanthys, a judge in the shades.  
 Αἶας, *avtos*, *ó*, 1. Aias, son of Telamon, prince of Salamis, one of the bravest Greeks before Troy. 2. Son of Oileus and king of the Lokrians; he abused Kasandra in the temple of Athena, on the capture of Troy, and was wrecked on his homeward voyage.  
 Αἰεΐς, *éws*, *ó*, son of Pandion and king of Athens.  
 αἰγιαλός, *os*, *ó*, the beach.  
 Αἴγινα, *ns*, ἡ, an island in the Saronic gulf near Athens § 156.  
 Αἰγινάιος, *ala*, *aión*, of Aigina.  
 Αἰγινήτης, *os*, *ó*, a native of Aigina § 124.  
 Αἰγισθος, *os*, *ó*, son of Thyestes, and murderer of Agamemnon § 115.  
 Αἰγύπτιος, *la*, *ion*, Egyptian.  
 Αἰγυπτος, *os*, ἡ, Egypt.  
 αἰδέομαι, Att. *οὔμαι*, *έσομαι*, to be ashamed, ποιεῖν τι, to do a thing; τινα, to reverence.  
 αἰδώς, *os*, ἡ, shame, bashfulness, modesty, reverence, honour.  
 Αἰήτης, *os*, *ó*, king of Kolchis, father of Medea.  
 αἰθέριος, *a*, *os*, heavenly, ethereal.  
 αἰθήρ, *épos*, *ó*, (αἰθω), the sky, the upper air, heaven.  
 Αἰθιοπία, *as*, ἡ, Aethiopia, the country of the blacks, south of Egypt.  
 Αἰθιοψ, *avtos*, *ó*, an Aethiopian.  
 αἰθω, to kindle.  
 αἶμα, *avtos*, *τό*, blood.  
 αἱμαστοταγής, *és*, blood-dripping.  
 Αἰμόνιος, *os*, *ó*, father of Amaltheia § 108.  
 αἰνέω, Att. *ω*, *έσω*, to praise. Poetic; *ἐπαυῶ* is used in prose.  
 αἶνος, *os*, *ó*, a tale, saying, fable.

*αἶξ*, *αἰγός*, *ὁ* and *ἡ*, (*ἄσσω*; hence *aegis*), mostly fem., goat.

*Αἰολίς*, *ἴδος*, *ἡ*, a province in Asia Minor, north of Ionia.

*αἵρεσις*, *εὖς*, *ἡ*, (*heresy*), I. choice; II. a sect.

*αἵρετός*, *ἡ*, *ὅν*, (*αἰρούμαι*), to be chosen, eligible.

*αἰρέω*, Att. *ᾠ*, *ἦσω*, *ἔρηκα*, 2 aor.

*εἶλον*, to take, conquer, convict; midd. to choose, elect; pass. I. to be taken (in which sense *ἀλλοσκομαι* is more used); II. to be chosen.

*αἶρω*, *ἀρῶ*, *ἔρηκα*, to raise, to set out, to exalt; midd. to carry off, to undergo, to undertake; to lift § 95.

*αἰσθάνομαι*, *ἦσομαι*, aor. *ἤσθθην*, (whence *aesthetics*), to perceive, with gen. or acc. or partio.

*αἰσθησις*, *εὖς*, *ἡ*, perception, sense.

*Αἰσχίνης*, *οὐ*, *ὁ*, an Athenian orator, the antagonist of Demosthenes and partisan of Philip; 8 of his speeches are extant.

*αἰσχιστος*, *ἡ*, *οὐ*, see *αἰσχροός*.

*αἰσχος*, *οὐς*, *τό*, slur, shame.

*αἰσχίων*, *οὐ*, see *αἰσχροός*.

*αἰσχροός*, *ἡ*, *ὅν*, ugly, foul, base; *αἰσχρόν* (*ἔστι*), it is a disgrace § 63. comp. *αἰσχίων*, superl. *αἰσχιωτος*.

*Αἰσχύλος*, *οὐ*, *ὁ*, the father of tragedy, fought at Marathon; Salamis and Plataia; he described the Persian war in his 'Persians.' Born 525 B.C., died 456 B.C. § 160.

*αἰσχύνη*, *ἡ*, *ἡ*, a disgrace; a sense of shame, confusion.

*αἰσχύνω*, *νῶ*, to dishonour; pass. *αἰσχύνομαι*, *νοῦμαι*, *ἡσकुνμαι*, to be ashamed; with acc. or *ἐπί* with dat., of a thing; *ποιῶν*

*τι*, of doing what I do; with inf. to do a thing (which therefore I abstain from); *τινά*, to reverence, feel shame before. *Αἰσωπός*, *οὐ*, *ὁ*, the fabulist.

*αἰτέω*, Att. *ᾠ*, *ἦσω*, I ask, beg for, *τινά τι*.

*αἰτία*, *αἰ*, *ἡ*, cause, reason; charge, accusation.

*αἰτιάομαι*, Att. *ᾠμαι*, *ἄσομαι*, *ἡτι-αμαι*, accuse, charge; *φόνου τινά*, one of murder (as in Lat. *accusare aliquem proditiōis*).

*αἰτιος*, *α*, *οὐ*, guilty; *τινός*, of something; *ὁ αἰτιος*, the author, the accused.

*Αἶτνη*, *ἡ*, *ἡ*, Mt. Aetna in Sicily.

*Αἰτωλός*, *οὐ*, *ὁ*, a native of Aitolia, the district between Akarnania and Thessaly.

*αἰφνίδιος*, *οὐ*, (cf. *ἐξαίφνης*, *ἀφνω*), sudden.

*αἰχμαλώτος*, *οὐ*, taken by the spear, prisoner of war.

*ἀκίβδηλος*, *οὐ*, unadulterated.

*Ἀκαδημία*, *αἰ*, *ἡ*, on the Kephisos, 6 stadia from Athens; in a gymnasium there Plato taught, and so gave name to the Academic school §§ 124, 156.

*ἀκινάκης*, *οὐ*, *ὁ*, (a Persian word), sabre; worshipped as a god by the Skythians.

*ἀκινδυνος*, *οὐ*, without danger, safe.

*ἀκολασία*, *αἰ*, *ἡ*, (*κολάζω*), intemperance, licentiousness) (*σωφροσύνη*).

*ἀκόλαστος*, *οὐ*, unchastened, intemperate, wicked on principle) (*σώφρων*).

*ἀκολουθέω*, Att. *ᾠ*, *ἦσω*, to follow, attend on, with dat.

*ἀκόλουθος*, *οὐ*, *ὁ*, (*κέλευθος*), a lackey, attendant.

*ἀκορέτως*, adv. insatiably.

*ἄκος*, *οὐς*, *τό*, remedy.

ἀκούσιος, α, ον, (ἀκων), involuntary.

ἀκούω, σομαι, ἀκήκοα, 1. to hear, τινός τι, something from a person; also with ἀπό, and other prepositions; to hear that such and such is the cause, τοῦτο οὕτως ἔχον, or ὅτι τ. ο. ἔχει, or τ. ο. ἔχειν; τινός λέγοντος, to hear some one speaking; τῆς σοφίας τινός, to hear some one's wisdom; 2. used as pass. of λέγω with εἶ and κακῶς, to be spoken ill of by some one.

ἀκράτεια, ας, ἡ, incontinence.

ἀκρατής, ἐς, (κρατέω), incontinent, ungovernable.

ἀκριβῶς, adv., nicely, exactly.

ἀκρως, ον, untried.

ἀκροδομαι, Att. ὦμαι, (ἀκούω), to listen to, with gen.

ἀκρόασις, εως, ἡ, a recitation.

ἀκροατής, οἱ, δ, a hearer.

ἀκροκόμιον, ον, τό, generally pl., the extremities.

ἀκρον, ον, τό, a height, the crest of a hill; the highest pitch or point.

ἀκρόπολις, εως, ἡ, the high city or citadel, sometimes metaphorical, fortress.

ἀκρος, α, ον, (acies, acus), the outmost; ἄ. χεῖλος, 'the surface of the lip' § 29; highest, first.

ἀκρίς, ἴνος, ἡ, beam, ray.

Ἀκταίω, ὠνος, δ, a Theban hero and huntsman, changed by Artemis into a stag and torn to pieces by his own dogs § 104.

ἄκων, ἀκουσα, ἄκων, (ἐκῶν) unwilling.

ἀλαλᾶν, ἀφομαι, to cry ἀλαλαί, to shout aloud; esp. of a battle-cry or shout of victory.

ἀλάστωρ, ορος, δ, 1. the Avenger,

avenging deity § 139; 2. an accursed wretch § 160.

ἀλγέω, Att. ὦ, ἦσω, to grieve, to be pained.

ἄλγος, ον, τό, pain.

ἀλγύνω, ῶ, to pain.

ἀλειφω, ψω, (λίπος), to rub with oil; midd. to oil oneself in preparation for gymnastic exercises.

ἀλεκτρύων, ὄνος, δ and ἡ, cock or hen.

Ἀλεξανδρεὺς, ἑως, δ, of Alexandria.

Ἀλέξανδρος, ον, δ, I. Paris, son of Priamos. II. Alexander the Great, son of Philip of Macedon, and conqueror of Persia.

Ἀλεξίς, ἴδος, δ, a poet of the middle comedy, native of Thurii, contemporary of Alexander § 103.

ἄλέω, Att. ὦ, (δολαί, Lat. *molere*), to grind.

ἀλήθεια, ας, ἡ, truth.

ἀληθεύω, σω, to tell the truth.

ἀληθής, ἐς, (λανθάνω), true, honest.

ἀληθινός, ἡ, ὄν, genuine.

ἀληθῶς, truly, really.

Ἀλικαρνασσός, οὔ, ἡ, Halikarnassos, capital of Karia, birth-place of Herodotos.

ἄλις (ἀλής), adv. in abundance; enough; with gen. like *satis*.

ἀλίσκομαι, ἀλώσομαι, ἐάλωκα, 2 aor. ἔδλω, to be taken, conquered; used as pass. of αἰρέω.

Ἀλκαῖος, ον, δ, of Mitylene, cir. 610—602 B. C., patriot and lyric poet, from whom we inherit the *Alcaic stanza*.

ἀλκή, ἡς, ἡ, strength.

Ἀλκιβιάδης, ον, δ, the famous Athenian general in the Peloponnesian war, nephew of



- Perikles, pupil of Sokrates, born B.C. 450, died B.C. 404.
- Ἀλκμήνη, ης, ἡ, wife of Amphitryon of Thebes, and mother of Herakles § 151.
- Ἀλκυονεύς, έως, δ, a giant, son of Ouranos and Gaia, slain by Herakles § 157.
- ἀλκυόν, όνος, ἡ, halcyon, kingfisher.
- ἀλλ', see ἀλλά.
- ἀλλά, but, yet; at the beginning of a sentence often, well then; οὐ μόνον—ἀλλά καί, not only—but also; ἀλλά μήν, atqui, however.
- ἀλλᾶς, ἄντος, δ, sausage.
- ἀλλαχόθεν, adv., from another place.
- ἀλλήλων, reciprocal pron., one another; μετ' d. with one another; πρὸς ἀλλήλους inter se. Dual ἀλλήλω, ου.
- ἄλλομαι, ἀλούμαι, (salio), to leap.
- ἄλλος, η, ο, (cf. *alius*), other; of ἄλλοι, the others; ἄλλοι ἄλλα, (*alii alia*), some one thing, some another.
- ἀλλότριος, α, ου, (ἄλλος), belonging to another, *alienus*; strange, alien; κακῶν § 49.
- ἄλλως, otherwise §§ 118, 148.
- ἄλμη, ης, ἡ, (ἄλς), brine for pickling.
- ἀλογία, ας, ἡ, folly.
- ἀλόγιστος, ου, thoughtless.
- ἄλογος, ου, (λόγος), unreasonable; irrational.
- ἄλς, ἄλός, 'δ (sal), salt; generally in plur.; often as symbol of hospitality.
- ἄλσος, ους, τό, a grove.
- ἄλυπος, ου, (λύπη), harmless, painless.
- ἀλύπως, adv. painlessly.
- ἀλφίτα, ου, τά, cakes of barley-meal, barley-bread.
- ἄλωπεκῇ, ἡς, ἡ, (sc. δορά), a fox-skin.
- ἄλωπεκίς, ίδος, ἡ, a fox-skin cap.
- Ἀλωπεκῆθεν, adv. of Alopeke § 66.
- ἄλώπηξ, εκος, ἡ, a fox.
- ἄλωσις, εως, ἡ, (ἀλίσκομαι), capture.
- ἄλωτός, ἡ, όν, (ἀλίσκομαι), to be taken; attainable.
- ἄμα, (όμοῦ, simul), adv., at the same time, together; with dat., 'with', 'together with'; ἄμα μέν—ἄμα δέ § 118.
- Ἀμαζών, όνος, ἡ, (μαζός, breastless), plur. a nation of women warriors in Skythia.
- ἀμαθής, ές, (μανθάνω), unlearned, ignorant.
- ἀμαθία, ας, ἡ, ignorance.
- Ἀμδλθεια, ας, ἡ, the goat which fed Zeus with her milk; τό Ἀμαλθείας κέρας, the horn of plenty § 108.
- ἄμαξα, ης, ἡ, cart, wagon.
- ἁμαρτάνω, ἡσομαι, ἡμάρτηκα, 2 aor. ἡμαρτον, to miss, with gen.; to lose; to err, go wrong, sin.
- ἁμαρτημα, ατος, τό, a sin, fault.
- ἁμαρτία, ας, ἡ, sin, error.
- Ἀμασις, ίδος or ιως, δ, king of Egypt; his reign ended B.C. 526 § 106.
- ἁμαυρός, ά, όν, dim, blind, faint.
- ἁμαυρόω, Att. ὤ, ὥσω, to darken, to enfeeble.
- ἁμβλύς, εία, ύ, blunt, dull; slow § 32.
- ἁμβλύνω, υνῶ, to blunt, to dull.
- ἁμβροσία, ας, ἡ, (βροτός; prop. fem. adj. sc. ἐδωδή), the food of the gods, ambrosia.
- ἀμείβω, ψω, to change, exchange; midd. to answer, repay § 61.
- ἀμείνων, ου, see ἀγαθός.
- ἀμέλεια, ας, ἡ, neglect, carelessness.
- ἀμελέω, Att. ὤ, ἥσω, to neglect, with gen.

ἀμελής, *és*, (μέλει), careless.  
 ἀμελῶς, carelessly.  
 ἀμεταμέλητος, *ov*, not to be repented of.  
 ἄμη, *ης, ῆ*, (Lat. *hama*), a bucket § 100.  
 ἀμιλλόμεαι, Att. ὠμαι, ἥσομαι, (ἀμλλα, from ἄμα), to compete, strive, with dat.  
 Ἀμομφάρετος, *ov, ó*, a brave Lacedaemonian captain, who fell in the battle of Plataia B.C. 479.  
 ἄμπelos, *ov, ῆ*, vine.  
 ἀμπίσχομαι, another form of ἀμ-πέχομαι, to wear.  
 ἀμυγδαλή, *ης, ῆ*, an almond.  
 Ἄμυκος, *ov, ó*, a son of Poseidon, king of the Bebrykians in Bithynia, who challenged all comers to a wrestling match.  
 ἀμύνω, *νῶ*, (Lat. *munio*), to ward off; *τινί*, to aid; ἀμύνομαι, midd. to defend oneself; ποιῶ τι ἀμυνόμενος, in self-defence; *τινί*, to avenge oneself on a person, to punish him § 90.  
 ἀμφί, prep. with gen., dat., or acc., (Lat. *amb.*), around, about, concerning, for the sake of; with numbers, about.  
 ἀμφιέννυμι, *ιῶ*, to put on; midd. to dress oneself in.  
 Ἀμφίπολις, *ews, ῆ*, a city of Macedonia, on both sides of the Strymon, whence it received this name from the Athenians, B.C. 437.  
 ἀμφισβητέω, Att. ᾶ, ἥσω, (βαίνω), to dispute; with gen. § 75, to claim.  
 ἀμφοδος, *ov, ῆ*, a street § 139.  
 ἀμφορεύς, *έως, ó*, (shortened from ἀμφιφορεύς, 'borne on both sides', having two handles), 1. a jar; 2. a liquid measure = 1½ Roman amphorae. *Am-*

*phora Graecorum recipit tres bina Latinas.*  
 ἀμφότερος, *α, ov*, (ambo, ἀμφω), both of two, both; the neut. as adv. § 156.  
 ἀμφω, dual and plur., gen. and dat. ἀμφοῖν, (*ambo*), both.  
 ἀμωμος, *ov*, (μῶμος), blameless, faultless.  
 ἄν, 1. adv., implying a condition; εἴποι τις ἄν, 'one might say'; εἴπον ἄν, 'I would have said'; in relative clauses it adds to the pronoun or relative adverb the same notion as Lat. *-cunque*, Engl. *soever*; in this sense it often forms one word with another particle, e.g. ὅταν = ὅτε ἄν. 2. conj., if, frequent in Plato and the comic poets.  
 ἀνά, prep. generally with acc. I. of place, along, throughout. II. distributive, ἀνά τρεῖς, by threes; ἀνά μέρος, by turns.  
 ἀναβαίνω, βήσομαι, βέβηκα, to go up, mount.  
 ἀνάβασις, *ews, ῆ*, (ἀναβαίνω), ascent or march up the country from the sea. See § 34 n. 16.  
 ἀναγιγνώσκω, ἀναγνώσομαι, to read; to recognise.  
 ἀναγκάζω, *σω*, to compel, to force.  
 ἀναγκαῖος, *α, ov*, (ἀνάγκη), necessary; τὰ ἄν. the necessities of life; ἄν. κακὰ, troubles sent by fate, inevitable.  
 ἀναγκαῖως, adv., *α. έχει*, it is necessary §§ 114, 147.  
 ἀνάγκη, *ης, ῆ*, (ἀγχω, Germ. *eng*), fate, necessity, force, constraint; ἀνάγκη (έστι), it is necessary, with inf. § 63.  
 ἀναγορεύω, used as a compound of λέγω, fut. ἀνερῶ, aor. ἀνείπον, perf. ἀνείρηκα, to pro-

claim; to declare elected to an office.  
*ἀναγράφω*, ψω, (cf. *anagram*), to record § 76; to register, esp. as a benefactor § 87.  
*ἀνάγω*, δξω, to bring up; from the dead §§ 81, 84.  
*ἀναδέω*, Att. ὦ, ἦσω, to bind up; midd., to wreath (the head) § 150.  
*ἀναδίδωμι*, δώσω, to yield § 75.  
*ἀνάρθημα*, ατος, τό, (*ἀνατίθημι*), a votive offering in a temple.  
*ἀναδεία*, ας, ἡ, effrontery, impudence.  
*ἀναδής*, ες, shameless, immodest; τό δ. shamelessness § 101.  
*ἀναμος*, ον, (αἷμα), bloodless.  
*ἀναιρεῖς*, εως, ἡ, killing § 115.  
*ἀναιρέω*, Att. ὦ, ἦσω, ἥρηκα, to take away, remove, destroy, kill; to abolish; to give a response, of an oracle; midd. to win, to undertake.  
*ἀναίσθητος*, ον, unfeeling.  
*ἀναιτιος*, ον, guiltless; with gen.  
*ἀνακαλέω*, Att. ὦ, fut. ὦ, to appeal to, to call, to call on; midd., to recall, revoke § 81.  
*ἀνάκω*, to kindle, light.  
*ἀνάκειμαι*, σομαι, to be dedicated; used as pass. of *ἀνατίθημι*.  
*ἀνακρεμάννυμι*, μῶ, to hang up.  
*ἀνακρίνω*, νῶ, to examine.  
*ἀναλαμβάνω*, λήψομαι, to take up; to assume.  
*ἀνάλγητος*, ον, unfeeling.  
*ἀναλίσκω*, λώσω, to spend.  
*ἀναλτος*, ον, insatiate § 158.  
*ἀναλῶ*, σω, to unloose, dissolve, abolish.  
*ἀναμνήσκω*, *ἀναμνήσω*, to remind; midd. to remember, with gen.  
*ἀνανδρος*, ον, unmanly.  
*Ἀναξαγόρας*, ον, δ, a philosopher of Klazomenai (b.c. 500—428), who resided 80 years at A-

thens, and had Perikles and Euripides among his hearers.  
*ἀναπειθω*, σω, to persuade.  
*ἀναπέμπω*, ψω, to send up.  
*ἀναπλάττω*, δσω, to mould.  
*ἀναπληρώω*, Att. ὦ, ὤσω, to fill up.  
*ἀναρρηθεις*, aor. part. of *ἀναγορεύω*.  
*ἀναρρίπτω*, ψω, to cast up; esp. to throw dice § 85.  
*ἀναρρύννυμι*, to strengthen again.  
*ἀναρχία*, ας, ἡ, (*ἀρχή*), want of rule, anarchy.  
*ἀναστροφή*, ἡς, ἡ, turning back, return; society.  
*ἀνασχίζω*, ὠ, (*scindo*, *scissors*), to rip up.  
*ἀνατείνω*, τενῶ, to lift up; *βακτηρίαν τινί*, a stick over any one, to threaten him with it § 69.  
*ἀνατέλλω*, τελῶ, to rise; of the sun § 79.  
*ἀνατίθημι*, θήσω, (*anathema*), to ascribe, dedicate, erect.  
*ἀνατολή*, ἡς, ἡ, (*ἀνατέλλω*, cf. *Anadoli*, 'eastland', a part, or sometimes the whole of Asia Minor), a rising, of sun, moon, or stars.  
*ἀνατρέπω*, ψω, to overthrow.  
*ἀνατρέφω*, θρέψω, to nurse, educate.  
*ἀνατρέχω*, δραμοῦμαι, to run back, return, start up.  
*ἀναφαίνω*, φανῶ, to make known, proclaim, declare.  
*ἀναφύρω*, υρῶ, to confound, mix in disorder.  
*Ἀνάχαρσις*, ιος, δ, a Scythian philosopher, contemporary with Solon § 160.  
*ἀναχωρητέον* = *cedendum est*, one must retreat.  
*ἀνδράποδον*, ον, τό, a slave.  
*ἀνδρεία*, ας, ἡ, (*ἀνήρ*), manhood, courage.  
*ἀνδρείος*, α, ον, manful, brave.

*ἀνδρία*, *as*, *η*=*ἀνδρεία* § 118.  
*ἀνδριάς*, *ἀντος*, *ὁ*, (*ἀντήρ*), a statue.  
*Ἀνδροκλείδας*, *ὁ*, a Spartan § 120.  
*ἀνέκραγον* § 116, used as *aor.* of *κέκραγα*, 'I cry aloud'.  
*ἀνέλκω*, *ξω*, to draw up.  
*ἀνεμος*, *ου*, *ὁ*, wind.  
*ἀνεμικούρητος*, *ον*, without succour.  
*ἀνευ*, *prep.* with *gen.*, 'without'.  
*ἀνήνυτος*, *ον*, fruitless.  
*ἀνήνυτως*, (*ἀνύτω*), vainly; *ἔχει*, it is vain, impossible § 84.  
*ἀνὴρ*, *ἀνδρός*, *ὁ*, man, husband, *vir*.  
*ἀνθος*, *οντ*, *τό*, (whence *anthology*, *polyanthus*, etc.) 1. flower;  
 2. bloom, state, lustre §§ 91, 119.  
*ἀνθρώπινος*, *η*, *ον*, human; not too great for man.  
*ἀνθρωπίνως*, *adv.*, as a man § 134; *i. e.* as content with no higher than man's lot.  
*ἀνθρωπος*, *ου*, *ὁ*, man, human being=*homo*.  
*ἀνθρωποφάγος*, *ον*, cannibal.  
*ἀνία*, *as*, *ῆ*, pain, grief, trouble.  
*ἀνιαρός*, *ᾶ*, *ων*, painful, sad.  
*ἀνιδω*, *Att.* *ῶ*, *δωω*, to grieve, sadden.  
*ἀνίημι*, *ἀνήσω*, to relax, slacken; *πῦρ ἀνείμενον*, a slack fire § 143.  
*ἀνιδω*, *Att.* *ῶ*, *ήσομαι*, (*λυᾶς*), to draw water; *midd.* § 78.  
*ἀνισος*, *ον*, (*ισος*), unequal.  
*ἀνίστημι*, *ἀναστήσω*, to raise up, to restore to life § 84; *mid.* with *perf.* and 2 *aor.*, to stand up.  
*Ἀννίβας*, *ου* and *α*, *ὁ*, Hannibal, the great Carthaginian general in the 2nd Punic war.  
*ἀνόητος*, *ον*, dull, senseless.  
*ἀνοια*, *as*, *ῆ*, (*ποῦς*), folly, dullness.  
*ἀνοιδίω*, *ω*, to remove up the

country; *midd.*, to migrate inland.  
*ἀνοικτήμων*, *ον*, *ωνος*, pitiless.  
*ἀνομιώω*, *ξομαι*, to wail.  
*ἀνταδικέω*, *Att.* *ῶ*, *ήσω*, to render wrong for wrong; with *acc.*, to injure in return.  
*Ἀρταῖος*, *ου*, *ὁ*, the gigantic son of Poseidon and Gaia § 76.  
*Ἀρτακίδας*, *ου*, *ὁ*, a Spartan, author of a disgraceful treaty between Sparta and Persia, by which the Greek cities in Asia Minor were surrendered to Persia, *B.C.* 387 § 144.  
*ἀντεξεδίω*, *δωω*, to try one thing against another.  
*ἀντεπιδείκνυμι*, *ύσω*, to shew in turn.  
*ἀντερωτάω*, *Att.* *ῶ*, *ήσω*, *aor.* *ἀντηρόμην*, to ask in turn.  
*ἀντέχω*, *θέξω*, to hold against; withstand, with *dat.*; endure.  
*ἀντηρόμην*, *aor.* (in use) of *ἀντερωτάω*.  
*ἀντί*, *prep.* with *gen.*, instead of; as good as; *ἀνθ' οὗ*, wherefore.  
*ἀντιβραστήω*, *Att.* *ῶ*, *ήσω*, to thunder against, return clap for clap § 64.  
*Ἀντιγόνη*, *ης*, *ῆ*, daughter of Oedipus and Iokaste; her burial of her brother Polyneikes, and her punishment, are the subject of the *Antigone* of Sophokles.  
*Ἀντίγονος*, *ου*, *ὁ*, I. the one-eyed, father of Demetrios Poliorketes; on the division of Alexander's empire he became ruler of the eastern part of Asia Minor; slain, *set.* 81, at the battle of Ipsos *B.C.* 301. II. Son of Demetrios Poliorketes, surnamed Gonatas, king of Macedon 278—242 *B.C.*  
*ἀντιγράφω*, *ψω*, to write back.

*ἀντίθετος*, *ov*, antithetic; τὸ ἀ. an antithesis § 117.

*ἀντικαταλλάττομαι*, *ξομαι*, to exchange.

*ἀντιλαμβάνω*, *λήψομαι*, to receive in return; midd. with gen., to lay hold of, defend.

*Ἀντίοχος*, *ov*, δ, A. III. of Syria, reigned B.C. 224—187; protector of Hannibal, defeated by L. Scipio at Magnesia ad Sipylum B.C. 190 § 90.

*ἀντίπαλος*, *ov*, (πάλη), wrestling against; *τραυμάτων* § 23, a match for, a remedy against; δ δ., match, rival.

*Ἀντίπατρος*, *ov*, δ, a general under Philip and Alexander of Macedon; waged war (the Lamian war) against the Greeks B.C. 328; died B.C. 319 § 156.

*Ἀντισθένης*, *ovs*, δ, of Athens, pupil of Sokrates, and founder of the Cynic school § 156.

*ἀντιτάττω*, *τάξω*, to draw up in battle array against.

*ἀντιτείνω*, *τενῶ*, (Lat. *contendo*), to resist, make head against, with dat.

*Ἀντίφιλος*, *ov*, δ, a painter of Alexandria, of the time of Alexander.

*ἀντιφισιόμεμαι*, Att. *οὔμαι*, to pride oneself (on something) against another.

*ἀντλέω*, Att. *ᾠ*, *ήσω*, to bale a ship; to drain, exhaust.

*ἀντρον*, *ov*, τό, (Lat. *antrum*, Spenser, *antre*), cave.

*Ἀντωνίνος*, *ov*, δ, M. Aurelius A., the philosopher, Roman emperor A.D. 161—180 § 99.

*Ἀντωνίος*, *ov*, δ, M. Antonius the triumvir § 103.

*ἀνυδρος*, *ov*, arid, without water. *ἀνυπόδητος*, *ov*, unshod, bare-foot.

*ἀνύτω* or *ἀνύω*, *ύσω*, to accomplish, complete.

*ἀνύω*, see *ἀνύτω*.

*ἀνω*, adv., above; *ἀνω καὶ κάτω*, up and down.

*ἀνωθεν*, adv., from above.

*ἀνώμοτος*, *ov*, unsworn.

*ἀνωφελής*, *ές*, (ὄφελος), unprofitable.

*ἀξία*, *as*, (properly fem. of *ἄξιος*), worth, due, deserts; *πρὸς τὴν ἀ.*, according to the rank § 55; *κατὰ τὴν ἀ.* according to the merit § 118.

*ἀξιόλογος*, (λέγω), worth mention, considerable, of consequence; *οἱ ἀ.*, men of mark.

*ἄξιος*, *ία*, *ιω*, 1. worthy; *ἐπαίνου ἀ.* of praise; *ἄξιόν ἐστι*, it is worth while = *tantum est*; *ἄξιος ἔχει*, worthy to have § 149. 2. cheap, worth the money § 41.

*ἄξιός*, Att. *ᾠ*, *ώσω*, to think worthy of, with gen.; to require § 65; to think fit § 67; to maintain (cf. *axiom*), §§ 68, 154.

*ἄξιωμα*, *ατος*, τό, (*axiom*), repute.

*ἄξιος*, worthily; *τινός*, in a manner worthy of some one.

*δοιδός*, *οῦ*, δ, (ᾄδω), a minstrel, bard.

*δολεητός*, *ov*, uninhabited.

*δοικος*, *ov*, homeless.

*δόρατος*, *ov*, unseen, invisible.

*ἀπαγγέλλω*, *ελῶ*, to report.

*ἀπαγορεύω*, used as compound of λέγω; fut. *ἀπερῶ*, perf. *ἀπελήρηκα*, aor. *ἀπέειπον*; to forbid.

*ἀπάγχω*, *ξω*, to strangle; midd. to hang oneself.

*ἀπάγω*, *ξω*, to lead away.

*ἀπαθανάτιζω*, to deify.

*ἀπαθής*, *ές*, insensible; unharmed.

*ἀπαιδευσία*, *αι*, *ή*, ignorance, want of education.

*ἀπαιδευτος*, *ov*, (παιδεύω), uneducated.

*ἀπαιτέω*, Att. *ῶ*, *ήσω*, to demand back; *τινὰ τι*.

*ἀπαλλαγῇ*, *ἤς*, *ῆ*, deliverance; departure.

*ἀπαλλάττω*, *ξω*, *ἀπῆλλαχα*, to release from, to remove from, with gen.; to put away; midd. to get rid of, to escape, to depart from, with gen.

*ἀπαλός*, *ῆ*, *όν*, soft, tender, delicate; enfeebled § 21.

*ἀπανταχοῦ*, adv., everywhere.

*ἀπαντάω*, *ήσω*, (*ἀντα*, *ἀντι*) to meet; *τινί*.

*ἀπαξ* = (for *ἀπάκις*, *semel*) once; once for all.

*ἀπαρνέομαι*, Att. *οὔμαι*, *ήσομαι*, to deny.

*ἅπας*, *ἅπασα*, *ἅπαν*, (*ἅμα*, *πᾶς*), entire; all together; every.

*ἀπατάω*, Att. *ῶ*, *ήσω*, to deceive.

*ἀπάτη*, *ἡς*, *ῆ*, cunning, deceit.

*ἀπειλέω*, Att. *ῶ*, *ήσω*, to threaten.

*ἀπειλή*, *ἡς*, *ῆ*, threat.

*ἀπειμι*, (*εἰμι*), I will go away, used as fut. of *ἀπέρχομαι*; impf. *ἀπῆα*, and the moods *ἀπιθι*, *ἀπιέναι* etc., are used for the imperf. and moods of *ἀπέρχομαι*.

*ἀπείπων* § 114, aor. of *ἀπαγορεύω*, to forbid.

*ἀπειρία*, *ας*, *ῆ*, inexperience.

*ἀπειρος*, (*πείρα*), inexperienced; with gen. § 34, 'ignorant of'.

*ἄπειρος*, *ον*, (*πέραις*), boundless § 63.

\**Ἀπελλῆς*, *οὔ*, *ὁ*, the greatest painter of antiquity, the only one to whom Alexander would sit; his chief work was Aphrodite Anadyomene (rising from the sea); to him are ascribed the maxims, *Ne sutor ultra crepidam*; *nulla dies sine li-*

*ἀπερυσθιάω*, Att. *ῶ*, *άσω*, to be

past blushing, to brazen it out.

*ἀπέρχομαι*, imperf. *ἀπῆα*, fut. *ἀπειμι*, aor. *ἀπῆλθον*, to go away.

*ἀπέχω*, *ἀφέξω*, aor. *ἀπέσχον*, intrans. to be distant from, with gen.; mid. to abstain from, with gen.

*ἀπιστέω*, Att. *ῶ*, *ήσω*, to distrust, doubt.

*ἀπιστος*, *ον*, untrustworthy; faithless.

*ἁπλοῦς*, *ῆ*, *οὖν*, (Lat. *simplex*), as it were *one-fold* (cf. *διπλοῦς*, two-fold), single, simple, plain, opposed to compound § 10.

*ἁπλῶς*, 1. simply; 2. absolutely (as opposed to relatively); in a word.

*ἀπό*, prep. with gen., from; 1. of place; 2. of time *ἀφ' οὗ*, from the time when, since; 3. generally of anything from which one commences, denoting origin, descent, cause; *ἀρχεσθαι ἀπό τινος*, to begin from some one; *τὸ ἀπὸ τούτου*, henceforth § 117; cf. *τὸ ἀπὸ τοῦδε* § 104.

*ἀποβαίνοντα*, *τά* § 18, results; partic. of *ἀποβαίνω*.

*ἀποβάλλω*, *βαλῶ*, to throw away, to lose § 75.

*ἀποβλέπω*, *ψω*, to look away (from other things) to one, *εἰς τι* or *πρὸς τι*; to fix the looks on; to regard.

*ἀπογιγνώσκω*, *ἀπογινώσκειν*; *τινός* (sc. *δικην*), to reject the charge brought against a man, to acquit him § 72; *τὴν σωτηρίαν*, to despair of escape § 158; cf. § 160.

*ἀποδείκνυμι*, *ύσω*, to display, prove, appoint, render.

*ἀποδημέω*, Att. *ῶ*, *ήσω*, to be from home, to be abroad.

ἀποδημία, *as, ἡ*, absence from home, stay abroad.  
 ἀποδιδράσκω, *δράσσομαι, ἀπέδρα*, to run away from.  
 ἀποδίδωμι, *δώσω*, to return, render; midd. to sell.  
 ἀποδοκιμάζω, *άσω*, to reject (on scrutiny).  
 ἀποδύω, *σω*, to take off; midd. to strip § 74.  
 ἀποθνήσκω, *θανοῦμαι*, to die, to be put to death; used as pass. of ἀποκτείνω.  
 ἀποθύω, *σω*, to offer up a sacrifice.  
 ἀποικία, *as, ἡ*, a colony.  
 ἀποκαθίστημι, *καταστήσω*, to restore; pass. to recover, regain health.  
 ἀποκαλύπτω, *ψω*, to uncover, reveal.  
 ἀποκάω (not contracted), *καύσω*, to burn off.  
 ἀποκλάω (not contracted), *κλαύσομαι*, to lament.  
 ἀποκρίνω, *ινῶ*, to separate; mid. with aor. ἀπεκρινάμην, to reply; esp. to reply to charges.  
 ἀποκτείνω, *κτενῶ, έκτονα*, to kill; to condemn to death. ἀποθνήσκω is used as pass.  
 ἀποκυδαίνω, *ανῶ*, to glorify.  
 ἀπολαύω, *σομαι*, to enjoy; *τινός τι*, something from some one; also with gen.; and with acc.  
 ἀπολείπω, *ψω*, to leave behind.  
 ἀπολιθῶ, *ώσω, (λίθος)*, to turn into stone, to petrify.  
 Ἀπολλόδοτος, *ου, ὁ*, a young Athenian, devoted to Sokrates § 113.  
 ἀπόλλυμι, *ολῶ, aor. ὤλεσα, perf. ολώλεκα (Apollyon)*, to destroy, lose. Mid. with perf. ἀπόλωλα, to perish, to be undone, to be lost.  
 Ἀπόλλων, *ωνος, ὁ*, the son of

Zeus and Leto, the god of prophecy, and of the Sun.  
 ἀπολογέομαι, Att. *οὔμαι, ἡσομαι*, to speak in defence; to allege in excuse.  
 ἀπολογητέος, verbal adj., one must make one's defence § 86.  
 ἀπολύω, *ύσω*, to set free, to acquit; with gen.  
 ἀπομανθάνω, *μαθήσομαι*, to unlearn, *dedisco*.  
 ἀπομιμέομαι, Att. *οὔμαι, ἡσομαι*, to imitate exactly.  
 ἀπονέμω, *μῶ*, to assign.  
 ἀπονίζω, *ψω*, to wash; midd. to wash oneself.  
 ἀπόπειρα, *as, ἡ*, experiment.  
 ἀποπέμψω, *ψω*, to send away, send back.  
 ἀποπηδάω, Att. *ῶ, ἡσω*, to leap away from; start away from.  
 ἀποπνίγω, *πνίξομαι*, to choke; pass. to be choked, drowned.  
 ἀποπτύω, *σω*, to spit out; to abominate.  
 ἀπορέω, Att. *ῶ, ἡσω*, to be at a stand, at a loss.  
 ἀπορία, *as, ἡ*, straits, difficulty, want.  
 ἀπορος, *ον, (τόπος)*, pathless, difficult, at a loss, poor.  
 ἀπορρέω, *εύσομαι* or *ύσομαι*, to flow away; to drop off § 63.  
 ἀπόρητος, *ον, (ἀπερῶ)*, forbidden, not to be divulged, secret § 117.  
 ἀποσβέννυμι, *σβέσω*, to quench, destroy; pass. with aor. ἀπέσβην, perf. ἀπέσβεκα, to go out, vanish.  
 ἀποσημαίνω, *ανῶ*, midd. to seal up as confiscated § 96.  
 ἀποσκώπτω, *ψω*, to flout, jeer.  
 ἀποσπῶ, Att. *ῶ, σω*, to tear away, to drag off.  
 ἀποστέλλω, *στελῶ*, to send away.  
 ἀποστερέω, Att. *ῶ, ἡσω*, to rob, take away; *τινά τι*.

ἀποστερητής, οὐ, δ, a cheat.  
 ἀποστρέφω, ψω, to turn back;  
 midd., to abandon; escape.  
 ἀποστρυέω, Att. ὦ, to abhor.  
 ἀποτείνω, τενῶ, to prolong; to  
 tighten; to continue.  
 ἀποτελέω, Att. ὦ, fut. ὦ, to com-  
 plete; accomplish; render.  
 ἀποτέμνω, τεμῶ, to cut off.  
 ἀποτινώ, σω, to pay back, to pay  
 in full.  
 ἀποτιθῆμι, θήσω, to put away;  
 put off; lay aside.  
 ἀποτρέπω, ψω, to turn away,  
 avert; to draw away from, dis-  
 suade, with gen.  
 ἀποτριβήσω, ψω, to crush; to rub off.  
 ἀποτυγχάνω, τείχομαι, to fail;  
 with gen., to miss.  
 ἀποφαινώ, ἀνώ, to declare, τινα  
 κακόν, some one to be wicked;  
 with part. to prove some one  
 to be; to render § 89; midd.  
 to shew forth, to declare.  
 ἀποφεύγω, ξομαι, to escape; be  
 acquitted.  
 ἀποφθίνω, σω, to pine away; in  
 fut. and aor. to waste, con-  
 sume.  
 ἀπρακτος, ον, unprofitable; use-  
 less § 35; impracticable.  
 ἀπρίξ, (πρίω, to gnash with the  
 teeth; cf. λῆξ), mordicus, with  
 closed teeth, tight.  
 ἀπρακτος, ον, undowered.  
 ἀπροσδόκητος, ον, unexpected.  
 ἀπταστος, ον, not stumbling, se-  
 cure.  
 ἀπτήρ, ἦτος, δ and ἦ, unfledged,  
 callow.  
 ἀπτω, ψω, to fasten; to kindle  
 §§ 123, 156; midd. with perf.  
 ἡμαι, to lay hold of, to touch,  
 with gen.; to engage in.  
 ἀπωθέω, Att. ὦ, ὦσω or ὠθήσω,  
 to drive back; reject.  
 ἀπωλεία, ας, ἡ, (ἀπόλλυμι), de-  
 struction.

ἀρ', see ἀρα.  
 ἀρα, conj., then, therefore § 53,  
 as it seems; *el μὴ ἀρα, nisi  
 forte*; it never begins a sen-  
 tence.  
 ἀρά, ἄς, ἡ, a curse § 146.  
 ἀρα, interrogative particle, like  
 Lat. *ne*. ἀρ' οὐ; is it not?  
 ἀρα μή; surely it is not? In  
 § 62 τί ποτ' ἀρα etc. 'what  
 then is the reason?' like ἀρα;  
 but only in poets.  
 Ἀραβία, ας, ἡ, Arabia.  
 Ἀράξης, ου, δ, (now *Aras*), a river  
 of Armenia, which flows into  
 the Caspian sea.  
 ἀράχνη, ης, ἡ, spider (Lat. *ara-  
 nea*; cf. *frugis, frumentum*,  
 for the omission of the guttu-  
 ral; Fr. *araignée*, where the  
 guttural reappears).  
 ἀράχνη, ου, τό, 1. cobweb; 2.  
 little spider.  
 Ἀραψ, αβος, δ, an Arab.  
 Ἀρβηλα, ων, τό, (now *Erbil*),  
 capital of the province Adia-  
 bene in Assyria, head quar-  
 ters of Dareios before his de-  
 cisive defeat at Gaugamela,  
 B.C. 331.  
 Ἀργεῖος, εἰα, εἶον, belonging to  
 Argos, Argive.  
 ἀργία, ας, ἡ, (see ἀργός), laziness.  
 Ἀργίνουσαι, ὧν, αἱ, three small  
 islands in the Aegean, between  
 Lesbos and Aiolis; here the  
 Athenian fleet defeated the  
 Lacedaemonian, B.C. 406.  
 Ἀργοναῦται, ὧν, οἱ, the Argo-  
 nauts, or sailors of the Argo,  
 who sailed with Iason to Col-  
 chis to bring back the golden  
 fleece.  
 Ἄργος, ου, δ, son of Agenor, who  
 had 100 eyes, some of which  
 were always awake; hence ὁ  
 πανόπτης, 'the all-seeing'; his  
 eyes were placed by Hera in



- the tail of her sacred bird, the peacock § 142.
- Ἄργος, ους, τό*, the capital of Argolis in Peloponnesos.
- ἀργός, ός*, (for *δεργός*), unworking, lazy.
- ἀργυρίδιον, ου, τό*, poor, paltry silver, contemptuous diminutive of *ἀργύριον*.
- ἀργύριον, ου, τό*, a piece of silver, silver money.
- ἀργυρογνώμων, ουος, ό* and *ή*, an assayer of silver.
- ἀργυρος, ου, ό*, (*ἀργός*, bright, cf. *argentum*), silver.
- ἀργυροῦς, ά, οὔς*, of silver.
- ἀργύρευμα, ατος, τό*, silver plate, *vasa argentea*, in plur.
- ἀρῆν, ἀν.*, (*αἶρω*), taken away utterly, wholly, = *funditus, penitus*.
- Ἄρειος πᾶγος, ου, ό*, 'Mars' hill' at Athens where St Paul stood; the highest Athenian court sat there; the Areopagus § 115.
- Ἀρεοπαγίτης, ου, ό*, an Areopagite, member of the court of Areopagus.
- ἀρέσκω, έσω*, to please, with dat.; pass. to be contented, satisfied, with dat.
- ἀρετή, ής, ή*, virtue, valour, excellence.
- ἀρήγω, έω*, (*arceo*), to help, with dat.; to ward off, *τινί τι*.
- Ἄρης, ους*, (poet. *eos*), ό, the god of war.
- Ἀριδδὴν, ης, ή*, daughter of Minos and Pasiphae, deserted by Theseus, whom she saved from the Labyrinth § 114.
- ἀριδακρυς, υ*, (*ἀρι- δάκρυ*), very tearful.
- ἀριθμητικός, ή, όν*, arithmetical § 129; *ό άρ.* an arithmetician.
- ἀριθμός, οὔ, ό*, number (hence *arithmetic*).
- Ἀρισταγός, ου, ό*, Persian go-

- vernor of Miletos; induced the Ionians to revolt B.C. 501, and was slain in battle B.C. 497 § 115.
- ἀριστάω, Att. ώ, ήω*, syncop. perf. inf. *ήμιστάω*, to take the *δριστον* or luncheon, to lunch.
- Ἀριστείδης, ου, ό*, the Athenian statesman and general in the time of the Persian wars, known as 'the Just'.
- ἀριστερός, ά, όν*, left; *ή ά*, the left hand, like *dextra* and *sinistra* without the subst.; *έξ ἀριστερῶν*, on the left § 134.
- Ἀριστιππος, ου, ό*, of Kyrene, founder of the Kyrenaic school of philosophy, which regarded pleasure as the highest good; a pupil of Sokrates, long resident at the court of Dionysios of Syracuse.
- Ἀριστογέτωρ, ουος, ό*, see § 159 n. 15.
- Ἀριστόδημος, ου, ό*, son of Aristomachos; his 2 sons (§ 81) were the ancestors of the 2 royal families of Sparta § 144.
- δριστος, η, ον*. See *άγαθός*.
- Ἀριστοτέλης, ους, ό*, of Stageira, the great philosopher, founder of the Peripatetic school and tutor of Alexander.
- Ἀρκάδα, ας, ή*, a province in the centre of Peloponnesos, S. of Argolis, N. of Lakonia and Messenia.
- Ἀρκάς, δδός, ό*, an Arkadian, inhabitant of Arkadia in Peloponnesos.
- ἀρκέω, έσω*, to suffice, avail; impers. *ἀρκεί μοι* with inf. I am content to do it; pass. to be satisfied, with dat. § 99.
- ἀρκτος, ου, ό* and *ή*, I. bear; II. constellation Ursa (whence *arctic*) § 127; III. the north § 24.

ἄρμα, ατος, τό, chariot.

Ἀρμόδιος, ου, δ, see § 159 n. 15.

ἀρμόστης, ου, δ, (ἀρμόττω), director; *harmost*, governors of islands and foreign cities sent out by the Lacedaemonians § 147.

ἀρμόττω, σω, (ἀρμός, *harmony*), to fit together; *impers.* ἀρμόττει = *deceit*, it is fitting § 79.

ἀρνέσθαι, Att. οὔμαι, ἥσομαι, to deny, refuse.

ἀρνίον, ου, τό, a little ram, a lamb.

ἀρνός, τοῦ, τῆς, (*aries*), lamb. No *nomin.* in use; ἀρνός being employed instead.

ἀρπαῖω, δσσαι, ἥρακα, (cf. *rapio*, *Harpy*, *harpoon*), to carry off.

ἀρραβών, ὄνος, δ, (*arraha*, *arraha-bo*), earnest-penny; a pledge, an earnest, with *gen.* § 65.

ἀρρην, εν, male. (In earlier Greek ἀρην.)

ἀρρωτία, ας, ἡ, weakness, sickness.

ἀρρωστος, ου, (ῥώνυμι), weak, feeble.

Ἀρσάκης, ου, δ, name of a Median § 111.

Ἀρταγέρσης, ου, δ, a general under Artaxerxes Mnemon.

Ἀρταξέρξης, ου, δ, I. Artaxerxes II. Mnemon, son of Dareios and king of Persia from 405—362 B.C., against whom his younger brother Kyros revolted §§ 71, 159; II. A. III. Ochus, son of Mnemon, Persian king B.C. 362—339 §§ 109, 132.

ἀρτάνω, Att. ὦ, ἥσω, (ἀρπάζω), to hang, fasten; *pass.*, to hang upon, to depend upon § 133.

Ἀρτεμῖς, ἰδος, ἡ, daughter of Zeus and Leto, and sister of Apollo; goddess of hunting.

ἀρτι, (ἀρπάζω), *adv.*, just, just now.

ἀρτιος, α, ου, (of numbers), even. ἄρτος, ου, δ, a loaf of bread, wheat-bread.

ἀρχαῖος, α, ου, (from the beginning), ancient; *ol d.*, the ancients.

Ἀρχέλαος, ου, δ, king of Macedonia, B.C. 413—399, patron of letters and art, of Euripides, Agathon, Zeuxis.

ἀρχή, ἥς, ἡ, beginning, rule, kingdom, office § 140; ἐξ ἀρχῆς, from the first, anew § 149; τὴν d. or ἀρχήν, with *neg.*, not at all § 125 n. 22.

Ἀρχίδαμος, ου, δ, A. III. king of Sparta B.C. 361—338.

ἀρχιτέκτων, ὄνος, δ, master-builder, architect.

Ἀρχύτας, ου, δ, Archytas, a Pythagorean philosopher of Tarentum, fl. 400—365 B.C., statesman, general, mathematician, astronomer, mechanician. His fondness for children (§ 60) is proved by his inventing an infant's rattle.

ἀρχω, ξω, ἥρχα, (hence our *archangel* etc.), to rule; τινός, over some one; to begin § 90; τοῦ γένους, to found the family § 67; αορ., begin to rule; *midd.*, begin § 90; τινός, something; ἀπὸ τινός, from some one; all ἀπὸ Νικίλου δρᾶμενοι, all, N. among the first.

ἀρχων, ὄντος, δ, ruler; in Athens, *archon*, the title of the highest dignitaries of the republic; *ol* ἀρχοντες, the government.

ἀσεβέω, Att. ὦ, ἥσω, to be impious; with *περὶ*, *eis* or *πρὸς* and *acc.*, in regard to, against. ἀσεβής, *és*, impious.

ἀσέλγεια, ας, ἡ, excess, licentiousness.

ἀσημος, ου, unmarked, indistinct; of persons, obscure § 60.

δσθένεια, as, ἡ, weakness, sickness.

δσθενέω, Att. ὦ, ἦσω, to be weak, to be ailing.

δσθενής, ἐς, weak, sickly, poor.

Ἀσία, as, ἡ, Asia.

Ἀσκάλων, ὡς, ἡ, the modern Askalân, a seaport and mart of Palestine, between Gaza and Azotus, the seat of the worship of Dagon. It gave name to the shallot, Ital. scallogna.

ἀσκέω, Att. ὦ, ἦσω, to train, go into training, to practise.

ἀσκησις, εὖς, ἡ, practice, (cf. ascetic).

ἀσκητέον, verbal adj., one must practise.

Ἀσκληπιός, οὗ, ὁ, (Aesculapius; cf. Ἡρακλῆς, Hercules), the god of healing, son of Apollo and Koronis § 160.

ἀσμενος, η, ον, (ἡδομαι, orig. perf. part.), pleased, glad.

ἀσμένως, gladly. Superl. ἀσμεναιτάτα or ἐστάτα.

ἀσπάζομαι, σομαι, to salute, at meeting or parting; to take leave of.

ἀσπίς, ἰδος, ἡ, a shield.

Ἀσσυρία, as, ἡ, Assyria.

Ἀσσύριος, ου, ὁ, an Assyrian.

ἀστεγος, ον, houseless.

ἀστροπηγῆς, οὗ, ὁ, (ἀστραπή), lightning, epithet of Zeus.

ἀστήρ, ἔρος, ὁ, star.

ἀστός, οὗ, ὁ, (ἀστυ), a townsman, citizen, fellow-citizen.

ἀστραπή, ἥς, ἡ, lightning.

ἀσπράπτω, ψω, to lighten.

ἀστρολογία, as, ἡ, knowledge of the stars.

ἀστρολόγος, ου, ὁ, one learned in the stars, astronomer, astrologer.

ἀστρον, ου, τό, constellation; ἐν τοῖς ἀστροῖς τίθεσθαι, to be

placed among the constellations.

ἀστυ, εὖς or εὖς, τό, a city.

ἀσύνετος, ον, (σύνιμι), unintelligent, dull.

ἀσφάλεια, as, ἡ, firmness, safety.

ἀσφαλής, ἐς, (σφάλλομαι), not liable to slip, safe, sure.

ἀσφαλῶς, safely, securely.

ἀσχημοσύνη, ἥς, ἡ, clumsiness, indecency.

ἀσχολόμαι, Att. οὔμαι, to be busy.

ἀταλαίπωρος, ον, without pains, careless.

ἀταφος, ον, unburied.

ἀτεκνος, ον, childless § 148.

ἀτερ, prep., without, apart from. With gen., which (like *tenuis*) it follows.

ἀτεχνος, ον, inartistic, rude § 107.

ἀτέχνως, adv., (τέχνη), without art, rudely, clumsily.

ἀτη, ἥς, ἡ, (άδω), sin; ruin; a pest.

ἀτίζω, σω, to slight.

ἀτιμάζω, σω, to dishonour.

ἀτιμία, as, ἡ, dishonour, out-lawry.

ἀτιμος, ον, dishonoured; disfranchised. See § 102 n. 10.

ἀτίμως, dishonourably.

ἀτλητος, ον, insufferable § 102.

ἀτολμος, ον, unadventurous, timid.

ἀτοπος, ον, strange, absurd, monstrous.

ἀτρακτος, ου, ὁ, an arrow; a spindle.

ἀτραπός, οὗ, ἡ, (τρέπω), way, path.

Ἀτρεΐς, ἐὺς, ὁ, son of Pelops and brother of Thyestes, and father of Agamemnon and Menelaos.

ἀττα, i. e. τινά.

ἄττα, i. e. ἀτίνα.

Ἀττική, ἥς, ἡ, (sc. χώρα), Attica, a district in central Greece.

'Αττικός, ἡ, ὄν, Attic; ὁ 'Αττικός, the inhabitant of Attica.

ἀτυχέω, Att. ὦ, ἦσω, ἡτύχηκα, to be unfortunate, fail.

ἀτύχημα, ατος, τό, misfortune.

ἀτυχής, ἐς, unfortunate.

ἀτυχία, ας, ἡ, ill-luck, a misfortune.

αὐ, adv., again, besides, on the other hand.

αὐαίω, αῶ, to dry, wither.

αὐγάζω, σω, to see distinctly, to illumine § 107.

αὐθαίρετος, ον, (αὐτός, αἰρουμαι), self-chosen, voluntary.

αὐθις, adv., again.

αὐλέω, Att. ὦ, ἦσω, (αὐλός), to play on the flute.

αὐλητής, οῦ, ὁ, (αὐλέω), a flute-player.

αὐλός, οῦ, ὁ, (δῆμι, to blow), a flute.

αὐξάνω, ἦσω, ἡύξηκα (augeo, augment), to increase, exalt; pass., to grow, rise § 148 n. 10. See αἰξω.

αἰξω, ἦσω, (augeo, to wax), to increase, exalt; pass., to grow, advance. See αὐξάνω.

δύπνος, ον, sleepless.

αὔριον, adv., to-morrow; ἡ α., the morrow.

αὐταρκέστατα, superl. adv., most independently.

αὐτάρκης, ἐς, (αὐτός, ἀρκέω), sufficient in itself, independent.

αὐτη, see οὗτος.

αὐτοβοή, by the mere shout; without striking a blow.

αὐτόθεν, from the spot; then and there; at once § 72.

αὐτοκράτωρ, ορος, ὁ and ἡ, absolute; the Roman emperor.

αὐτομαλέω, Att. ὦ, ἦσω, to desert.

αὐτόν, see ἐαυτοῦ.

αὐτός, ἡ, ὁ, [hence autocrat, etc.], 1. self, of oneself, by oneself,

alone without others' help; καὶ αὐτός, et ipse, I [you, he, as the case may be] also; 2. in oblique cases, him, her, it = is, ea, id; 3. ὁ αὐτός, idem, the same; ἐς ταυτό, to the same place, together; κατὰ ταύτην, in the same way; ὁ αὐτός τι, the same as some one § 49; ὑπ' αὐτὸν τὸν λόφον, just under the hill § 52.

αὐτοῦ, see ἐαυτοῦ.

αὐτῷ, see ἐαυτοῦ.

αὐχὴν, ἐνος, ὁ, the neck, throat.

ἀφ', see ἀπό.

ἀφαιρέω, Att. ὦ, ἦσω, to take away, τινί τι; midd. generally τινά τι.

ἀφανής, ἐς, (φαίνω), inconspicuous, invisible, unknown; of persons, obscure.

ἀφανίζω, ὦ, ἡφάνικα, to conceal, efface, make away with.

ἀφειδῶς, adv., unsparingly, lavishly.

ἀφθίτος, ον, (φθίω), imperishable, eternal.

ἀφθονία, ας, ἡ, abundance.

ἀφθονος, ον, (φθόνος), without stint, bounteous, abundant.

ἀφθόνως, plentifully.

ἀφίημι, ἦσω, to set free from, with gen. § 69; to excuse, pass over; neglect.

ἀφικνέομαι, ἵζομαι, ἀφίγμαι, aor. ἀφικόμεν, to arrive at, come to.

ἀφίστημι, ἀποστήσω, to remove; midd. with perf. ἀφέστηκα and 2 aor. ἀπέστην, to keep away from, to escape, with gen.

ἀφνω, adv., (cf. ἐξαίφνης), of a sudden.

ἀφορᾶω, Att. ὦ, ἀπόφωμαι, to look away (from other things) to, to look at.

ἀφόρητος, ον, intolerable.

ἀφορίζω, ὦ, to mark off; determine; except; separate.

*ἀφορμή*, ἥς, ἡ, a starting-point, an occasion; means, supply.

*Ἀφροδίτη*, ἥς, ἡ, the goddess of beauty and love, mother of Eros.

*ἀφρόνως*, adv., foolishly.

*ἄφρων*, ον, (φρήν), senseless, foolish. Cf. *amens*. Comp. *ἀφρονέστερος*, superl. *ἀφρονέστατος*.

*ἀφύη*, ἥς, ἡ, anchovy.

*ἀφύης*, ἐς, dull, incapable.

*ἄφωνος*, ον, speechless; τὰ ἄφωνα (γράμματα), mute letters )( *φωνήεντα*.

*Ἀχαιμένης*, οὐς, δ, the founder of the Persian dynasty which ended with Darius III. B. C. 330.

*ἀχαρής*, ἐς, joyless. Late word. *ἀχάριστος*, ον, ungrateful.

*Ἀχερούσιος*, α, ον, Ἀ. Νύμφη, various lakes of the name in Thesprotia, at Hermione in Argolis, etc. Also the lake of lamentation in the infernal world § 142.

*ἄχθομαι*, ἐσομαι, to be troubled, vexed, with dat.

*ἄχθος*, οὐς, τό, a burden; care, grief.

*Ἀχιλλεύς*, ἔως, δ, son of Peleus and Thetis, leader of the Myrmidons; his wrath against Agamemnon is the theme of the Iliad.

*ἄχρηστος*, ον, useless.

*ἄχρι*, and before vowels *ἄχρις*. I. Prep. with gen., until, up to; II. conj., until, so long as; *ἄχ. ἄν*, with conjunctive.

*Βαβυλών*, ὧρος, ἡ, Babylon, one of the greatest cities of the ancient world, traversed by the Euphrates; from 625—539 B. C. the capital of the Babylonian empire.

*Βαβυλωνία*, ας, ἡ, Babylonia, to the north of the Persian gulf.

*Βαβυλώνιος*, α, ον, Babylonian; of B. the Babylonians §§ 128, 146.

*βάδην*, adv., (*βαίνω*), step by step; on foot.

*βαδίζω*, ιούμαι, (*βάδην*), to march, to go.

*βάθος*, εως, τό, depth, (allied to *fundus*, *βένθος*, *βυσσός*, *bottom*).

*βαθύς*, εία, ὕ, deep; high § 92.

*βαίω*, βήσομαι, to go, walk.

*βακτηρία*, ας, ἡ, a staff.

*Βακτριανή*, ἥς, ἡ, (sc. *χώρα*), Bactria, the modern Balkh, a province of the Persian and Macedonian empires; afterwards an independent kingdom.

*βάλλω*, βαλῶ, to throw, to strike.

*βάναντος*, ον, (*βαίνω*, *αἶω*), working by the fire, mechanical, vulgar, illiberal.

*βάπτω*, ψω, (*baptize*), to dip.

*βάρβαρος*, ον, (*barbarian*, *barbarous*), not Greek, foreign, speaking a strange tongue; gen. plur. as a subst., esp. of the Persians; the difference of language is principally implied: Ovid, *barbarus hic ego sum quia non intellegor ulli*. Cf. 1 Cor. xiv 11.

*βαρέως*, heavily; *φέρεω* = *graviter*, *aegre*, *ferre*, to brook ill § 58.

*βάρος*, εως, τό, weight, a burden; also metaph. weight, influence.

*βαρύς*, εία, ὕ, heavy, oppressive.

*Βασιλεία*, ας, ἡ, kingdom, dominion, realm §§ 150, 153.

*Βασιλεια*, ας, ἡ, queen § 150.

*Βασιλείον*, ον, τό, a palace §§ 71, 153, 158.

*Βασίλεις*, ἔως, δ, (whence *Basil*), king; esp. without art., the reigning king of Persia § 159.

*Βασιλεύω*, σω, to be king, to rule,

τινός over some one; ὁ βασι-  
λεύων, the king.  
 βασιλικός, ἡ, ὄν, (whence *basilica*)  
 ὁ β. στόλος, the royal, i. e. the  
 Persian fleet; τὸ βασιλικόν, the  
 royal treasure.  
 βασιλικῶς, royally.  
 βασίλισσα, ἡ, ἡ, a queen.  
 βᾶσις, εως, ἡ, (βαίνω), step, foot,  
 base or pedestal.  
 βασκαίνω, ἀνῶ, (βάσσω, βάζω,  
*fascinate*), to slander; to be-  
 witch § 95 n. 9.  
 βᾶσκωνος, ον, slanderous, envious;  
 ὁ β. a slanderer; a sorcerer.  
 βαῦ, βαῦ, bow, wow § 138.  
 βέβαιος, ον, or (worse) ος, α, ον,  
 (βαίνω), fixed, certain, firm,  
 sure.  
 βεβαίως, adv., steadfastly.  
 Βελλεροφόντης, ον, ὁ, son of the  
 Corinthian king Glaukos,  
 famous for his beauty and  
 chastity. Mounted on Pe-  
 gasos, he subdued the monster  
 Chimaira.  
 βέλος, ονς, τό, (βάλλω), a missile,  
 dart, arrow; often metaphori-  
 cally used, e. g. *λέγου β.* § 111.  
 βέλτων, see ἀγαθός.  
 βέλτιστος, see ἀγαθός.  
 βῆμα, ατος, τό, (βαίνω), a step, a  
 pace.  
 βία, ας, ἡ, (Lat. *vis*), force,  
 violence; βίᾳ or πρὸς βίαν, by  
 force, on compulsion § 101.  
 βιάζομαι, ἀσσομαι, to force; to  
 struggle.  
 βιαίος, α, ον, forcible, violent.  
 βιαίως, violently, by violence.  
 Βίας, ατος, ὁ, son of Teutamios  
 of Priene, one of the 7 wise  
 men of Greece, flor. circa  
 550 B. C.; many apophthegms  
 are attributed to him § 155.  
 βιβλιάριον, ον, τό, (βιβλος, whence  
*bible*, *bibliography*), a paper,  
 a book § 96.

Βιθυνία, ας, ἡ, a province of Asia  
 Minor, on the south coast of  
 the Black Sea.

βίος, ου, ὁ, (same root as *vivo*;  
 hence *biology*, *biography*); life;  
 way of life; livelihood; the  
 world around us.

Βίων, ωνος, ὁ, a philosopher of  
 the Kyrenaic school, born on  
 the banks of the Borysthenes,  
 lived much at the court of  
 king Antigonos; famed for his  
 caustic wit § 124.

βιώναι, aor. of ζῶν (ζῶ).

βλαβερός, ὁ, ὄν, hurtful.

βλάβη, ἡς, ἡ, (βλάπτω), hurt, da-  
 mage.

βλάπτω, ψω, βέβλαφα, to hurt,  
 damage.

βλαστάνω, ἤσω, aor. ἐβλαστον,  
 to grow, shoot forth; to be  
 born.

βλέπω, ψω, I see, behold, look.

βλέφαρον, ου, τό, (βλέπω), eye-lid  
 § 101.

βληχή, ἡς, ἡ, a bleating.

βοάω, Att. ὦ, ἡσσομαι, (Lat. *boo*),  
 to cry, to shout, to roar.

βοή, ἡς, ἡ, a cry, shout.

βοηθέω, Att. ὦ, ἡσω, to aid, suc-  
 cour, with dat.

Βοιωτία, ας, ἡ, (βοῦς, from its  
 pastures), Boeotia, a Greek  
 state north of Attica.

Βοιωτικός, ἡ, ον, Boeotian.

Βοιώτιος, α, ον, Boeotian.

Βοιωτός, οὔ, ὁ, a Boeotian.

βορά, ἄς, ἡ, (vorō, voracity; βι-  
 βρώσκω), food.

βορρᾶς, οὔ, ὁ, the north-wind;  
 also personified, Boreas.

βόσκημα, ατος, τό, (βόσκω), in  
 plur. cattle.

βόσκω, ἤσω, (pasco), to feed;  
 sometimes metaph., with  
 hopes, etc.

βόστρυχος, ου, ὁ, (cf. βότρυς), a  
 curl.

**βότρυς**, *vos, ó*, a cluster of grapes.

**βούκολος**, *ov, ó*, (for termination cf. Lat. *colo*), a cowherd.

**βουλεύω**, *έσω*, to resolve; *κακόν τι*, on doing some one a mischief; midd., to deliberate.

**βουλή**, *ης, ή*, (*βούλομαι*), purpose, counsel; a council or senate.

**βούλησις**, *εως, ή*, will, purpose.

**βούλομαι** (Lat. *volo*), *ήσομαι*, *βεβούλημαι*, to wish; *βούλει ελπίω*; *vis dicam?* would you have me say? *εἰ βούλει*, if you please; *ó βουλόμενος*, any one that pleases.

**βούς**, *βόός, ó* and *ή*, (Lat. *bos*), ox, cow; in plur. generally *ai βόες*, kine, cattle.

**βραδέως**, *adv.*, slowly.

**βραδύς**, *εία, ύ*, slow.

**βραδύτης**, *ητος, ή*, slowness, inertness.

**Βρασιδας**, *ov, ó*, a great Spartan general in the Peloponnesian war; died at Amphipolis, B.C. 422, and was honoured there as a hero.

**βραχίον**, *ονος, ó*, (Lat. *bracchium*), the arm.

**βραχύς**, *εία, ύ*, (Lat. *brevis*; cf. *ελαχύς*, *levis*), short, small, few. Comp. and superl. regular; also *βραχίων*, *βράχιστος*.

**Βρετανικός**, *ή, óν*, British.

**βρέφος**, *ους, τό*, a child; of beasts, a cub, whelp.

**Βριάρεως**, *ω, ó*, the name in the language of the gods (Homer, *Il.* i 403) for Aigieon, a hundred-armed giant, son of Ouranos and Gaia § 118.

**βροντάω**, Att. *ώ*, *ήσω*, to thunder; esp. impers. *βροντᾷ*, it thunders.

**βροντή**, *ης, ή*, thunder.

**βροτός**, *ov, ó*, (*μειρομαι*, *μορτός*, by metath. *μ[β]ροτός*; so from *μολίσκω*, *μ[β]λοίσκω*, *βλώσκω*, I come; from *μελίττω*, *μ[β]λίττω*, I take honey; cf. *mortal*; hence *ambrosia*), a mortal.

**Βρούτος**, *ov, ó*, M. Junius Brutus, the chief conspirator against Caesar, a friend of Cicero, who named a rhetorical treatise after him; he died by his own hand B.C. 41, after the battle of Philippi.

**βρόχος**, *ov, ó*, a noose for strangling or hanging.

**βρώω**, to teem with, with gen.

**βρώμα**, *ατος, τό*, (*βιβρώσκω*), food, meat.

**βρωτός**, *ή, óν*, (*βιβρώσκω*), to be eaten; *τὸ β.* meat § 108.

**Βύαιοι**, *ων, ol*, an African tribe.

**Βυζάντιον**, *ov, τό*, a city on the Thracian Chersonese; raised by Constantine to be the seat of empire, Constantinople.

**βύθος**, *ov, ó*, (*abyss*, *βάθος*), the depths.

**βυνέω**, Att. *ώ*, *βύσω*, perf. pass.

*βέβυσμαι*, to stuff, plug § 153.

**βύρσα**, *ης, ή*, (hence *bursea*, *burse*, *bourse*), a hide; leather.

**βωμός**, *ov, ó*, (*βαίω*), an altar.

**γαῖα**, *as, ή*, poet. for *γή*. See *γή*.

**Γαῖα**, *as, ή*, Gaia, wife of Ouranos, mother of the Titans, etc.

**Γάιος**, *ov, ó*, Gaius, a Roman praenomen § 101.

**γάλα**, *ακτος, τό*, (*lac*, *lactis*; cf. *αμέλω*, *mulgeo*, *milk*), milk; *ἐν γάλακτι* or *γάλαξιν εἶναι*, to be still at the breast.

**Γαλακτοφάγοι**, *ων, ol*, milk-fed, name of a Skythian pastoral tribe.

Γαλάται, *ῶν*, *οἱ*, Gauls, whether in Europe or (§ 90) Asia; gave name to Galatia.

γαμέω, Att. *ῶ*, fut. *γαμῶ*, fut. mid. *γαμοῦμαι*. act. of the man, with acc., to take to wife, *ducere*; midd. of the woman, with dat., to give herself in marriage to.

γάμος, *ου*, *ὁ*, (monogamy, polygamy), marriage; plur., a wedding feast § 136.

Γανυμήδης, *ου*, *ὁ*, son of a Trojan king; cup-bearer of Zeus.

γάρ, conj. (never begins a sentence, generally the 2nd word), for; yes, for; after *δὴλον* *δέ*, and similar expressions, 'this is evident; for'; with questions, *τίς γάρ*; why who? § 144 n. 21. *εἰ γάρ*, *utinam*.

γαστήρ, *τέρος*, or *τρός*, *ἡ*, (gastric, gastronomy), the belly.

γαστρίμαργος, *ον*, gluttonous, voracious.

γαυρίω, Att. *ῶ*, *ἄσω*, of a horse, to prance; of boys, to leap for joy.

γε, at least = *quidem*; is often to be translated by *italics*, or by emphasis; *ἔγωγε*, I for my part. *καί...γε*, yes, and.

γεγώς, *ῶσα*, *ὤς*, part. perf. of *γίγνομαι*.

γείτων, *ονος*, *ὁ* and *ἡ*, a neighbour.

γελάω, *ῶ*, *γελάσομαι*, to laugh, laugh at.

γελασος or γελοῖος, *α*, *ον*, laughable, witty.

Γέλων, *ωνος*, *ὁ*, son of Deinomenes and brother of Hiero, ruler of Gela from B.C. 491, of Syracuse from B.C. 484, defeated the Carthaginians under Hamilcar at Himera in Sept. 480, on the day of the battle of Salamis. Died B.C. 477, and was succeeded by Hiero § 125.

γέλως, *ωτος*, *ὁ*, laughter; matter of laughter.

γελοῦτοιός, *οὔ*, *ὁ*, a jester.

γέμω, to be full of, with gen. § 120.

γενέα, *ἄς*, *ἡ*, race; descent; generation; age.

γενναῖος, *α*, *ον*, noble, brave, generous.

γενναϊότης, *ητος*, *ἡ*, nobleness.

γενναίως, nobly.

γεννάω, Att. *ῶ*, *ἥσω*, to beget, to bring forth; *οἱ γεννήσαντες*, the parents; also metaphorically, to produce.

γένος, *ους*, *τό*, (*genus*, see *γίγνομαι*), race, family, kind; class § 113; *τὸ γένος* acc., or *γένει*, by descent.

γεραίος, *ἄ*, *όν*, old; comp. *γεραίτερος*, superl. *γεραίτατος*.

γέρας, *ου*, *ὁ*, crane, which is of the same root.

γέρας, *ως*, *α*, pl. *ᾶ*, privilege, prerogative.

Γερήνιοι, *ων*, *οἱ*, inhabitants of Γερηνία, a Lakonian town on the Messenian bay § 59.

γεροντικός, *ἡ*, *όν*, of (or like) an old man.

γέρων, *οντος*; an old man; plur. elders, senators (at Sparta) § 68.

γεύω, *σω*, to give to taste; midd. to taste, with gen.

γεωμέτρω, Att. *ῶ*, *ἥσω*, to measure land; to study geometry.

γεωμέτρης, *ου*, *ὁ*, a geometer.

γεωμετρία, *ας*, *ἡ*, geometry.

γεωργέω, Att. *ῶ*, *ἥσω*, to be a husbandman; with acc., to till, cultivate.

γεωργός, *οὔ*, *ὁ*, (*γῆ*, *ἔργον*, hence *George*, *georgic*), a tiller of the earth, husbandman.

γῆ, *ἧς*, *ἡ*, (whence *geometry*, *geography*, etc.), the earth, land; *τοῦ γῆς*; = *ubi gentium*?



γηραιός, *δ, ὄν*, old.

γήρας, *ως, α*, (γέρων), old age.

γηράσκω, *ἀσσομαι, γεγήρακα*, to grow old.

Γηρύνους, *ου, ὅ*, a giant with 3 bodies in one.

γίγας, *αυτος, ὅ*, (whence our *giant*), gen. plur. the Gigantes, sons of Uranos and Gaia, of vast bulk and with snakes for feet.

γίγνομαι, *γενήσομαι, γεγένημαι*, aor. *ἐγενόμην*, 2 perf. *γέγονα* (redupl. like *gigno*, from the root of *γένος, genus, kin, queen*), to be born, to become, to happen; *πλησίον τινός*, to come near one; *ἐαυτοῦ*, to become one's own master; *γέγονα*, I have become, I am; *γεγώς ἐτη εἰκοσι*, 20 years old; *τὸ γενόμενον, γεγονός, γεγενημένον*, the occurrence.

γινώσκω, *γνώσομαι, ἔγνωκα*, aor. *ἔγνω*, (redupl. like *γίγνομαι*; root *γνο-, νοέω*, Lat. *nosco, know, ken*), to know, to discern; *τοῦτο οὕτως ἔχον*, this to be so; to judge, decide.

γλαυρός, *δ, ὄν*, bleary-eyed.

Γλαύκη, *ης, ἡ*, daughter of Kreon §§ 77, 127.

γλαυκίσκος, *ου, ὅ*, a fish of a gray colour.

γλαυκῶπις, *ιδος*, glaring, of fiery look, epithet of Athena § 138.

γλαῦξ, *κός, ἡ*, the owl.

γλυκύς, *εία, ὅ*, (same root as *dulcis*), sweet to the taste; delightful. Comp. *γλυκίων, ἰστος*, or regular.

γλύφω, *ψω*, (same root as *sculpo*), to engrave, carve.

γλῶττα, *ης, ἡ*, or *γλῶσσα* (hence *gloss, glossary, polyglot*), the tongue, language.

Γράδαινα, *ης, ἡ*, an Athenian lady § 125.

γνάθος, *ου, ἡ*, (*γένυς, gena*), the jaw, cheek.

γνήσιος, *α, ὄν*, (*γένυς*), genuine, real, legitimate.

γνώμη, *ης, ἡ*, (*γινώσκω*; cf. the *gnomic* poets; *gnomon*; *physiognomy*), mind, insight, opinion, view, temper, will, resolution, decree.

γνωρίζω, *ῶ, ἐγνώρικα*, (*γινώσκω*), to investigate, discover, make known.

γνώριμος, *ον*, well known, of note; *ὁ γ.* an acquaintance.

γόγγυρος, *ου, ὅ*, a conger-eel.

γονεύς, *έως, ὅ*, (*γέγομαι*), father; pl. parents.

γονή, *ῆς, ἡ*, race, stock, seed.

γόνυ, *ατος, τό*, (*genu, knee*), the knee.

Γοργίας, *ου, ὅ*, of Leontini in Sicily, a noted rhetorician and sophist, after whom a dialogue of Plato is named §§ 94, 97.

Γοργώ, *οὔς, ἡ*, daughter of Kleomenes, wife of Leonidas § 115.

Γοργών, *όνος*, or *Γοργώ, οὔς, ἡ*, a Gorgon; name given to each of the 3 sisters Stheno, Euryale, and Medusa §§ 38, 125.

γοῦν, (*γε, οὐν*), at least; for instance.

γοῦδης, *ες*, mournful.

γραιά, *ας, ἡ*, (*γραιῦς, γέρων*), an old woman.

Γραιαί, *ῶν, αἱ*, the 3 daughters of Phorkys and Keto, born gray; they had but one tooth and one eye between them, which was stolen by Perseus, who then had his way clear to the Gorgons.

Γραικοί, *ῶν, οἱ*, = Lat. *Graeci* § 98.

γράμμα, *ατος, τό*, (*γράφω, anagram, epigram, monogram*), a letter; pl. the letters, the alphabet; a picture §§ 111, 118;

plur. = *litterae*, a letter, writings, papers, literature.

γραμματική, ἡς, ἡ, (sc. τέχνη), grammar.

γραμματικός, ἡ, ὅν, (whence grammatical), skilled in grammar, a teacher of grammar, a scholar.

γραμματοδιδάσκαλος, ου, ὁ, a school-master.

γραμμή, ἡς, ἡ, a line.

Γράνκος, ου, ὁ, a small river of lesser Mysia, rising in Mt. Ida and flowing into the Hellespont; here Alexander first defeated the Persians B.C. 334.

γραῦς, αὐός, ἡ, an old woman.

γραφεῖον, ου, τό, a pen, stilus.

γραφεὺς, ἑως, ὁ, a painter.

γραφή, ἡς, ἡ, drawing, painting, writing; a picture, a letter; a prosecution.

γραφικός, ἡ, ὅν, (whence graphic), skilled in painting; ἡ γ. (τέχνη), the art of painting.

γράφω, (grave, engrave), to draw § 98; to paint, to write; to compose § 113; to propose a law; midd. γράφεσθαι τινα with gen. of crime, to indict one for —.

Γρύλλος, ου, ὁ, son of Xenophon § 129.

Γύλιππος, ου, ὁ, the commander of the Spartan troops sent to assist the Syracusans (B.C. 414) against the Athenian invasion.

γυμνάζω, ἄω, (γυμνός), to train naked, to train for athletic exercises; med. to practise, exercise oneself.

γυμναστής, α, ὅν, verb. adj., to be practised; neut. one must practise § 85.

γυμνικός, ἡ, ὅν, e. g. ἀγών, a gymnastic contest.

γυμνός, ἡ, ὅν, (gymnastics), naked, unarmed; bare of, with gen., lightly-clad, in undress.

γυναικεῖος, ὅν, or ὅς, α, ὅν, belonging to women.

γυναικώδης, ες, (γυνή, εἶδος), womanish, effeminate.

γυνή, αἰκός, voc. γύναι (γίγνομαι), a woman, a wife; of animals, the female.

γύψ, γυπός, ὁ, a vulture.

δαί = δῆ, with interrogatives, in conversation, τί δ. what then? § 113.

Δαίδαλος, ου, ὁ (δαιδάλλω, daedálō), of Athens, the greatest artist of mythical Greece, designer of the labyrinth, reputed inventor of many implements § 44.

δαιμόνιον, ου, τό, the Deity (hence demon, demoniac, etc.).

δαίμων, ὅν, ὁ and ἡ, a deity; fortune.

δαῖς, τός, ἡ, (δαῖω, to divide), a meal, banquet.

δάκνω, δήξομαι, δέσχηα, to bite; sting.

δάκρυ, voc. τό, poetic for δάκρυον. δάκρυον, ου, τό (lacrima, tear), a tear.

δακρύω, ὅν, to shed tears, lament.

δάκτυλος, ου, ὁ, (digitus, dactyl, δέχομαι), a finger.

δάμαρ, ἄρος, ἡ, (δαμᾶζω, tame), a wife. Poetic.

Δανάη, ἡς, ἡ, daughter of Akrisios, king of Argos; she bore Perseus to Zeus, who made his way to her prison in the shape of a golden shower.

Δαναῖδες, ὅν, αἱ, the 50 daughters of Danaos, who all, except Hypermnestra, slew their husbands, and in the infernal regions were condemned to

- pour water into a leaking vessel § 124.
- Δαναός, οὐ, ὁ, son of the Egyptian king Belos; he migrated to Argos.
- δαπανᾶω, Att. ᾠ, ἤσω, (δάπτω, to devour), to spend.
- δαπάνη, ης, ἡ, expense.
- Δαρείκος, οὐ, ὁ, a gold stater, worth a little more than a guinea; named from Daireios Hystaspes, under whose reign they were coined; cf. a Jacobus, a Napoleon.
- Δαρείος, ου, ὁ, (a Persian word, 'the mighty') i. son of Hystaspes, 4th king of Persia B.C. 521—485, the invader of Skythia and Greece; ii. Ochus, illegitimate son of Artaxerxes Longimanus, king of Persia, B.C. 423—404; iii. Codomannos, last king of Persia, B.C. 336—330, defeated by Alexander § 114.
- δαῖς, δᾶδος, ἡ, (δαῖω, to kindle), a torch.
- Δάρις, ὄρος, ὁ, a Persian general, defeated at Marathon, B.C. 490 § 31.
- δάφνη, ης, ἡ, the bay-tree § 129.
- δαψιλῶς, adv. (δάπτω, to devour), lavishly.
- δέ, but; often used simply to denote transition to a new clause; often preceded by μέν, it is true, but still, like the Lat. *tamen* after *quidem*; often begins the apodosis where it may sometimes be translated *then*, but is often not to be translated; on resuming, after a parenthesis, *I say*; καί—δέ, and also.
- δέδια (δέω), to fear, perf. used as pres.; of the ind. 3 sing. and 1, 2, 3 plur. are used in prose; and of the plup. 2 and 3 sing.
- and 1, 2, 3 plur.; the other moods throughout.
- δέδοικα (δέδω), to fear, perf. used as pres.; aor. ἔδεω.
- δεῖ, see δέω.
- δείγμα, ατος, τό, (δεικνυμι), a sample § 50.
- δεικνυμι, ξω, (digitus, indico), to shew, display, explain, prove.
- δειλός, ἡ, ὄν, (δέος), cowardly; caitiff, poor, miserable.
- Δείμος, ου, ὁ, (δέος), Dismay, son and attendant of Ares in Homer and Hesiod.
- δεῖνα, ὁ, ἡ, τό, δεινός, δεινῶ, δεῖνα, so and so; such a one; what d'ye call it.
- δεινός, ἡ, ὄν, (δέος), i. terrible, fearful, dangerous; δεινὸν ἔστι, it is a shame, with inf., there is a danger of; δεινὴ νόσος, a severe illness; δεινὰ παθεῖν, to be ill-used; δεινὸν ποιῆσθαι = *aegre ferre*. ii. strange, mighty. iii. skilful, capable; περὶ τι, in something; δ. λέγειν, an able speaker; often with inf., he is a rare man to —, it is his way to; liable to; τὸ δ. as subst. danger, suffering.
- δειπνέω, Att. ᾠ, ἤσω, syncop. perf. δεδειπνᾶναι § 128, to dine.
- δειπνίζω, ᾠ, to entertain at dinner.
- δείπνον, ου, τό, (δάπτω), dinner.
- δεισιδαίμων, ου, fearing the gods, in good or bad sense; religious; superstitious.
- δέκα, αί, αἰ, τό, (decem, decad), ten.
- δεκάπυγος, υ, ten cubits in length.
- δεκάτη, ης, ἡ, (i. e. μοῖρα) a tenth part, a tithe §§ 112, 154.
- δέκατος, η, ου, tenth.
- δέλτος, ου, ἡ, (from the shape Δ), a writing-tablet.
- δελφίς, ὄρος, ὁ, a dolphin.
- Δελφοί, ὦν, αἰ, a town in Phokis

on mt. Parnassos, famous for the oracle and temple of Apollo and for the Pythian games.

δένδρον, ου, τό, a tree.

δεξιὰ, ἀς, ἡ, (sc. χεῖρ) the right hand (or arm); δεξιὰν διδόναι, to shake hands; Germ. *die Hand geben*.

δεξιός, ὁ, ὄν, (*dexter, dexterous*), on the right hand; fortunate; adroit.

δέομαι, see δέω.

δέον, see δέω.

δέος, ους, τό, fear.

δέπας, αος, τό, a goblet.

δέρας, ατος, τό, poet. for δέρμα.

Δερκετιά, οὗς, ἡ, a Syrian goddess.

δέρκομαι, with perf. as pres.

δέδορκα, to see; aor. ἔδρακον, aor. pass. ἐδέρχθην. Poetic.

δέρμα, ατος, τό, (δέρω), skin, hide, leather.

δέρω, ρῶ, aor. pass. ἐδάρην, to flay; to flog § 106.

δεσμός, οὔ, ὁ, (δέω), pl. οἱ or τὰ, a bond.

δεσπότης, ου, ὁ, (allied to πόσις; hence *despot*), a master, lord, owner.

Δευκαλίων, υἱος, ὁ, a Thessalian, prince of Phthia, son of Prometheus and husband of Pyrrha. He and his wife were saved in a ship from the deluge which overwhelmed the sinful world around them § 95.

δεῦρο, adv., hither.

δεύτερος, α, ον, (comparative form from δύο), second; τὸ δεύτερον, δ. or δεύτερα, in the second place; δεύτερον τίθεσθαι τί τινος, to make something of less account than something else, to prefer the other thing to it.

δέχομαι, εἶμαι, to receive, accept, entertain.

δέω, ἦσω, aor. pass. δεθείς, to bind §§ 87, 99, 131; δεθείς τὰ κέρατα, with its horns bound.

δέω, ἦσω, to lack; πολλοῦ δ., I am far from, with inf.; ἐτη ὀλίγου δέοντα ἑκατόν, 100 years within a little; generally impersonal, δεῖ με λέγειν, I must speak; δεῖ μοι τινος, I need something; ὀλίγου δεῖν, so as to want a little, all but; ἢν δέη, if it be necessary; τὰ δέοντα, what is necessary § 153 n. 13; εἰς τὸ δέον, for needful purposes; πλεον τοῦ δέοντος, more than is right; acc. abs. δέον, like δόξαν, there being need.

δέομαι, ἥσομαι, to require, want, with gen.; to beg, entreat of a person, with 2 genitives.

δή, indeed, then. σὺ δὴ, you of all men; in questions, like *tandem*, pray § 114. καὶ δὴ καὶ, aye and.

δῆθεν, adv., really; ironical, as they pretended § 105.

Ἠτιάειρα, ας, ἡ, wife of Herakles.

δῆλος, η, ον, manifest; δῆλος ἦν θανυδῶν, he betrayed his admiration of § 111; δῆλῳ ἐγεγνήσθην ἐξ ὧν ἐπραξάμην, they shewed it by their acts; δῆλον δτι, evidently.

Δῆλος, ου, ἡ, the sacred island of Greece, the smallest of the Kyklades in the Aigaian, which lie around it; a famous mart, the seat of the temple and oracle of Apollo.

δηλός, Att. ὦ, ὥσω, to make known, to manifest.

Δημάδης, ου, ὁ, an Athenian orator, an opponent of Demosthenes, noted for prodigality §§ 80, 158.

Δημήτηρ, τρός, (mother earth),

the goddess of agriculture and of fruitfulness § 29.

**Δημήτριος**, *ov, δ*, *i.* Poliorketes (city-taker) son of Antigonos, born 337 B.C., took a leading part in the wars of Alexander's successors; captured Athens, B.C. 307, and was received with royal honours; took the name of king B.C. 306; he died, after many reverses, B.C. 283 at Apamea in Syria. *ii.* Phalereus, a statesman and politician, pupil of Theophrastus and Menander, born cir. 345 B.C. died 283; entrusted by Cassander with the government of Athens B.C. 317—307; afterwards summoned to the council of Ptolemaios Lagi.

**δημιουργέω**, Att. *ῶ, ἤσω*, to fabricate, construct.

**δημιουργός**, *ov, δ*, a handicraftsman, a maker.

**δημοκρατία**, *as, ἡ*, democracy.

**δῆμος**, *ov, δ*, *i.* the commons; the people. *ii.* a township, subdivision of the tribe.

**Δημοσθένης**, *ovs, δ*, the greatest Athenian orator, and head of the opposition to Philip §§ 82, 111, 157, 160.

**δημόσιος**, *a, ov*, public; **δημοσία** § 118, generally = *vulgo*.

**Δημιῶναξ**, *ακτος, δ*, a cynic philosopher of the time of Hadrian, of humane disposition and generally esteemed. His friend Lucian describes him in his *Demonax* §§ 73, 110.

**δήπουρ**, *adv.*, at some time; *τί δ*, why in all the world?

**δῆπουρ**, *adv.*, doubtless, surely.

**δῆτα**, *adv.*, to be sure, indeed; in answers, with a word that echoes the question, yes to be sure; *τί δ*, why then?

**Δία**, see *Zeús*.

**διά**, *prep.*, through; *i.* with gen.

1. of place, through; *διά τέλους*, continually; at a distance; *διά πολλοῦ*, at a great distance; 2. of time, throughout, during, *διά παντός τοῦ βίου*, or *διά βίου*, during his whole life; of interval of time, *διά χρόνου*, after a time, *διά πολλοῦ*, after a long time; of the instrument or means, *δι' ὁμονοίας*, in concord; of the way or manner, *δι' ὁργῆς*, in passion; *διά φροντίδος ἔχειν*, to have on the mind. *ii.* with acc. of the cause; *διά ταῦτα*, for these reasons; *διά τί*, why? *διά τὸ πεπονθέναι ἡμᾶς κακῶς*, because we have been ill-treated.

**διαβαίνειν**, *βήσομαι*, to stride; to cross over.

**διαβιβῶναι**, *aor.* (in use) of *διαίω*.

**διαβολή**, *ῆς, ἡ*, slander (from *διδβολος*, slanderer, we have *devil*, *diabolical*).

**διαγινώσκω**, *γνώσομαι*, to distinguish, determine, decide.

**διαγραφή**, *ῆς, ἡ*, a register § 113.

**διαγρυπνέω**, Att. *ῶ, ἤσω*, to lie awake.

**διάγω**, *ξω*, *aor.* *διήγαγον*, to pass; with or without *βίον*, to spend life, to live; *ποιῶν τι*, to spend one's life in such a pursuit § 125.

**διαγωνίζομαι**, *ιούμαι*, to contend. **διαδέχομαι**, *ξομαι*, to succeed to, a person or office.

**διαδέω**, *ἤσω*, to bind around; *διαδέδωμαι τὴν κεφαλὴν διαδήματι*, I have a diadem bound about my head § 116.

**διάδημα**, *ατος, τό*, the blue and white band round the Persian king's tiara; diadem § 116.

διαδίδωμι, δώσω, to pass from hand to hand; λόγον, to spread a report.

διαίδω, Att.  $\omega$ , fut. in use διαβιώσονται, aor. διεβίων, to pass through life.

διαθήκη, ης, ἡ, (διατίθημι), a will, a testament; also in plur. § 89. διαθρέω, Att.  $\omega$ , ήσω, to search for § 98.

διαίρω, Att.  $\omega$ , ήσω, aor. διείλον, to divide, break open § 80; to distinguish; midd. to share. (Hence *diaeresis*, the mark to denote that two vowels are to be pronounced separately.)

δίαιτα, ης, ἡ, (diet), mode of life § 20.

διακαθαίρω, αρῶ, to cleanse thoroughly, to purge.

διακαρτέω, Att.  $\omega$ , to hold out, to endure to the end.

δίδκεμαι, to be in a certain state, to be disposed, to feel. Used as pass. of διατίθημι.

διακληρόω, Att.  $\omega$ , ώσω, to assign by lot; midd. to share by lot.

διακονέω, Att.  $\omega$ , ήσω, to minister; γάμους, to supply a wedding feast.

διάκονος, ου, ό, (deacon, diaconate), a servant.

διακόσιοι, αι, α, two hundred.

διακρίνω, τινῶ, to separate, distinguish, decide.

διακωλύω, σω, to hinder.

διαλαμβάνω, λήψομαι, to take separately, to distribute, distinguish.

διαλάμπω, ψω, to shine forth; to be famous.

διαλέγομαι, ξομαι, to converse with, τινί, to discourse.

διαλείπω, ψω, to leave an interval; to cease; ού διαλείπω τρέχω, I run without stopping; διαλείπων ὀλίγας ημέρας, after a few days interval.

διαλεκτικός, ή, όν, skilled in argument; ό δ., a reasoner.

διαλογίζομαι, ιούμαι, to calculate, cast up accounts.

διάλυσις, εως, ἡ, dissolution; plur., treaty.

διαλύω, σω, to release § 110; to resolve, disband; to pay in full; midd. to be reconciled.

διαμένω, νῶ, to last, endure.

διαμονή, ης, ἡ, permanence.

διαμφισβητέω, Att.  $\omega$ , to dispute, debate.

διανέω, σω, to nod.

διάνοια, ας, ἡ, thought, purpose; mind; meaning.

διατρέω, ερῶ, to drive through, to bore.

διατρέτομαι, πτήσομαι, aor. διέπτην, to fly across.

διαπλάττω, σω, to mould, shape.

διαπλέω, Att.  $\omega$ , πλεύσομαι, to sail across.

διαπορέω, Att.  $\omega$ , to be at a stand; to be in difficulties.

διαπορθέω, Att.  $\omega$ , ήσω, to ravage.

διαπορθμεύω, σω, to ferry over, to carry across.

διαπράττω, ξω, to accomplish; midd. to attain, manage.

διαπρεσβέω, σω, to send embassies to and fro, to negotiate.

διδύμος, ον, red-hot § 82.

διαπυτιζω, ῶ, to spirt out § 118.

διαρπάζω, ασομαι, to plunder.

διαρρέω, Att.  $\omega$ , ρεύσομαι, to fall away, to wane, of the moon § 101.

διαρρήγνυμι, ρήξω, to burst; pass., to burst in pieces; intrans. perf. part. διερρωγώς, torn; διαρραγήναι κεκραγόντα, to shout till one bursts.

διασκάπτω, ψω, to dig through; make a canal through § 145.

διασπάνω, Att.  $\omega$ , σω, to tear asunder.

δίστασις, *ew*, *ή*, disagreement, separation.

κισώζω, *ow*, to keep safe; midd. to escape.

διαταράττω, *ξw*, to disturb.

διατειχίζω, *iw*, to wall off.

διατελέω, Att. *ω*, fut. *ω*, to accomplish; διατελεῖ λέγων, he continues speaking.

διατηρέω, Att. *ω*, to observe.

διατίθημι, *θήσω*, to arrange, manage; to dispose in such and such a way, to give such a disposition to, to bring into such a state; οὐδὲν χεῖρον διετέθην, I suffered no inconvenience from it, felt none the worse §§ 74 n. 19, 132. δικάμμαι is used as pass.

διατλάω, to pluck bare § 107.

διατρέχω, δραμοῦμαι, aor. διέδραμον, to run through, to run about.

διατριβή, *ήs*, *ή*, an occupation, a pastime § 128 n. 18; discussion § 97; delay.

διατρίβω, *ψw*, to consume; esp. χρόνον, to spend time, employ oneself.

διατρύγω, τρώξομαι, διέτραγον, to gnaw through.

διαφαιλίζω, *iw*, to disparage.

διαφερώντως, adv., eminently.

διαφέρω, διολω, to go through with, endure; intrans., to differ, τινί τινός, from some one in some thing; to excel § 102; midd. to quarrel.

διαφεύγω, *ξομαι*, to escape.

διαφθείρω, *ερw*, to destroy, spoil, ruin; 2 perf. διέφθορα sometimes intrans. (§ 90 n. 11), to be corrupted.

διαφορέω, Att. *ω*, *ήσω*, to scatter, waste.

διάφορος, *on*, (διαφέρω), different; eminent § 14; profitable; τὸ

*δ*, the difference; odds, advantage.

διαφυλάττω, *ξw*, to guard, maintain.

διαφωνία, *as*, *ή*, discord.

διαψέγω, to find fault with.

διδακτός, *ή*, *όν*, capable of being taught; διδακτόν § 61 n. 1.

διδασκαλείον, *ou*, *τό*, a school.

διδασκαλία, *as*, *ή*, teaching, education.

διδάσκαλος, *ou*, *δ*, a teacher, master.

διδάσκω, (root *δάημι*; cf. *disco*, *doceo*, *teach*), to teach, *τιw* *τι*; pass., to learn.

δίδημι, to bind § 129.

δίδυμος, *η*, *ον*, or *ος*, *ον*, (*δύs*, *δύo*), double, twofold, twin.

δίδωμι, δώσω, (*do*, to give), in pres. and imperf., to offer § 77 n. 20; *δ*. *πιεῖν*, to give to drink. See *δίκη*, *λόγος*.

διδίχης, *és*, limpid.

διέργω, *ξw*, to keep asunder.

διεκπεράνω, *ανw*, to finish.

διελαίνω, *ελw*, to ride through; to thrust through.

διεργάζομαι, άsομαι, to destroy, dispatch.

διέργω, see *διέργω*.

διέρπω, to creep through.

διέρχομαι, fut. (in use) *δειμι*, aor. διήλθον, to pass through; to complete; to recount.

διεσθίω, διέδομαι, aor. διέφαγον, to eat up, consume.

διηγέομαι, Att. *οῦμαι*, *ήsομαι*, to narrate, to state.

δίστημι, διαστήσω, intrans. perf. δίστηκα, to set apart; pass. with 2 aor. and perf., to stand apart; to differ; to be distant.

δίκαιος, *a*, *on*, just, right; δίκαιός εἰμι τοῦτο ποιεῖν, I have a right to do this; τὸ δίκαιον, right; τὰ δίκαια, rights, just claims.

*δικαιοσύνη*, ης, ἡ, justice.

*δικαίως*, adv., justly, fairly.

*δικαστήριον*, ου, τό, a court of justice.

*δικαστής*, οὔ, ὁ, judge, juror.

*δίκη*, ης, ἡ, right, justice, a suit at law, punishment, satisfaction; *σὺν δίκῃ*, deservedly; *δίκην τίτειν*, to pay a penalty; *δίκην δίδοναι* and *ὑπέχειν*, to give satisfaction, to be punished; *δίκην λαμβάνειν*, to recover satisfaction; *δίκην φεύγειν*, to be defendant in a trial; *δίκην λαγχάνειν τινί*, to accuse a man. *δίκην* with gen., after the manner of, like.

*Δίκη*, ης, ἡ, the goddess of justice, one of the Horai.

*Δίκη*, ης, ἡ, a mountain sacred to Zeus in the E. of Kreta.

*δίκτυον*, ου, τό, (*δικεῖν*, root of *ιαίω*), a net.

*δίω*, conj. = *δι'* ὁ, *quapropter*, wherefore.

*Διογένης*, ους, ὁ, a Cynic philosopher of Sinope, resident at Athens in the time of Alexander.

*διοικέω*, Att. ὦ, ἡσώ, (*diocese*), to manage, govern.

*διόλλυμι*, ὀλώ, to destroy utterly; pass. with 2 perf. *διώλωλα*, to perish utterly.

*Διομήδης*, ους, ὁ, i. son of Ares, king of the Thracian Bistoniens, who fed his mares on human flesh § 18; ii. son of Tydeus, one of the chief Greek heroes in the Trojan war § 83.

*Διονύσια* (i. e. *lepd*), τά, the festivals of Dionysos, esp. at Athens, at which dramas were exhibited.

*Διονύσιος*, ου, ὁ, I. tyrant of Syracuse 405—367 B.C.; it is of his cruelty and suspicion that

most of the anecdotes are told; it was he who composed tragedies. II. his son, the patron of Plato and Aristippos, twice expelled from the tyranny, 1. by Dion, 2. by Timotheos B.C. 343, when he retired to Corinth.

*Διόνυσος*, ου, ὁ, Bacchos, son of Zeus and Semele; the god of wine.

*Διοπετής*, ἐς, fallen from Zeus, *ἀστήρ* § 145.

*διορύττω*, to dig through; to undermine; to burrow through.

*Διόσκουροι*, ων, οἱ, sons of Zeus (or of Tyndareos), Kastor and Polydeukes, brothers of Helene.

*διότι*, because; (in indirect questions) why.

*διπλάσιος*, α, ον, double; twice as much (or, as many), with *ἢ* or gen.

*διπλοῦς*, ἡ, οὖν, double; *διπλοῦν ὄρῶν* § 105 n. 83.

*δίπους*, ποδος, ὁ, ἡ, biped, of two feet.

*διπτυχος*, ον, (*πτύσσω*), doubled; two § 96.

*δίσ*, (δύο, *dis*), twice.

*δισκεύω*, σω, to throw the quoit.

*δίσκος*, ου, ὁ, (*disc*, *dish*, *desk*, Germ. *Tisch*; *δικεῖν*), a quoit.

*δισχίλιοι*, αι, α, two thousand.

*διπλός*, ἡ, ὦν, (*dis*), double, two-fold, two.

*δίχα*, adv., apart, at two; prep. with gen., without.

*δίψα*, ης, ἡ, thirst.

*διψάω*, Att. ὦ, ἡσώ, inf. *διψῆν*, to thirst, with gen.

*διψος*, ους, τό = *δίψα*.

*διωκτέω*, one must pursue.

*διώκω*, ξω, to pursue; to prosecute; *φεύγω* is often used as pass.



**δοκέω**, Att.  $\omega$ ,  $\delta\acute{o}\xi\omega$  or poet.  $\delta\acute{o}\kappa\eta\sigma\omega$ , to think; to resolve;  $\delta\acute{\epsilon}\delta\omicron\kappa\tau\alpha\iota$ , it has been resolved; to seem, to be reputed;  $\delta\acute{o}\xi\omega$ , when it had been resolved. See § 98 n. 15, § 143 n. 5.

**δοκιμάζω**,  $\acute{\alpha}\sigma\omega$ , to test, examine, approve.

**δοκιμος**,  $\omega\varsigma$ , approved, notable.

**δοκός**,  $\omicron\upsilon$ ,  $\eta$ , a beam.

**Δολαβέλλας**,  $\omicron\upsilon$ ,  $\delta$ , P. Cornelius

Dolabella, a spendthrift, married Cicero's daughter Tullia.

He was consul B.C. 44.

**δόλος**,  $\omicron\upsilon$ ,  $\delta$ , (Lat. *dolus*), a trick; cunning.

**Δόλων**,  $\omega\varsigma$ ,  $\delta$ , a Trojan spy, slain by Diomedes.

**δόμος**,  $\omicron\upsilon$ ,  $\delta$ , ( $\delta\acute{\epsilon}\mu\omega$ , *domus*, *domo*, *domestic*), a house; a household.

**δόξα**,  $\eta\varsigma$ ,  $\eta$ , ( $\delta\omicron\kappa\acute{\epsilon}\omega$ ), expectation, opinion, fame.

**δορά**,  $\acute{\alpha}\varsigma$ ,  $\eta$ , ( $\delta\acute{\epsilon}\rho\omega$ ), hide.

**δοράτιον**,  $\omicron\upsilon$ ,  $\delta$ , diminutive of  $\delta\omicron\rho\acute{\upsilon}$ .

**δῶρον**,  $\acute{\alpha}\tau\omicron\varsigma$ ,  $\tau\acute{o}$ , ( $\delta\omicron\rho\acute{\upsilon}\varsigma$ ), a spear.

**δουλεία**,  $\acute{\alpha}\varsigma$ ,  $\eta$ , slavery.

**δουλεύω**,  $\acute{\omega}\omega$ , to be a slave; to serve, with dat.

**δούλος**,  $\omicron\upsilon$ ,  $\delta$ , a slave; also  $\delta\omicron\upsilon\lambda\omicron\varsigma$ ,  $\eta$ ,  $\omega\varsigma$ , slaviah;  $\tau\acute{o}$   $\delta$ ., slavery, or (collective for) slaves.

**δουλῶν**, Att.  $\omega$ ,  $\acute{\omega}\omega$ , to enslave.

**Δράκων**,  $\omega\tau\tau\omicron\varsigma$ ,  $\delta$ , of Athens, archon B.C. 624, and legislator; his laws ordained for all offences one penalty, death; hence they were said to be written with blood § 83.

**δράκων**,  $\omega\tau\tau\omicron\varsigma$ ,  $\delta$ , ( $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ ), a dragon, a serpent.

**δράμα**,  $\acute{\alpha}\tau\omicron\varsigma$ ,  $\tau\acute{o}$ , ( $\delta\rho\acute{\alpha}\omega$ , *drama*, *dramatic*), an action, a play.

**δραχμή**,  $\eta\varsigma$ ,  $\eta$ , ( $\delta\rho\acute{\alpha}\tau\tau\omicron\mu\alpha\iota$ , to grasp; properly a handful, (hence *drachm*, *dram*), a silver coin

= 6 obols =  $\frac{1}{12}$  of a *mina*, about a French franc.

**δράω**, Att.  $\omega$ ,  $\acute{\alpha}\sigma\omega$ , to do, to act;  $\tau\iota\tilde{\nu}\alpha$   $\kappa\alpha\kappa\acute{\omega}\varsigma$  § 145 n. 11.

**δρόμος**,  $\omicron\upsilon$ ,  $\delta$ , ( $\delta\rho\alpha\mu\epsilon\acute{\iota}\nu$ ), a course; a race, running.  $\delta\rho\acute{o}\mu\omega$ , at full speed.

**Δρυάς**,  $\acute{\alpha}\delta\omicron\varsigma$ ,  $\eta$ , ( $\delta\rho\acute{\upsilon}\varsigma$ ), a wood nymph.

**Δρύας**,  $\acute{\alpha}\tau\tau\omicron\varsigma$ ,  $\delta$ , son of Lykurgos, who slew him with an axe § 93.

**δρῦς**,  $\nu\acute{\omicron}\varsigma$ ,  $\eta$ , ( $\delta\acute{\epsilon}\nu\delta\rho\omicron\nu$ , *tree*), the oak.

**δύναμαι**,  $\acute{\eta}\sigma\omicron\mu\alpha\iota$ ,  $\acute{\alpha}\omicron\tau$ .  $\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$ , (whence *dynamics*), to be able;  $\tau\acute{\alpha}$   $\tau\omega\alpha$ , to be of equal power.

**δύναμις**,  $\epsilon\omega\varsigma$ ,  $\eta$ , power, force;  $\kappa\alpha\tau\grave{\alpha}$   $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$ , to the best of one's power; forces = *copiae*; capacity or faculty;  $\alpha\iota$   $\tau\omega\omega\acute{\nu}$   $\acute{\alpha}\sigma\tau\acute{\epsilon}\rho\omega\iota\varsigma$   $\delta\upsilon\nu\acute{\alpha}\mu\epsilon\iota\varsigma$ , astral influences.

**δυναστεία**,  $\acute{\alpha}\varsigma$ ,  $\eta$ , (hence *dynasty*), dominion, tyranny.

**δυναστής**,  $\omicron\upsilon$ ,  $\delta$ , a ruler.

**δυνατός**,  $\acute{\eta}$ ,  $\acute{\alpha}\omega$ , I. act. able, with inf.; powerful; II. pass. possible.

**δύο**, gen. and dat.  $\delta\upsilon\omicron\omega\iota\varsigma$  (*duo*), two (which is of same root).

**δύσβατος**,  $\omega\varsigma$ , ( $\beta\alpha\iota\nu\omega$ ), impassable.

**δυσγένεια**,  $\acute{\alpha}\varsigma$ ,  $\eta$ , low birth.

**δυσγενής**,  $\acute{\epsilon}\varsigma$ , low-born.

**δυσείμων**,  $\omega\varsigma$ , ill-clad.

**δυσίατος**,  $\omega\varsigma$ , hard to cure.

**δύσις**,  $\epsilon\omega\varsigma$ ,  $\eta$ , setting (of sun or stars).

**δύσκολος**,  $\omega\varsigma$ , surly; (of things) annoying.

**δύσμαχος**,  $\omega\varsigma$ , hard to fight with.

**δυσμενής**,  $\acute{\epsilon}\varsigma$ , hostile; with gen. § 142.

**δυσμεταχείριστος**,  $\omega\varsigma$ , hard to manage.

**δύσμορφος**,  $\omega\varsigma$ , uneomely, misshapen.

δυσπολέμητος, *ov*, hard to war with.

δυσπραξία, *as, η*, misfortune, adversity.

δυσσεβής, *es*, impious.

δύστηνος, *ov*, wretched.

δυστυχέω, *Att. ω, ήσω*, to be unfortunate.

δυστύχημα, *ατος, τό*, a calamity.

δυστυχής, *es*, unfortunate.

δυσφορέω, *Att. ω, ήσω*, *aegre ferre*, to bear ill; to be angry.

δυσχεραίνω, *ανω*, to be vexed.

δυσχερής, *es*, difficult; vexatious.

δυσχωρία, *as, η*, difficult ground.

δώδεκα, *ol, al, τά*, (*δύω, δέκα, duo-decim*), twelve.

δωδεκαταίος, *α, ov*, on the 12th day.

Δωδώνη, *ης, η*, a town of Molossis in Epeiros, famous for the temple, grove and oracle of Zeus.

δῶμα, *ατος, τό*, (*δέμω*), a house.

δωρεά, *ας, η*, (*διδωμι*), a free gift.

δωρέομαι, *Att. οὔμαι, ήσομαι*, to give freely.

Δωρίς, *ιδος, η*, a slave girl's name § 115.

δῶρον, *ov, τό*, (*διδωμι*), a gift.

ἐάν, *conj. (el αν, also ην, αν)*, if, followed by the conjunctive; *ἐάν καί*, even if; *ἐάν μή*, unless.

ἐαρ, or *ἡρ, ἡρος, τό*, (*ver, vernal*), spring.

ἐαυτοῦ, *ης, ου*, (*οἷ, αὐτός, sui*), of himself, herself, itself; often used for the 1st and 2nd persons, myself, thyself; in plur. often = *ἑλληλων*, one another; *αὐτῆς εὐγενεστάτη* § 101 n. 10.

ἐάω, *Att. ω, άσω*, *i.* to allow; *οὐκ έ.*, to prevent, forbid. *ii.* to let alone, let be.

ἐβδομάς, *άδος, η*, (*hebdomadal*), the number 7 § 47.

ἐβδομήκοντα, *ol, al, τά*, seventy.

ἐγγονος, *ov, ό*, a descendant.

ἐγγράφω, *ψω*, to write, paint, or

engrave on (or in); to enrol.

ἐγγυάομαι, *Att. ωμαι, ήσομαι*, to go bail for.

ἐγγύς, *adv.*; compar. *ἐγγυτέρω*, *τάτω* or *ἐγγύτατα*; also *ἐγγιον, ἐγγιστα*; near, of place or time; nearly, of number or of quality; sometimes has a gen.

ἐγείρω, *ερω*; to wake up, rouse, erect; in pass. with perf. *ἐγρήγορα* as pres., to awake.

ἐγκαλέω, *Att. ω, fut. ω*, to bring an accusation against a man, *τινί τι*, also *τινί alone*, to accuse.

ἐγκαλλωπίζομαι, *ιούμαι*, to take a pride in. Late word.

ἐγκαλύπτω, *ψω*, to be wrapt up; midd. to hide one's face.

ἐγκάπτω, *ψω*, to gulp in, snap up.

ἐγκαρτερέω, *Att. ω, ήσω*, to persist in, to endure.

ἐγκαταλέγω, *ξω*, to enrol, to reckon amongst. Late use.

ἐγκαταλείπω, *ψω*, to leave behind.

ἐγκέφαλος, *ov, ό*, (prop. adj. sc. *μυελός*), the brain.

ἐγκολάπτω, *ψω*, to carve upon.

ἐγκονέω, *ω, ήσω*, to hasten.

ἐγκράτεια, *as, η*, continence.

ἐγκρατέστατος, superl. of *ἐγκρατής, es*, continent.

ἐγκρύπτω, *ψω*, to hide in.

ἐγκωμιάω, *άσω* or *άσομαι*, to praise.

ἐγκώμιον, *ov, τό*, (prop. adj. sc. *επος, encomium, κῶμος*), a eulogy.

ἐγγείρω, *Att. ω, ήσω*, to take in hand, undertake.

ἐγχειρίδιον, *ov, (χείρ)*, *τό*, a dagger; a hand-book.

ἐγχέω, *ἰώ*, to commit into one's hands, to entrust.

ἐγγέλus, *vos, ἡ*, an eel.

ἐγγέω, Att. *ῶ*, fut. *ῶ*, aor. ἐνέχεα, to pour into; to fill the cup.

ἐγχώριος, *ον, or os, α, ον*, of the country.

ἐγώ, *ἐμοῦ*, I.

ἐγωγε, I for my part, I.

ἐδομαι, (Lat. *edo*), future of ἐσθίω.

ἐδωδή, *ἡς, ἡ*, (cf. *edible*), food.

ἐθέλω, (or θέλω), ἐθέλῃσω or θέλῃσω, to will, desire; τί θέλει; = *quid vult?* what does it mean? εἰ θέλεις, if you will.

ἐθίζω, *ῶ*, to accustom.

ἐθιστέον, verbal adj., one must accustom.

ἔθνος, *ους, τό*, (*ethnic, ethnology*), a race; a nation.

ἔθος, *ους, τό*, custom, habit.

εἰ, if; in indirect questions, whether; καὶ εἰ, although; εἰ μὴ, unless, except; εἰ δέ μὴ, otherwise § 119; εἰ γάρ with opt., would that!

εἶδον, aor. of ὁράω.

εἶδος, *ους, τό*, (*kaleidoscope*), form, figure, class.

εἰδωλον, *ον, τό*, (*idol*), an image, a likeness.

εἰκάζω, *ᾶω*, (*eikós*), to portray; to conjecture.

εἰκονίζω, *ῶ*, (*eikón*), to represent.

εἰκοσι, (Lat. *viginti, vices*), twenty.

εἰκοστός, *ῆ, ὄν*, the twentieth.

εἰκω, *ξω*, to yield, *τυλ*; to grant, *τυλ τι*.

εἰκότως, (*εἰκα*), fairly, reasonably.

εἰκών, *ῶνος, ἡ*, (*εἰκα*), an image, a likeness.

εἰκώς, *ῡα, ὅς*, see *εἰκα*.

εἰλίσσω, poet. and Ion. for ἐλίσσω.

εἰμί, *ἔσομαι*, (same word as Lat. *sum*, Engl. *am*), to be; to exist § 131 n. 7; really to be,

τῷ ὄντι, in reality; ἔστι λογίζεσθαι, one may conceive; ἔστι μοι, I have; ἀνθρώπου ἔστιν ἀμαρτάνειν, *hominis est errare*; ἔστω and εἰεν, be it so; τὰ ὄντα, one's property; all that exists; ἔστιν ὅς, ὅτε, etc. = *est qui, ubi* etc.

εἰμι, *εἰ, εἴσι*, (Lat. *eo, iter*), used in indicative as fut. of ἐρχομαι, and in the other moods as pres. of ἐρχομαι; imperf. ἦα used as imperf. of ἐρχομαι; ἴθι or ἴθι δὴ, come, come now.

εἶναι, inf. pres. of εἰμί.

εἵνεκα, Ion. and poet. for ἔνεκα.

εἶπον aor. (in use) of λέγω.

εἰρήνη, *ἡς, ἡ*, I. peace; II. one of the Horai § 12 n. 2; the goddess of peace.

εἷς, *μία, ἓν*, (*unus*), one; οὐδὲ εἷς, not even one; εἷς τις, some one.

εἰς or ἐς, prep. with acc., into; I. of place; towards; εἰς Ἀΐδου (*δόμον*), to (the abode of) Hades.

II. of time; till, up to, for.

III. of measure, up to, as much as § 113 n. 27.

IV. of relation, ἀρεβείν εἷς, against; σκώπτειν εἷς, at.

V. of purpose, εἷς ταῦτα for these ends; χρήματα ἀναλίσκειν εἷς, upon, for.

εἰσάγω, *ξω*, to bring in, to introduce, to bring forward.

εἰσεμι (*εἰμι*) supplies fut., imperf. and moods of pres. to εἰσερχομαι.

εἰσερχομαι, fut. εἰσεμι, to enter; πρὸς τινα, to visit; εἰσέρχεται μέ τι, occurs to me, comes upon me.

εἰσηγέομαι, Att. οὔμαι, ἡσομαι, to introduce, to propose.

εἰσπιδώ, Att. ῶ, εἰσέφωμαι, to behold, look at.

εἰσπηδάω, ῶ, ἡσώ, to leap into.

*εἰσπλέω, εἰσομαι*, to sail into; to be imported.

*εἰσφέρω, εἰσω*, to bring in (or upon), to contribute § 119 n. 25; to propose.

*εἴτα, (ita)*, then, thereupon; after partic., straightway; in indignant questions, then.

*εἴτε... εἴτε*, either..., or; whether..., or; Lat. *utrum...*, *an*; *sive... sive*.

*εἴ τις, εἴ τι*, if any one.

*ἐκ*, before a vowel *ἐξ*, prep. with gen., from out of. I. of place; from; *ἐκ δεξιᾶς*, on the right hand; from amongst; of change of state; *θεὸν ἐκ θνητοῦ γίνεσθαι*, of a mortal to become a god. II. of time; *ἐξ οὗ, ex quo*, since; *ἐκ παιδός*, of a child. III. of origin, material, cause; *εἶναι ἐκ τινος*, to be descended from some one.

*ἐκαστος, η, ον*, (superl. from *ἐκάς*, apart, the Lat. *secus*), each; *καθ' ἐκάστου*, singly.

*ἐκάτερος, α, ον*, (compar. from *ἐκάς*; see *ἐκαστος*), either, each of two, *alteruter*.

*ἐκατε*, adv. with gen., on account of.

*ἐκατόγχειρ, ος, ὁ, ἡ*, hundred-handed.

*ἐκατόν, (centum, Germ. hundert)*, a hundred.

*ἐκβαίνω, βήσομαι*; to go out of, depart; to turn out, to prove.

*ἐκβάλλω, λῶ*, to cast out, banish, let fall; *ἐκπίπτω* is often used as the passive.

*ἐκβοᾶω, Att. ὦ, ἦσομαι*, to cry out.

*ἐκβράττω, σω*, intrans., to gush forth.

*ἐκγονος, ον, ὁ*, descendant.

*ἐκδέρω, ρῶ*, to flay; to flog.

*ἐκδιδράσκω, ἐκδράσομαι*, to run away.

*ἐκδίδωμι, ἐκδώσω*, to give up, surrender; *θυγατέρα ἐκδοῦναι* or *ἐκδόσθαι*, to give a daughter in marriage § 135.

*ἐκεῖ, there*.

*ἐκεῖνος, η, ο*, (poetic *κεῖνος*), that, Lat. *ille*; the well-known § 110 n. 15; *ἀπ' ἐκείνου*, from that time forth.

*ἐκεῖσε*, thither.

*ἐκκαθαίρω, ἀρῶ*, to clear; *τινός, of something*.

*ἐκκαλύπτω, ψω*, to unveil; midd., to uncover one's face.

*ἐκκλησία, ας, ἡ, (ἐκκαλέω, ecclesiastic, ἐκκλησία, a public assembly*.

*ἐκκλησιάζω, ᾤσω*, to hold an assembly.

*ἐκκλίνω, ωῶ*, to turn away; to shun.

*ἐκλάμπω, ψω*, to shine forth.

*ἐκλείπω, ψω*, to forsake, desert; intr., to die, to cease.

*ἐκμετρώω, Att. ὦ, ἦσω*, to measure out.

*ἐκούσιος, α, ον, or ος, ον, (ἐκῶν)*, willing, voluntary.

*ἐκουσίως, adv.*, of free will.

*ἐκπέμπω, ψω*, to send out.

*ἐκπεραίνω, ανῶ*, to complete, fulfil.

*ἐκπίνω, πίομαι*, to quaff.

*ἐκπίπτω, πεσοῦμαι*, to fall out, to be cast down from; used as pass. of *ἐκβάλλω*, to be banished.

*ἐκπλέω, fut. ἐκπλεύσομαι*, to sail out.

*ἐκπληρόω, Att. ὦ, ὤσω*, to make up (a number).

*ἐκπλήττω, ξω*, to strike out; to amaze; gen. in aor. pass. *ἐξεπλάγην*, to be amazed.

*ἐκπονώω, Att. ὦ, ἦσω*, to execute (of a work of art) § 107.

*ἐκπρεπέστατος, η, ον § 19, superl. of ἐκπρεπής, ἐς, conspicuous*.

ἐκρίπτω, ψω, to cast out.  
 ἐκσώζω, σω, to keep safe.  
 ἐκτίνω, τίσω, to pay in full;  
 midd., to avenge.  
 ἐκτός, adv., without; prep. with  
 gen., out of, beyond, except.  
 ἕκτος, η, ου, sixth.  
 ἐκτρέφω, θρέψω, to bring up, to  
 rear.  
 ἐκτυφλώ, Att. ὦ, ὥσω, to blind.  
 Ἕκτωρ, ορος, δ, (to hector), son  
 of Priamos and Hekabe, the  
 foremost Trojan warrior, slain  
 by Achilles.  
 ἐκφέρειν, ἐξοίω, to carry out; to  
 bring forth; to display.  
 ἐκφεύγω, ξομαι, to escape, to be  
 acquitted.  
 ἐκχέω, fut. χεῶ, aor. ἐξέχεα, to  
 pour out, shed, waste.  
 ἐκών, οὔσα, ὄν, willing.  
 ἐλιά, ας, ἡ, (olea), the olive-  
 tree; an olive.  
 ἑλαιον, ου, τό, (oleum, oil), olive-  
 oil.  
 ἐλαττώ, Att. ὦ, ὥσω, to lessen;  
 pass., to be lessened, to be  
 worsted.  
 ἐλάττων, ου, (from epic ἐλαχός,  
 Lat. *levis*, light; cf. under  
 ελεύθερος), less. See ἐλάχι-  
 στος.  
 ἐλαύνω, ἐλω, to drive, to march,  
 to carry off, to expel, to ha-  
 rass; to strike, to forge; to  
 run (a wall or trench).  
 ἐλαφηβόλος, ου, hunting deer,  
 a deer-stalker; epithet of Ar-  
 temis.  
 ἐλαφος, ου, δ or more usually ἡ,  
 a deer; hart or hind.  
 ἐλάχιστος, η, ου, (see ἐλάττων),  
 least, shortest.  
 ἐλεγχος, ου, δ, proof, confutation,  
 trial.  
 ἐλέγχω, γέω, to refute, convict,  
 accuse, examine.  
 ἐλεεινός, Att. ὦ, ἦσω, to pity.

Ἑλένη, ης, ἡ, daughter of Zeus  
 and Leda, wife of Menelaos;  
 her flight with Paris was the  
 occasion of the Trojan war.  
 Ἑλένος, ου, δ, son of Priamos  
 and Hekabe, a warrior and  
 seer, who went over to the  
 Greeks § 149.  
 ἔλεος, ου, δ, pity. Ἐλεος, per-  
 sonified as a god, had an al-  
 tar in the market-place at  
 Athens, a sanctuary for sup-  
 pliants § 110.  
 ἐλευθερία, ας, ἡ, freedom.  
 ἐλευθερίος, ου, or ος, α, ου, gene-  
 rous, liberal.  
 ἐλεύθερος, α, ου, (Lat. *liber*; cf.  
 under ἐλάττων), free.  
 ἐλευθερώ, Att. ὦ, ὥσω, to set  
 free, to release from.  
 ἐλέphas, ατος, δ, the elephant.  
 ἐλίσσω, ξω, to turn round, to  
 roll, to wind, to twist.  
 ἔλκος, ους, τό, a wound.  
 ἔλκω, ξω, aor. ἐλκυσα, (cf. Lat.  
*sulcus*), to drag, to draw, to  
 weigh.  
 Ἑλλάς, ἄδος, ἡ, Greece.  
 Ἑλλη, ης, ἡ, daughter of Atha-  
 mas and sister of Phrixos,  
 who gave name to the Helles-  
 pont § 157.  
 Ἑλλην, ηρος, δ, son of Deuka-  
 lion, mythical ancestor of the  
 Greeks.  
 Ἑλλην, ηρος, δ, a Greek; also  
 adj. § 137 n. 28.  
 Ἑλληνικός, η, ὄν, Greek.  
 Ἑλληνίς, ἰδος, ἡ, Grecian § 46.  
 Ἑλλησποντος, ου, δ, the Helles-  
 pont § 157; the Dardanelles.  
 ἐλλειψής, ἐς, defective.  
 ἐλλοχεῖν, Att. ὦ, ἦσω, to lie in  
 wait for.  
 ἐλπίζω, ἰώ, to hope.  
 ἐλπίς, ἰδος, ἡ, (Lat. *voluptas*),  
 hope; παρ' ἐλπίδα, contrary  
 to expectation.

ἐμαυτοῦ, ἧς, of myself; pl. ἡμῶν αὐτῶν, etc.

ἐμβάλλω, βαλῶ, to throw in, into, against; φόβον τινί, to bring fear upon a man, to inspire him with fear; intr., to fall upon, break into.

ἐμμελῶς, adv., fitly, gracefully.

ἐμμένω, νῶ, to abide in, be true to.

ἐμός, ἡ, ὅν, my.

ἐμπαιδεύω, σω, to bring up in.

ἐμπειρία, ας, ἡ, experience.

ἐμπίμπλημι, πλήσω, to fill; midd., to take one's fill, τινός.

ἐμπύμπρημι, to set on fire.

ἐπίπτω, πεσοῦμαι, to fall upon, to light upon, to attack.

ἐμπνους, ουν, (πνέω), breathing, living.

ἐμπαρεύομαι, σομαι, to travel to; to traffic.

ἐμπορία, ας, ἡ, commerce.

ἐμπορίον, ου, τό, (emporium), a factory; at Athens, the exchange.

ἐμπροσθεν, adv. and prep. with gen., before, of place or time.

ἐμπτύω, σω, to spit upon.

ἐμφαίνω, φανῶ, to display.

ἐμφανής, ἐς, manifest, open.

ἐμφράττω, ξω, to block up, stop.

ἐμφύω, σω, to implant; pass. with 2 aor. ἐνέφυ and perf. ἐμπεφυκα, to grow in, to be inbred, to eling to.

ἐν, (Lat. and Engl. in), prep. with dat. I. of place; in, on, amongst, ἐν Ἀίδου (δόμῳ), in (the abode) of Hades. II. of a state; ἐν ἀξιώματι, in repute. III. of the instrument or means; ἐν ὀφθαλμοῖς ὁρᾶν, to see with the eyes. IV. of time; ἐν τούτῳ, meanwhile.

ἐναντίος, α, ον, opposite, contrary; τούναντιον, on the contrary.

ἐναρῶ, Att. ὦ, ὅσω, to implant.

A word of no authority.

ἐναύω, σω, to kindle.

ἐνδεής, ἐς, lacking, τινός; deficient, inferior.

ἐνδείκνυμι, ξω, to point out, to inform against; midd., to display.

ἐνδεκα, (hendecasyllabic), eleven.

ἐνδέκατος, η, ον, the eleventh.

ἐνδέχομαι, ξομαι, to accept, to allow; ἐνδέχεται, impers., it is possible.

ἐνδίδωμι, δώσω, to surrender, afford, allow; intrans., to yield.

ἐνδον, adv., within, in doors, sometimes with gen.

ἐνδοξος, ον, famous.

Ἐνδυμίων, ωνος, ὁ, a youth of great beauty, endowed by Selene with perpetual youth and perpetual sleep. She descended to him nightly in his resting-place, a grotto in Mt. Latmos in Karia.

ἐνδύω, σω, (induo), to put on; midd. with 2 aor. ἐνέδυν and perf. ἐνδέδυκα, to put on oneself; to enter.

ἐνεῖμι, ἐσομαι, to be in; ἐνεσσι or ἐνι, it is possible.

ἐνεκα, prep. with gen., often after its case; on account of, for the sake of, as for.

ἐνεργάζομαι, σομαι, to produce in; φόβον τινί, to strike terror into.

ἐνθα, adv., where; when; there.

ἐνθάδε, adv., here.

ἐνθαλάσσιος, ον, by the sea.

ἐνθεν, adv., thence; whence.

ἐνθενδε, adv., hence; thereafter.

ἐνθεος, ον, inspired.

ἐνι = ἐνεσσι. See ἐνεῖμι.

ἐνιαυτός, ος, ὁ, a year; κατ' ἐνιαυτόν, yearly.

ἐνιοι, αι, α, (ἐνι οἱ, there are who), some.

ἐνίοτε, (ἐνι ὅτε), sometimes.

ἐκστήμι, ἐκστήσω, to put in;  
midd. with 2 aor. and perf.,  
to threaten, to arise, to resist.  
ἐνεστώς, present.  
ἐννέα, nine.  
ἐννοέω, Att. ᾧ, ἦσω, to consider,  
to perceive, to mean.  
ἐνοικέω, Att. ᾧ, ἦσω, to inhabit.  
ἐνοικοδομέω, Att. ᾧ, ἦσω, to build  
upon.  
ἐνοικος, *on*, inhabiting.  
ἐνοπλος, *on*, armed.  
ἐνοχλέω, Att. ᾧ, ἦσω, to disturb,  
annoy.  
ἐνοχος, *on*, liable, with dat.; or  
with gen. of the crime (δικη or  
γραφῇ understood).  
ἐνταῦθα, adv., here; then; now;  
herein.  
ἐντελέω, *τενῶ*, to tighten, to  
strain; to exert oneself; πλη-  
γῇ *ἐ. τι*, to deal a blow at  
one.  
ἐντελής, *és*, full, perfect.  
ἐντέλλομαι, to command, with  
dat.  
ἐντεῦθεν and ἐντευθενί § 145,  
hence, thence; thereupon.  
ἐντίθημι, ἐνθήσω, to put in.  
ἐντιμος, *on*, honoured, prized.  
ἐντιμάσσω, *ξω*, to throw at, to  
shake over.  
ἐντός, adv. and prep. with gen.,  
within, on this side, under, of  
place, time, and number.  
ἐντυγχάνω, *τεύχομαι*, with dat.,  
to meet with, to converse  
with.  
ἐνύπνιον, *ou*, τό, a dream.  
ἐξ, prep., see ἐκ. ἐξ ἀριστερῶν,  
from the left § 134.  
ἑξ, *ol*, *al*, τό, (*sex*, hexagon), six.  
ἐξάγω, *ξω*, to lead out; ἐαυτὸν  
τοῦ βίου § 107, to commit sui-  
cide; to export, produce, ex-  
cite.  
ἐξαίρω, Att. ᾧ, ἦσω, to take out,  
select, make away with.

ἐξαίρω, Att. ᾧ, ἦσω, to demand;  
midd., to beg off.  
ἐξάκις, six times, Lat. *sexies*.  
ἐξαλείφω, *ψω*, to efface, destroy.  
ἐξαμαρτάνω, ἥσομαι, to fail, to  
sin.  
ἐξανίστημι, ἀναστήσω, to raise  
up, to expel; midd. with perf.  
and 2 aor., to rise up from, to  
depart from.  
ἐξαντλέω, Att. ᾧ, ἦσω, to pump  
out; to endure to the end.  
ἐξαπατάω, Att. ᾧ, ἦσω, to de-  
ceive.  
ἐξάπινυς, (*ἀπνω*), adv., on a sud-  
den.  
ἐξαρκέω, Att. ᾧ, ἦσω, to suffice  
for, to be satisfied with.  
ἐξαψις, *ews*, ἡ, (*ἄπτω*), a kind-  
ling § 13.  
ἐξείμι, (*εἶμι*), used in ind. as fut.,  
and in the other moods as  
pres., of ἐξέρχομαι; ἐξῆα is  
used as imperf. § 92.  
ἐξείμι, (*εἶμι*), see ἐξεστι.  
ἐξελαυνω, fut. ἐλῶ, to drive out,  
to banish § 90 n. 9.  
ἐξελέγχω, *ξω*, to examine, to  
convict.  
ἐξέλκω, *ξω*, ἐξελκυσσα, to draw  
out.  
ἐξεπαίρω, ἀρῶ, to arouse.  
ἐξεπλάγην, aor. pass. of ἐκπλήτ-  
τω, to be amazed at.  
ἐξέρχομαι, to go forth, to march  
out, to come out, to come to  
an end; see ἐξείμι.  
ἐξεστι, *εσται*, it is allowed, = Lat.  
*licet*.  
ἐξετάζω, *δσω*, to examine, test,  
inquire.  
ἐξερίσκω, to find out, to win.  
ἐξήκοντα, *ol*, *al*, τό, (*sexaginta*),  
sixty.  
ἐξημερώω, Att. ᾧ, ὤσω, to tame,  
to reclaim.  
ἐξῆς, (*ἐχω*), adv., in a row;  
next.

ἐξισώ, Att. ὦ, ὦσω, to make equal.

ἐξίστημι, to drive out of; midd., with perf. and 2 aor. act., to retire from, to abandon; ἐκστῆναι φρενῶν, to be distracted.

ἐξίτηλος, ου, (ἐξιέναι), fading, extinct.

ἐξοδος, ου, ἡ, a going out, a way out, an issue.

ἐξομοίω, Att. ὦ, ὦσω, to make like.

ἐξοπτῶ, Att. ὦ, ἦσω, to bake thoroughly § 111 n. 46.

ἐξορκίζω, Att. ὦ, ὦσω, to administer an oath to a man, to swear him.

ἐξουσία, ας, ἡ, (ἐξέστι), authority, power.

ἐξυφαίνω, ἀνῶ, to finish weaving.

ἐξω, adv., without, outside, on the surface § 143; as prep. with gen., clear of, beyond.

εἶκοι, ας, ε, perf. from root εἶκω, to be like; with dat., to seem likely; with inf., εἶκοι, it seems. εἰκός (ἐστί), it is right, probable.

ἐορτή, ἥς, ἡ, a feast.

ἐπ', see ἐπί.

ἐπαγγέλλομαι, to profess.

ἐπάγω, ξω, to bring in, set on, invite, apply, bring against, add.

ἐπαινέω, Att. ὦ, ἐσω, to approve, praise, agree.

ἐπαινος, ου, ὁ, praise.

ἐπαίρω, ἀρῶ, to raise, excite, elate.

Ἐπαμεινώνδας, ου, ὁ, a Theban statesman and general, born cir. 418 B.C.; defeated the Spartans at Leuktra B.C. 371, and at Mantinea B.C. 362, where he lost his life.

ἐπανερχομαι, fut. ἐπάρημι, to return, to go up.

ἐπανάημι, ἀνήσω, to relax, slacken. ἐπανορθῶ, Att. ὦ, ὦσω, to correct.

ἐπαντλέω, Att. ὦ, ἦσω, to pump on; λόγους τινί, to drown one with a flood of words.

ἐπαρκέω, Att. ὦ, ἐσω, to help, to supply, τινί; ἐπαρκεί, it is enough.

ἐπασκέω, Att. ὦ, ἦσω, to practise.

ἐπαφίημι, φήσω, to discharge at, to set on.

ἐπεγείρω, ἐρῶ, to wake, to stir up.

ἐπεί, conj., when, since, else.

ἐπείγω, ξω, to urge on; pass., to hasten; ἐπειγε, make haste § 111 n. 50.

ἐπειδάν, conj. with conjunctive, (ἐπειδὴ δὲ), whenever.

ἐπειδή, conj., since, now that, because.

ἐπείμι, ἐσομαι, to be upon, to be over.

ἐπείμι (εἶμι), see ἐπέρχομαι.

ἐπέϊπον, used as aor. of ἐπιλέγω.

ἐπειτα, adv., then, thereupon, next, still.

ἐπελαύνω, λῶ, to lead against, to march against, to charge.

ἐπεξέρχομαι, ἐξεμι, to proceed against, to go over, to carry out, to discuss.

ἐπέρχομαι, fut. ἐπείμι, to approach, attack, come over, occur to, traverse; part. ἐπών, succeeding, future.

ἐπερωτῶ, Att. ὦ, ἦσω, to question, to inquire.

ἐπέχω, ἐφέξω, to hold out, occupy, attack, hinder; intrans., to pause, to cease from, τινός; to prevail.

ἐπηρῶ, to insult, abuse.

ἐπί, prep., upon. 1. with gen. 1. of place, on, over, in, by; ἐπὶ τῆς οἰκίας, at home § 144;



towards; *πλεῖν ἐπὶ Σαλαμῖνος*, to sail towards Salamis; *μένειν ἐπὶ τινος*, to remain engaged upon something; *κρίνειν, λέγειν ἐπὶ τινος*, to judge, speak, on a subject § 111 n. 13; 2. denoting the occasion; *δρῶμα ἔχειν ἐπὶ τινος*, to be called after some one; 3. of time, *ἐπ' ἐμοῦ*, in my time; *ἐπὶ γήρῳ*, in old age; *ἐπὶ μιᾷς ἡμέρας*, on one and the same day. II. with dat. 1. of place, upon, over, by, after, against; *ἐπὶ τέρματι τοῦ βίου*, at the close of life; *ἐπὶ τούτοις*, in addition to this; 2. of the occasion, condition, or purpose; *ἐπὶ κακῷ τινος*, for some one's hurt; *ἐπὶ μισθῷ*, for hire; *χαίρειν ἐπὶ τινι*, to rejoice at something; *ἐπὶ τούτοις*, on these terms; 3. of time, after. III. with acc. 1. of place; towards, to, up to, against; *ἐπὶ πολὺ*, to a great degree, mostly; *ἐπὶ τῷδε*, to this side; *ἀναβαίνειν ἐφ' ἵππον*, to mount a horse; 2. of time; for, during; *ἐπ' ὀλίγον*, for a short time; 3. of the purpose; *ἐπὶ βοῦν ἵνα*, to go after (= to bring) an ox; of relation; *τὸ ἐπ' ἐμέ*, as regards me. *ἐπιβαίνω, βήσομαι*, to step upon, to mount, to attack, to go to, to advance. *ἐπιβάλλω, λῶ*, to send upon, to lay upon, to dart § 99; intrans., to fall to the share of § 113 n. 23; midd., to desire, to undertake. *ἐπιβουλεύω, σω*, to plot against. *ἐπιβουλῇ, ἦς, ἡ*, a plot. *ἐπίβουλος, ον*, treacherous. *ἐπιγελῶ*, Att. *ῶ*, fut. *ἄσσομαι*, to ugh at.

*ἐπιγίγνομαι, γηθήσομαι*, to come after, to ensue, to fall upon, to come to pass. *ἐπιγράφω, ψω*, (*epigraph*), to inscribe, to register. *ἐπιδείκνυμι, ξω*, to display, shew off, prove. *ἐπιδευκτέον*, one must display. *ἐπιδημέω, ὦ, ἦσω*, to be at home; to sojourn, reside in a strange place. *ἐπιδημία*, as, *ἡ*, a staying at home, residence in a place § 25. *ἐπιδίδωμι, ἐπιδώσω*, to give freely, to devote; intrans., to advance. *ἐπιεικεία*, as, *ἡ*, fairness, mildness. *ἐπιεικής, ἐς*, (*εἰσικα*), fair, tolerable, fit. *ἐπιζητέω*, Att. *ῶ*, *ἦσω*, to seek after, miss. *ἐπιθυμέω*, Att. *ῶ*, *ἦσω*, to desire, *τινός*. *ἐπιθυμητής, οὔ, ὁ*, a votary, passionate friend § 113. *ἐπιθυμία*, as, *ἡ*, desire. *ἐπικαλέω*, Att. *ῶ*, fut. *ῶ*, to call on, to invoke, to call in; to call by surname; to bring an accusation against. *ἐπικείμει, σομαι*, to be placed on, to lie on, to be imposed, to press hard, *τινί*; *ἐπικείμενος τι*, wearing. Used as pass. of *ἐπιτίθημι*. *ἐπικίνδυνος, ον*, in danger, dangerous. *ἐπικουρέω*, Att. *ῶ*, *ἦσω*, to succour, to remedy, *τινί*. *ἐπικούρος, ον*, aiding; also subst., a protector; plur., mercenaries. *Ἐπικούρος, ου, ὁ*, (*epicure*), an Athenian philosopher, born at Samos B.C. 342, died B.C. 270. Like Aristippos, he

taught that pleasure is the highest good; but he made pleasure consist in calmness of spirit and freedom from pain of spirit. His physical system, which is set forth by Lucretius, was borrowed from the atomistic philosophy of Demokritos § 135.

ἐπιλαμβάνω, λήψομαι, to take besides, to seize, overtake, reach; midd., to lay hold of, to obtain, τινός; to interrupt, take up.

ἐπιλανθάνομαι, λήσομαι, to forget, τινός.

ἐπιλέγω, ἐπερῶ, ἐπεῖπον, to say in addition, to say the while.

ἐπιλέγω, ξω, to select.

ἐπιμέλεια, as, ἡ, pains, attention, superintendence; τινός, to or over a thing.

ἐπιμελέομαι, Att. οὔμαι, ἡσομαι, to care for, to manage, τινός.

ἐπιμελής, ἐς, careful.

ἐπιμελητέον, verb. adj., one must take care.

ἐπιμελητής, οὗ, ὁ, a trustee, director.

ἐπιμελῶς, adv., carefully.

ἐπιμέμφομαι, ψομαι, to blame.

Ἐπιμηθεύς, ἐως, ὁ, brother of Prometheus, husband of Pandora, father of Pyrrha.

ἐπινοέω, ὦ, ἡσω, to devise, purpose, perceive.

ἐπιορκέω, Att. ὦ, ἡσω, to perjure oneself.

ἐπίπαν, ὡς ἐ. or τὸ ἐ., generally, commonly.

ἐπιπέμπω, ψω, to send upon, to send besides.

ἐπιπίνω, πίομαι, to drink after eating § 150.

ἐπιπίπτω, to fall upon.

ἐπιπλέω, εὔσομαι, to sail against.

ἐπιπλήττω, ξω, to rebuke, τινί.

ἐπιπάλῃς, adv., on the surface.

ἐπιπόνως, with labour, hardly; compar. νώτερον § 118.

ἐπίρρου, as, ἡ, influx. Late word for ἐπιρροή.

ἐπίρρυτος, ον, overflowed.

ἐπιρρώννυμι, to encourage; pass., to pluck up heart § 159.

ἐπίσημος, ον, notable, famous.

ἐπισκιάζω, δσω, to overshadow.

ἐπισκοπέω, Att. ὦ, σκέψομαι, to inspect, to consider, to visit.

ἐπίσταμαι, ἡσομαι, to know; ποιεῖν τι, how to do a thing; ποιῶν τι, that one is doing a thing § 102 n. 22.

ἐπιστατέω, Att. ὦ, ἡσω, to be set over, to have charge of, τινός § 107.

ἐπιστήμη, ης, ἡ, knowledge, science.

ἐπιστήμων, ον, skilled in, τινός; wise.

ἐπιστολή, ης, ἡ, (epistle, epistolary), an injunction § 141; a letter.

ἐπιστρέφω, ψω, to turn round, to turn towards; midd., to go to and fro; to regard, τινός.

ἐπισύρω, to drag on.

ἐπισφάζω, ξω, to slaughter upon, to slaughter besides.

ἐπισφαλής, ἐς, unsteady, dangerous.

ἐπιτάττω, ξω, to enjoin, τινί; to post next; to post behind.

ἐπιτάφιος, ον, (epitaph), at a tomb; ὁ ἐ. (ἀγών), funeral games § 144 n. 22.

ἐπιτελέω, Att. ὦ, fut. ὦ, to fulfil; to pay in full.

ἐπιτήδειος, α, ον, fit, serviceable; τὰ ἐ., necessities; οἱ ἐ., one's intimates, necessarii.

ἐπιτήδης, adv., on purpose.

ἐπιτήδευμα, ατος, τό, a pursuit, custom.

ἐπιτηδεύω, σω, to practise.

ἐπιτίθημι, θήσω, to put on, to im-

- pose; midd., to apply oneself to.
- ἐπιτιμᾶω, Att. ᾧ, ἦσω, to censure, *τιμ.*; to raise the price of § 114.
- ἐπιτρέπω, ψω, to entrust, allow § 67; refer to, *τιμ.*
- ἐπιτυγχάνω, τεύξομαι, to fall in with; ὁ ἐπιτυχών, any chance comer; to gain one's end, *τιμ.*
- ἐπιφανής, ἐς, superl. ἐστατος, famous, distinguished.
- ἐπιφέρω, ἐπείσω, to bring upon, to impute.
- ἐπιφθέγγομαι, to say upon, to say further.
- ἐπιφθόνος, ον, invidious; envious.
- ἐπιχαίρω, to rejoice at, *τιμ.*
- Ἐπίχαρμος, ον, ὁ, of Kos, settled early in Sicily, where he lived under Hiero I. and died B.C. 452 or 448 at the age of 90 or 97 years; the principal master of Dorian comedy.
- ἐπιχειρέω, Att. ᾧ, ἦσω, to take in hand, put one's hand to; to attack, *τιμ.*
- ἐπιχέω, fut. χεῶ, to pour over.
- ἐπομαι, ἐψομαι, (*sequor*), to follow, obey, *τιμ.*
- ἔπος, ον, τό, a word § 101; a saying; an epic verse § 151.
- ἐπτά, οί, αἱ, τό, (*septem*, *heptarchy*), seven.
- ἐπτακοσιοστός, ἡ, ὅν, seven hundredth.
- ἐπωδή, ἡς, ἡ, (ᾄδω), a spell.
- ἐπωπᾶω, ᾧ, to inspect.
- ἐρανος, ον, ὁ, a pic-nic; a subscription § 119 n. 25.
- ἐραστής, οὔ, ὁ, a lover, *τιμ.*
- ἐράω, Att. ᾧ, to love.
- ἐργάζομαι, ἀσσομαι, to work, to make, to do, to earn, to trade.
- Ἐργάνη, ἡς, ἡ, (*ἔργον*), worker; epithet of Athene as patroness of skilled labour, esp. of weaving.
- ἐργασία, ας, ἡ, work, business, gain.
- ἐργάτης, ον, ὁ, a workman; a doer.
- Ἐργίνος, ον, ὁ, son of Klymenos, and king of the Minyai in Orchomenos, slain by Herakles § 20.
- ἔργον, ον, τό, (Germ. *Werk*), a work; ἔργα esp. of field-labours; a deed, action, reality; σὸν ἔργον ἐστὶ, it is your work; ἔργον ἐστὶ with inf., it is hard.
- ἐργώδης, ες, troublesome.
- Ἐρετριεύς, ἑως, ὁ, an Eretrian, inhabitant of Eretria, a town in the W. of Euboea.
- Ἐρετρικός, ἡ, ὁ, Eretrian.
- ἐρέττω, to row.
- ἐρημία, ας, ἡ, a desert.
- ἐρημος, ἡ, ον, (*hermit*, *hermite*), desolate, desert; destitute of, *τιμ.*
- ἐρίσω, (*rixor*), to strive with, to rival, *τιμ.*
- ἐρινόν, οὔ, τό, a wild fig § 139 ad fin.
- Ἐρινός, υἱος, ἡ, an avenging deity, like the Lat. *Furia*; later authors make three, Tisiphone, Megaira, Alecto.
- ἐρίς, ἰδος, ἡ, strife.
- ἐρίφος, ον, ὁ and ἡ, a kid.
- Ἐριχθόνιος, ον, ὁ, king of Athens, introduced the worship of Athene there § 140.
- ἐρμηνεύς, ἑως, ὁ, (*Ἐρμῆς*, *hermeneutics*), an interpreter.
- Ἐρμῆς, οὔ, ὁ, (*hermetically*), son of Zeus and Maia, the herald of the gods, the god of gymnastic exercises, of eloquence, of trade and of roads, of gain, the leader of the shades to the lower world.
- Ἐρμούτης, ον, ὁ, a rhetorician § 25 n. 26.

\**Ἔρμων*, *ωνος*, *ὁ*, a character in a comedy § 143.

*ἔρπω*, aor. *ἔρπυσσα*, (*serpo*, *repto*), to creep.

\**Ἐρὸθεια*, *ας*, *ἡ*, an island near Gadeira (Cadiz).

*ἐρυθραῖναι*, to blush.

*ἐρυθρίαω*, Att. *ῶ*, to colour up.

*ἐρυθρός*, *ᾶ*, *όν*, (*ruber*, *rufus*), red; *ἡ ἑ. θάλαττα*, the Red sea.

\**Ἐρυμάνθιος*, *α*, *ον*, of Erymanthos, a mountain of Arkadia, on the borders of Achaia and Elis, famous for the boar taken by Herakles, and for the bear, which had been Kallisto, and became the constellation.

*ἐρχομαι*, *εἰμι*, aor. *ἦλθον*, perf. *ἔληλυθα*, to come, to go. See *εἰμι*.

*ἐρῶ*, used as fut. of *λέγω*.

*ἔρως*, *ωτος*, *ὁ*, love.

*ἔρωτάω*, *ἦσω*, aor. in common use *ἠρόμην*, to ask, *τῷ τε εἰς=eis*.

*ἐσθής*, *ἦτος*, *ἡ*, (*ἔννυμ*, *vestis*), attire.

*ἐσθίω*, *ἐδομαι*, *ἐδήδοκα*, aor. *ἔφαγον*, to eat.

*ἐσθλός*, *ἡ*, *όν*, good.

*ἐσπέρα*, *ας*, *ἡ*, (*vesper*), evening; the west.

\**Ἑσπερίδες*, *ων*, *αι*, sisters who owned a garden in Libya with golden apples, guarded by a dragon. Herakles slew the dragon and carried off the apples.

*ἔστε*, conj., until, whilst.

\**Ἑστία*, *ας*, *ἡ*, (*Vesta*, *Vestal*), a virgin goddess of the altar-fire, of the hearth (*ἑστία*) and home.

*ἐστιάω*, Att. *ῶ*, *ᾶω*, (*ἑστία*), to receive at one's hearth, to feast. *ἑστιᾶν γάμους*, to give a marriage feast; pass., to be feasted.

*ἔσχατος*, *η*, *ον*, (superl. from *έκ*), extreme, last, worst.

*ἔσω*, more commonly *εἰσω*, adv. with gen., within, on this side.

*ἑταιρικός*, *ἡ*, *όν*, proper to comrades, social § 48.

*ἑταῖρος*, *ου*, *ὁ*, a comrade.

\**Ἑτεοκλῆς*, *έους*, *ὁ*, son of Oidipus and Iokaste, brother of Polyneikes § 122.

*ἕτερος*, *α*, *ον*, (*alter*, *other*), the other, one of two; second; different.

*ἔτι*, adv., (*et*, *etiam*), still, yet, further; of time or degree.

*ἐτοιμάζω*, *ᾶω*, to prepare.

*ἔτοιμος*, (or in older writers *ἐταῖμος*), *η*, *ον*, or *ος*, *ον*, ready, prepared.

*ἔτος*, *ους*, *τό*, a year; *κατ' ἔτος*, yearly.

*εὖ*, adv., well; *εὖ ἔχει*, it is well; *εὖ πράττειν*, to fare well.

*Εὐαγόρας*, *ου*, *ὁ*, king of Salamis in Kypros B.C. 410—374, an ally of Athens, praised in the 9th oration of Isokrates, which bears his name.

*εὐανδρία*, *ας*, *ἡ*, I. abundance of men; II. manliness.

*εὐβουλος*, *ον*, prudent.

*εὐγένεια*, *ας*, *ἡ*, high birth, nobility.

*εὐγενής*, *ές*, high-born, generous; superl. *εὐγενέστατος*.

*εὐδαιμονέω*, Att. *ῶ*, *ἦσω*, to be happy.

*εὐδαιμονία*, *ας*, *ἡ*, prosperity, happiness.

*Εὐδαιμονίδας*, *ου*, *ὁ*, a Spartan § 124.

*εὐδαιμονίζω*, *ῶ*, to count happy, to felicitate, *τῷ τινας*. Cf. *μακαρίζω*.

*εὐδοκίμω*, Att. *ῶ*, *ἦσω*, to be in good repute, to be famous.

*εὐδόκιμος*, *ων*, famous, in good repute.

εὔδω, ἦσω, to sleep, to be still.

In prose mostly καθ-.

εὐελπίς, ι, gen. ἰδός, hopeful, in good heart.

εὐεξία, ας, ἡ, good habit of body, robust health.

εὐεργεσία, ας, ἡ, a kindness, service, good office.

εὐεργετέω, Att. ὦ, ἦσω, do good to, τινα τι § 113.

εὐεργέτης, ου, ὁ, a benefactor.

εὐεργετητέον, verbal adj., one must do good to.

εὐεργέτις, ἰδός, ἡ, a benefactress.

εὐζωρος, ου, unmixed, neat, of wine. Lat. *merus*.

εὐθός, ες, guileless, good-natured; simple, weak § 113.

εὐθαλής, ἐς, blooming.

εὐθαρσώς, adv., stoutly, courageously.

εὐθέως, adv., straightway.

εὐθύ, adv., (neut. of εὐθύς), straight towards, with gen.

Εὐθύδημος, ου, ὁ, proper name of a man § 123.

εὐθύνα, νῶ, to direct; keep straight, censure.

εὐθύς, εἰα, ὅ, straight, direct; straightforward. A pun on these two meanings § 159. ἡ εὐθεῖα (δόδος), the straight road; or (γραμμῇ), a straight line.

εὐθύς, adv., at once, directly; εὐθύς ἀπ' ἀρχῆς, from the very first.

Εὐθύφρων, ουος, ὁ, an Athenian soothsayer, an interlocutor in the dialogue of Plato which bears his name.

εὐκαιρος, ου, seasonable.

εὐκατέργαστος, ου, easy to work, easy to accomplish.

εὐκλής, ἐς, famous.

εὐκλεία, ας, ἡ, glory.

Εὐκλείδης, ου, ὁ, the mathematician, born 308 B. C. at Gela in Sicily, taught under Ptole-

maios Lagi at Alexandria § 138.

εὐκτός, ἡ, ὄν, to be wished for; τὰ εὐκτά, objects of desire.

εὐλάβεια, ας, ἡ, caution; piety.

εὐλή, ἡς, ἡ, a worm, a maggot.

εὐλογέω, Att. ὦ, ἦσω, to praise.

εὐλογος, ου, sensible, fair.

εὐμαρής, ἐς, (μάρη obsolete = χεῖρ, εὐχερής) easy; ἐν εὐμαρῇ ἐστί, it is easy, with inf.

εὐνάζω, δσω, to lay to sleep; also metaph. of death's sleep.

εὐνή, ἡς, ἡ, a bed.

εὐνοέω, Att. ὦ, ἦσω, to wish well, τινα.

εὐνοία, ας, ἡ, good-will.

εὐνοικῶς, adv., favorably; εὐν.

ἔχειν, to be friendly disposed § 53.

εὐνομα, ας, ἡ, i. order, ii. Εὐνομία, daughter of Themis § 12.

εὐνομος, ου, well-ordered.

εὐνους, ουν, friendly.

εὐπειθής, ἐς, obedient.

Εὐπολις, ἰδός, ὁ, a poet of the old Attic comedy, younger than Kratinos, older than Aristophanes.

εὐπορέω, Att. ὦ, ἦσω, to thrive, to have plenty of, τινός; to furnish, τι.

εὐπορος, ου, easy; ready; rich in, τινός.

εὐπραγία, ας, ἡ, and εὐπραξία, ας, ἡ, weal, welfare.

εὐπρεπέστερον, more speciously; compar. adv. from εὐπρεπής, ἐς, fair, seemly, specious.

εὐρεσις, εως, ἡ, invention.

εὐρετής, οὐ, ὁ, a discoverer.

εὐρετός, ἡ, ὄν, to be discovered.

εὐρημα, ατος, τό, a windfall, a discovery.

Εὐριπίδης, ου, ὁ, the Athenian tragedian, born B. C. 480, on the day of the battle of Sa-

Iamis, died B.C. 405; a pupil of Anaxagoras and Prodikos, and friend of Sokrates; he spent his last years at the court of Archelaos. His characters have sunk from the heroic ideal to the ordinary level of mankind; he often burdens the dialogue with philosophic discussion; his chorus has little connexion with the play; the prologue and epilogue, introduced by him, are scarcely more artistic than a modern play-bill. His great merit, besides perfect simplicity of diction, is mastery in delineating the passions. Eighteen of his tragedies and one satyric drama are extant.

*εὐρίσκω, ἴσω*, to find, invent, gain.

*Εὐρυβιάδης, ου, ὁ*, a Spartan, admiral of the united Greek fleet in the war against Xerxes, B.C. 480 § 123.

*Εὐρύκκη, ης, ἡ*, wife of Orpheus § 156.

*Εὐρυσθένης, ους, ὁ*, son of Aristodemus, ancestor of one of the two royal families of Sparta § 31.

*Εὐρυσθέης, ἑως, ὁ*, king of Mykenai, who imposed on Herakles his 12 labours.

*εὐρυχωρία, ας, ἡ*, room, open space.

*Εὐρώπη, ης, ἡ*, i. daughter of king Agenor, ravished by Zeus §§ 9, 93, 100. ii. the continent of Europe § 27.

*Εὐρώτας, α, ὁ*, the chief river of Lakonika, now *Basiliopotamo*.

*εὐσέβεια, ας, ἡ*, piety.

*εὐσεβέω, Att. ὤ*, to live piously, to be reverent.

*εὐσεβής, ἑς*, pious, dutiful, holy.

*εὐσθενέω, Att. ὤ, ἴσω*, to be strong.

*εὐταξία, ας, ἡ*, good order.

*εὐτεκνία, ας, ἡ*, the blessing of children.

*εὐτέλεια, ας, ἡ*, cheapness, thrift.

*εὐτελής, ἑς*, cheap, frugal, mean.

*εὐτεχνία, ας, ἡ*, skill in art.

*εὐτρεπίζω, ὠ*, to get ready, to prepare.

*εὐτυχέω, Att. ὤ, ἴσω*, to be prosperous, to succeed.

*εὐτύχημα, ατος, τό*, success.

*εὐτυχής, ἑς*, successful, fortunate.

*εὐτυχία, ας, ἡ*, good luck.

*Εὐφρόλων, ωνος, ὁ*, § 51.

*ευφραίνω, ανω*, to gladden; midd., to enjoy oneself.

*Εὐφράτης, ου, ὁ*, a great river of western Asia, rising in Armenia, the boundary of Armenia and Cappadocia, and then of Syria and Mesopotamia, unites with the Tigris, and falls into the Persian gulf.

*εὐφρόνη, ης, ἡ*, night.

*εὐφροσύνη, ης, ἡ*, merriment.

*εὐφύης, ἑς*, goodly, capable, of parts.

*ευχερῶς, adv.*, easily.

*εὐχή, ἡς, ἡ*, a wish § 62; a vow § 113; a prayer.

*εὐχομαι, ξομαι*, to pray, to long for, to vow, to boast.

*εὐψυχία, ας, ἡ*, stoutness of heart.

*εὐψυχος, ου*, stout, courageous.

*εὐψύχως, adv.*, stoutly.

*ευωχέομαι, Att. οὔμαι*, to feast.

*ἐφέπομαι, ψομαι*, to follow.

*Ἐφεσος, ου, ἡ*, one of the 12 Ionian cities in Asia Minor, seat of the worship of Artemis; under the Romans, capital of the province of Asia.

*ἐφευρίσκω, ἴσω*, to discover, to invent.

*ἐφήμεροι, ου*, lasting but a day, short-lived § 115; *βλος*, from hand to mouth.

ἐφθός, ἡ, ὄν, (ἐψω), boiled.  
 ἐφίημι, ἦσω, to send upon, to throw at, to allow; midd., to enjoin, to desire, τῶς.  
 ἐφικτός, ἡ, ὄν, attainable.  
 ἐφίστημι, ἐπιστήσω, to set over, to institute, to stop; midd., with perf. and 2 aor., to stand upon or near, to be set over, to be at hand.  
 ἐφόδιον, οὐ, τό, supplies for a journey, stores.  
 ἐφοδος, οὐ, ἡ, an approach, an attack.  
 ἐφορέω, Att. ὦ, ἐπόψομαι, to observe, inspect.  
 ἐφορος, οὐ, an overseer; at Sparta five magistrates, who had control even over the kings.  
 ἐχθαίρω, ἀρῶ, to hate.  
 ἐχθός, adv., = χθός, yesterday.  
 ἐχθίον, comparat. adv., from ἐχθρός, maliciously.  
 ἐχθός, οὐς, τό, } hatred.  
 ἐχθρα, ας, ἡ, }  
 ἐχθρός, ἄ, ὄν, hated, hostile.  
 ὁ ἐχθρός, an enemy.  
 ἐχυρός, ἄ, ὄν, (ἐχω), strong, secure.  
 ἐχω, ἔξω, 1. to have, to hold, to enjoy; οἱ ἐχόντες, men of substance § 111 n. 16; μεταβολάς, to be subject to changes; χάριν, to be thankful; ἐν ὀργῇ τινα, to be angry with some one; 2. to be able; οὐκ ἐχω εἰπεῖν, I cannot say; 3. intrans. with adv., to be in a certain state §§ 91 n. 8, 92 n. 13, 143 n. 11, 147 n. 13. Midd., to lay hold of, to claim, to be near, τῶς.  
 ἔωθεν, from dawn, early.  
 ἔως, ἔω, ἡ, the dawn, the east § 7.  
 ἔως, conj., until, while; ἔως δὲ with conjunctive. ἔως εἰς = usque ad § 110.

Ζάλευκος, οὐ, ὁ, the legislator of the Epizephyrian Lokrians B.C. 663. His laws were of great rigour §§ 79, 125.  
 ἰάλη, ης, ἡ, surge; πυρός, stream of fire.  
 Ζάμολις, ἰδός, ὁ, a Geta, slave and scholar of Pythagoras, a reformer of his countrymen the Getai, who after his death deified him §§ 6, 24, 97.  
 ἰάω, Att. ἰῶ, fut. ἰήσω or σομαι, more commonly βιώσομαι, perf. βέβλωκα, aor. ἐβίωον, to live § 101.  
 ἰέγγυμ, ἔω, (iungo, yoke), to yoke, to join, to wed, to bridge over.  
 Ζεύξις, ἰδός, ὁ, the famous painter of Herakleia, contemporary of Sokrates.  
 Ζεύς, Διός or Ζηνός, (Jupiter, Iovis), son of Kronos, king of gods and men.  
 ἰέω, to seethe.  
 ἰήλος, οὐ, ὁ, (zeal, jealous), rivalry, emulation.  
 ἰηλόω, Att. ὦ, ὦσω, to rival, envy, admire, τινά τινος; to prosecute § 160.  
 ἰηλωτής, οὐ, ὁ, an imitator, admirer § 110.  
 ἰηλωτός, ἡ, ὄν, enviable, worthy of imitation.  
 ἰημία, ας, damage, = Lat. *damnum*; a penalty.  
 ἰημιός, Att. ὦ, ὦσω, to cause loss, to fine, to punish.  
 Ζήνων, ὤσος, ὁ, the founder of the Stoic school, so named from the cloister (στοὰ ποικίλη) at Athens in which he lectured. Flor. cir. 300 B.C.  
 ἰητέω, ὦ, ἦσω, to seek, examine, desire.  
 ἰήτησις, εως, ἡ, search, inquiry.  
 ἰυπερός, ἄ, ὄν, murky.

ζυγός, οὗ, ὁ, plur. ζυγά, τὰ, (*iugum*), a yoke.

ζωγραφέω, Att. ὦ, ἥσω, to paint.

ζωγράφος, ου, ὁ, (ζῶον, γράφω), one who paints from the life, a painter.

ζωή, ἧς, ἡ, life.

ζωμός, οὗ, ὁ, broth.

ζῶον, ου, τό, an animal, a living thing; a figure, in the arts.

Ζώπυρος, ου, ὁ, a Persian, who obtained possession of Babylon for Darius Hystaspis.

ἤ, conj., I. or; ἢ—ἤ, either—or; 2. after comparatives, and after ἄλλος, ἐναρτίος, and other adjectives, than. Lat. *quam*.

ἦ, adv., I. of a truth, surely; esp. ἦ μὲν, in oaths § 111. II. interrog., ἦ γάρ, is it not so?

ἦ, (dat. fem. of ὅς), which way, whither, how, as.

ἦβη, ἧς, ἡ, (ἄβρός), the prime of youth, puberty.

ἡγεμονία, as, ἡ, command, sovereignty §§ 101, 102. τῶν Ἑλλήνων, the supreme conduct of foreign affairs in Greece, esp. of war.

ἡγεμών, ὄνος, ὁ, a guide, commander.

ἡγέομαι, Att. οἰμαι, ἡσوماί, I. to guide, lead, command, τινός or τινί. II. to hold, regard, think = Lat. *duco*.

ἡγγερόν, verbal adj., one must lead; one must think.

ἡδέως, adv., gladly, pleasantly.

ἡδη, adv., already.

ἡδόμεαι, ἡσθῆσομαι, to enjoy, take delight.

ἡδονή, ἧς, ἡ, pleasure, enjoyment.

ἡδυνάθεια, as, ἡ, voluptuousness.

ἡδύς, εἰα, ὅ, compar. ἡδίω, su-

perl., ἡδίστος, sweet, pleasant, friendly.

Ἡδῶναι, ὧν, οἱ, a Thracian tribe, between the rivers Strymon and Nestos.

ἦθος, ους, τό, (*ethics*), character, habit, plur., manners.

ἦκιστα, superl. adv.; the compar. is ἥττον; least, not at all, *minime*.

ἦκω, ξω, (ἔκω), to be come, to have arrived; cf. οἰχουαί.

ἡλικία, as, ἡ, time of life, manhood.

ἡλίκος, η, ου, as large as; how large, *quantus*.

ἡμεῖς, plur. nom. of ἐγώ.

ἡμέρα, as, ἡ, (*ephemeral*), day; καθ' ἡμέραν, day by day.

ἡμερος, ου, tame, gentle.

ἡμερώω, ὦ, ὥσω, to tame, to reclaim, to soften.

ἡμέτερος, α, ου, our.

ἡμισυς, εἰα, υ, (*semi—semis*), half; τὸ ἡμισυ § 149, the half.

ἡμισφαίριον, ου, τό, a hemisphere § 142.

ἡμίτομον, ου, τό, (τέμνω), half.

ἦν, contracted from ἐάν.

ἦνίκα, conj., when.

ἡνίοχος, ου, ὁ, a charioteer § 140 n. 4.

ἦπαρ, ατος, τό, (*iecur*), the liver.

Ἡπειρος, ου, ἡ; (properly *mainland*), a country of northern Greece, bounded on the W. by the Adriatic, on the N. by Illyricum, on the S. by Akarnania and Aitolia.

ἦπερ, adv., than.

Ἡρ, ὅς, ὁ, a Pamphylian whose adventures in the other world are noticed by Plato *Rep.* 10, p. 614 b. § 47.

ἦρ, contracted form of ἔαρ, spring.

Ἡρα, as, ἡ, daughter of Kronos,



- sister and wife of Zeus, queen of gods and men.
- \**Ἡρακλείδης*, ου, ὁ, a descendant of Herakles §§ 31, 79.
- \**Ἡρακλεώτης*, ου, ὁ, a native of Herakleia (now *Erekli*) in Bithynia.
- \**Ἡρακλῆς*, εὐος, ὁ, son of Zeus and Alkmene, the ideal of heroic strength and fortitude, famous for the 12 labours undergone at the bidding of Eurystheus, deified after death. The voc. \**Ἡράκλεις*, § 114, is used as an exclamation of amazement, heavens! my stars! cf. Lat. *Hercle*!
- \**Ἡρόμην*, aor. (in use) of *ἐρωτάω*.
- Ἡρώς*, ωος, ὁ, demigod, hero.
- \**Ἡσιόδοτος*, ου, ὁ, the next Greek poet in antiquity to Homer, and the founder of the didactic (Boeotian) school of epic poetry, born at Askra in Boeotia. His works are *Works and Days* (the model of Virgil's *Georgics*), *Theogony*, *shield of Herakles* § 156.
- \**Ἡσιόνη*, ης, ἡ, daughter of Laomedon king of Troy, delivered by Herakles from a sea-monster, to which she was exposed to deliver her land from a flood § 157.
- ἡσυχάζω*, δσω, to keep still.
- ἡσυχῇ*, adv., quietly, softly.
- ἡσυχία*, ας, ἡ, rest, quiet, stillness.
- ἦτοι*, ι. (*ἦ τοι*), verily; then indeed. II. (*ἦ τοι*), *ἦτοι*—*ἦ*, either—or.
- ἦττα*, ης, ἡ, a defeat.
- ἡττάσθαι*, Att. *ῶμαι*, to be inferior to, to give way to, *τῷ*; to be defeated.
- ἦττων*, ου, compar. of *κακός*, (cf. *ἧκιστα*), less, weaker than, a slave to, *τῷ*. *ἦττον* as adv., less.
- \**Ἡφαιστος*, ου, ὁ, son of Zeus and Hera, god of fire and of the arts which employ fire.
- \**Ἡφαιστότεκτος*, ου, fashioned by Hephaistos.
- ἦχος*, ου, ὁ, (*echo*), a sound.
- θάλαττα*, ης, ἡ, (*ἄλς*; cf. *ἄμα*, *θαμά*), the sea.
- θαλάττιος*, α, ου, or ος, ου, of the sea; nautical.
- θαλαττοκρατέω*, Att. *ῶ*, ἦσω, to be master at sea.
- Θαλῆς*, *Θάλεω*, *Θαλῇ*, *Θαλῆν*, ὁ, later gen. *Θαλοῦ*, of Miletos, one of the seven wise men of Greece, B.C. 639—546, a statesman, astronomer and philosopher, whose name became proverbial. 'The man's a Thales!' He taught that water is the first element of all visible things § 110.
- θάλλω*, perf. *τέθηλα*, (cf. *θήλυς*, *τιθήνη*), to be luxuriant, to bloom, to prosper.
- θάλπος*, ους, τό, warmth.
- θάλπω*, ψω, to heat, to inflame.
- θάνατος*, ου, ὁ, (*θνήσκω*), death.
- θάπτω*, ψω, (*τάφος*), to honour with funeral rites, to burn a body and bury the ashes.
- θάρρην*, Att. *ῶ*, ἦσω, to be of good courage; *θάρρει*, cheer up! §§ 29, 110.
- θάρττω*, adv., quicker. See *ταχύς*.
- θαῦμα*, ατος, τό, (cf. *θέα*), wonder, a wonder.
- θαυμάζω*, δσω, to wonder at; *τινά τινος*, one for a thing; *τι τινός*, a thing in some one; *θ. εἰ*, I wonder if = I wonder that.
- θαυμάσιος*, α, ου, surprising, marvellous; excellent.

*θαυμαστός, ἡ, ὁν*, wonderful, strange.

*θεά, ἄς, ἡ, (dea)*, goddess.

*θέα, ας, ἡ*, a view, a sight, a spectacle.

*θέαμα, ατος, τό*, a show, a spectacle.

*θεάομαι*, Att. *ὠμαι, ἡσσομαι, (θέα)*, to behold; to see upon the stage; to attend the theatre.

*θεατέον*, verbal adj., one must behold.

*θεατής, οὔ, ὁ*, a spectator.

*θέατρον, ου, τό*, a theatre; metaph. § 83.

*θεῖος, α, ων, (θεός)*, divine, sacred, wondrous; *τὸ θεῖον*, the Divine Being § 53; *τὰ θεῖα*, the course of providence § 101; religion.

*θέλω*, see *ἐθέλω*.

*θεμέλιος, ον, (τίθημι)*. *ὁ θ.* (*λίθος*), a foundation-stone.

*θέμις, ιδος, ἡ, (τίθημι)*, the goddess of justice and order.

*Θεμιστοκλῆς, εἰνός, ὁ*, the great Athenian statesman and general, creator of the naval power of Athens, present at Marathon B.C. 490, commander of the fleet at Artemision and Salamis B.C. 480, fortified the city and the harbour; banished 471 B.C., received by the Persian king Artaxerxes B.C. 465; he died in exile A.D. 65.

*Θεόγυις, ιδος, ὁ*, of Megara, flor. circ. 540 B.C. An elegiac poet, more than 1200 of whose verses are extant, which contain his aristocratic creed, and inculcate the political and domestic virtues of the Dorians §§ 52, 97.

*Θεόδωρος, ου, ὁ*, I. of Kyrene, an atheistic philosopher § 156; II. a tragic poet § 124.

*Θεότομπος, ου, ὁ*, of Chios, a his-

torian born circa 380 B.C. He wrote a history of Greece, and another of the times of Philip § 152.

*θεός, οὔ, ὁ, (deus, atheism, monotheism, theism)*, God, a god.

*Θεόφραστος, ου, ὁ*, of Eresos in Lesbos, a pupil of Aristotle, flor. circ. 312 B.C. His extant works, beside his characters, are on natural history, botany, mineralogy and fire § 80.

*θεράπεινα, ης, ἡ*, a maid servant.

*θεραπεία, ας, ἡ*, service, worship; courting; nurture, tending, rearing; a retinue § 107 bis.

*θεραπευτέον*, one must worship, court, care for.

*θεραπεύω, σω*, to worship, court, win, take care for; to cure § 160.

*θεράπων, οντος, ὁ*, an attendant, a servant.

*θερίζω, ῶ, (θέρος)*, to mow; to cut off § 107.

*Θερμοπύλαι, ὧν, αἱ*, Hot Gates, so called from sulphur springs, the narrow pass between Mt. Oita and the sea, which leads from Thessaly to Lokris. Here Leonidas and his Spartans withstood the Persians, B.C. 480 §§ 53, 132.

*θερμός, ἡ, ὁν, (thermometer, θέρος)*, hot; hot-blooded, hasty; fresh.

*Θερμῶδων, οντος, ὁ*, a river of Cappadocia, flowing into the Black Sea.

*θέρος, ους, τό, (θερῶ, serueo, fever)*, summer; a crop; of a horse's mane § 107.

*Θεσμοφόρος, ου*, law-giving, epithet of Demeter § 57.

*θεσπιωδέω*, Att. *ῶ, ἡσω, (θεός, εἰπεῖν, ἄδω)*, to prophesy § 108.

*Θέτις, ιδος, ἡ*, a sea goddess, wife of Peleus and mother of Achilles.

θεωρέω, Att. ὦ, ἦσω, (θέα, to *theo-*rise), to behold, to contemplate, to view as a spectator.  
 θεώρημα, ατος, τό, (*theorem*), a spectacle; a speculation; a theorem § 138.  
 θεωρία, ας, ἡ, (*theory*), a spectacle; the view of the public shows § 102.  
 Θῆβαι, ὦν, αἱ, the capital of Boeotia.  
 Θεβαῖος, α, ον, Theban.  
 θήκη, ης, ἡ, (τίθημι), a chest, a grave.  
 θῆλυς, εἰα, υ, (θήσασθαι, to suck the breast), female; effeminate; τὸ θῆλυ, the female sex.  
 θῆρ, θηρός, ό, (*fera*), a wild beast, beast of prey, game.  
 Θηραμένης, ου, ό, an Athenian statesman in the latter part of the Peloponnesian war, famous, like the vicar of Bray, for changing sides, and thence nicknamed Κόθορνος, (the buskin fitting either foot). He was one of the Thirty, and forced by his colleagues to drink hemlock B.C. 404 § 126.  
 θηρεύω, σω, (θήρ), to hunt, to catch.  
 θηρίον, ου, τό, a beast, an animal.  
 θηριώδης, ές, (είδος), savage, bestial.  
 θηροκτόνος, ου, killing wild beasts.  
 θησαυρός, ου, ό, (τίθημι, *treasor*), a store, treasure, metaph. § 6; a treasury.  
 Θησεύς, έως, ό, son of Aigeus, legendary king of Attica, whose exploits almost rival those of Herakles.  
 θλίβω, ψω, to crush, to pinch, to vex.  
 θνήσκω, θανούμαι, aor. ἔθανον, to die, to perish; prose writers use ἀποθνήσκω, except in perf. τέθνηκα, I am dead, and plup.

θνητός, ἡ, όν, mortal.  
 Θουδίππος, ου, ό, an Athenian § 124.  
 θράσος, ους, τό, (see *θαρρέω*), boldness, rashness.  
 Θράσυλλος, ου, ό, a Cynic § 126.  
 θρασύς, εἰα, ύ, (*dare*), bold, rash.  
 θρέψω, fut. of τρέφω.  
 Θρήκιος, α, ον, Thrakian.  
 θρηνέω, Att. ὦ, ἦσω, to bewail, lament.  
 τρίξ, τριχός, ἡ, hair.  
 θρίψ, πός, ό, a wood-worm.  
 θρόνος, ου, ό, a seat, a throne.  
 θρυπτικός, ἡ, όν, delicate, luxurious § 115.  
 θρύπτω, ψω, to break small, to weaken; midd., to live voluptuously.  
 θυγάτηρ, (Germ. *Tochter*), ατρός, ἡ, a daughter.  
 θύελλα, ης, ἡ, (θύω), a hurricane.  
 Θυέστης, ου, ό, son of Pelops and brother of Atreus, by whose treachery he was made to eat the flesh of his own children.  
 θυνηπόλος, ου, ε and ἡ, a priest or priestess.  
 θύλακος, ου, ό, a bag, a pouch.  
 θύμα, ατος, τό, (θύω), a victim, an offering.  
 θυμάω, Att. ὦ, ἦσω, to burn incense.  
 θυμός, ου, ό, (θύω), the soul, temper, spirit, passion, courage, wrath.  
 θύρα, ας, ἡ, (*fores*, Germ. *Thüre*), a door.  
 θύραζε, properly *θύρασδε*, to the door, out, Lat. *foras*.  
 θυραῖος, α, ον, or ος, ον, out of doors, abroad, strange.  
 θυρίς, ίδος, ἡ, a window § 132; a door.  
 θυσία, ας, ἡ, a sacrifice.  
 θύω, σω, i. (θυσία, etc.), to offer, to sacrifice, to celebrate with

sacrifices, γάμους. II. (θυμός, etc.), to hurry on, course.

θωπεύω, σω, (θώψ), to flatter.

θώραξ, ακος, δ, (lorica), a corslet.

θώψ, θωπός, δ, a flatterer; adj.

θ. λόγος, fawning § 152.

ἰδομαι, Att. ὤμαι, ἄσομαι, to heal.

Ἰάσων, ὄνος, δ, son of Aison, the king of Iolkos, leader of the Argonauts.

ἱατρικός, ἡ, ὄν, belonging to medicine, skilled in medicine; ἡ I. (τέχνη), the medical art.

ἱατρός, οὐ, δ, a surgeon; a physician.

Ἰβηpes, ὡν, οἱ, (Ebro). I. natives of Iberia near Mt. Caucasus, (Georgia). II. natives of Spain.

ἰβίς, ιος, ἡ, the ibis, a bird worshipped in Egypt.

Ἰβυκος, οὐ, δ, a lyric poet of Rhegion, contemporary with Polykrates, tyrant of Samos, where I. chiefly lived § 81.

Ἰδαίος, ὡν, belonging to Mt. Ide near Troy § 152.

ἰδεῖν, see ὁρᾶω.

Ἰδῆ, ἡς, ἡ. 1. a mountain in Krete. 2. a mountain in Phrygia, now *Kas Dagh*; the 'many-fountained Ida' of Homer and Tennyson.

ἰδιος, α, ὡν, (idiosyncrasy), one's own, private, personal, peculiar; τὸ I., one's private property.

ἰδιώτης, οὐ, δ, (idiot), a private person; an unprofessional man, a layman; one unskilled, τυπός; a tiro; a common man; a common soldier.

ἰδιωτικός, ἡ, ὄν, (idiotic), for private men )( royal § 138.

ἰδοῦ, (properly aor. imper. midd. of ὁρᾶω, ἰδοῦ), interj., see! = ecce!

ἰδρις, I, gen. εως, (οἶδα), knowing.

ἰδρύω, σω, (ἱζω), to seat, establish, settle, found, esp. in midd.

ἰδρώς, ὤρος, δ, (ἰδρος, sudor), sweat.

ἰέραξ, ακος, δ, a hawk.

ἰερεῖα, ας, ἡ, a priestess.

ἱερεύς, εως, δ, a priest.

ἱερόν, οὐ, τό, a temple.

ἱερός, α, ὄν, (hierarchy), sacred, holy, dedicated to, τῶς § 116, n. 20.

ἱερόσυλος, οὐ, δ, a temple-robber, = Lat. *sacrilegus*.

ἱημι, ἥσω, to send; to utter § 138 n. 10; to discharge, let fly, to spout forth; midd., to hasten, to desire.

Ἰθάκη, ἡς, ἡ, the home of Odysseus, an island on the W. of Greece.

ἱκανός, ἡ, ὄν, (ἱκω), sufficient, fit, capable, = Lat. *idoneus*; πλέων τοῦ ἱκανοῦ, more than enough § 150.

Ἰκάριος, οὐ, δ, father of Erigone, raised to the stars as Boötes or Arktouros § 126. From him an Attic *deme* was named.

ἱκετεύω, σω, to approach as a suppliant, to supplicate.

ἱκέτης, οὐ, δ, (ἱκω), a suppliant.

ἱκνέομαι, Att. οὔμαι, ἱζομαι, (ἱκω), to come, to reach, to supplicate. In prose ἀφικ. is usual.

ἱλεως, ὡν, propitiations, gracious.

Ἰλιον, οὐ, τό, a city in Troas, besieged for ten years by the Greeks under Agamemnon.

Ἰλιάς, ἄδος, ἡ, the *Iliad* of Homer.

ἱμάτιον, οὐ, τό, a cloak.

Ἰμέρα, ας, ἡ, a city on the N. coast of Sicily, E. of Panormos, the birthplace of Stesichoros § 125.

- ἔμερος, ου, ὁ, yearning, desire, love.  
 ἔνα. I. conj., that, in order that, with conj. or opt.; with ind. past, in which case. II. adv., where, whither.  
 Ἐναχος, ου, ὁ, a river-god, founder of Argos, father of Io § 15.  
 Ἰνδία, ας, ἡ, India.  
 Ἰνδικός, ἡ, ὄν, Indian.  
 Ἰνδός, οὔ, ὁ, an Indian.  
 Ἰξίων, ουος, ὁ, a king of Thes-saly, punished for offering violence to Hera, by being fastened to a wheel, driven by a storm, in the lower world § 117.  
 Ἰσάατης, ου, ὁ, a king of Lykia § 91.  
 Ἰοκάστη, ης, ἡ, mother and wife of Oidipus.  
 ἰός, οὔ, ὁ, I. poison. II. an arrow.  
 Ἰούλιος, ου, ὁ, the Lat. Iulius, gentile name (*nomen*) of C. Caesar.  
 Ἰουγκος, ου, ὁ, a Greek philosopher, of whose treatise on old age large fragments are preserved by Stobaios § 17.  
 ἰππασμος, η, ου, fit for riding, τρισὶν ἄρμασιν, broad enough to allow three chariots to pass § 46.  
 ἵππειος, α, ου, of a horse.  
 ἰππεύω, σω, to ride.  
 Ἰππίας, ου, ὁ, son of Peisistratos, expelled from Athens B.C. 510, accompanied the Persians to Marathon B.C. 490.  
 ἱππικός, ἡ, ὄν, of a horse; equestrian; τὸ ἰ., cavalry.  
 ἱππόδρομος, ου, ὁ, (*hippodrome*), a race-course, metaph. § 136.  
 ἱπποκένταυρος, ου, ὁ and ἡ, a centaur.  
 ἵππος, ου, ὁ and ἡ, a horse, a mare; ἡ Ζ., cavalry § 90 n. 4.  
 ἱππότης, ητος, ἡ, horse-nature, § 73 n. 19.  
 ἰσάκις, (ἔως), as many times; ἰσάκις ἔως ἀριθμός, a square number § 48 n. 11.  
 Ἰσθμία, ων, τὰ, the games held every five (originally every three) years at the isthmus of Corinth § 114.  
 Ἰσις, ἰδος, ἡ, an Egyptian goddess, sister and wife of Osiris.  
 Ἰσοκράτης, ους, ὁ, an Athenian orator, born B.C. 436, died by his own hand on hearing of the defeat of Chaironeia B.C. 338. Twenty-one of his speeches, mostly rather political pamphlets than speeches, are extant. Out of his school proceeded Isaios, Hyperides, Demosthenes, and others of the chief orators.  
 ἰσόνομος, ου, of states, having equal rights, free.  
 ἴσος, η, ου, equal, fair, even: in verse ἴσον δύναται τι, is of equal power with some one § 145; see ἰσάκις.  
 Ἰσός, οὔ, ἡ, a city of Kilikia, on the bay named from it (now bay of Scanderum, i. e. Alexander). Here Alexander defeated Dareios B.C. 333.  
 ἵστημι, στήσω, (sto, stand), to set up, to check, to erect § 123 n. 29; to raise, to establish, to weigh § 140 n. 17; midd. with 2 aor. ἔστην and perf. ἔστηκα, to stand § 123 n. 30; to be set up, to begin. From the perf. ἔστηκα were formed fut. ἐστήξω and ἐστήξομαι; cf. τεθνήξω and τεθνήξομαι.  
 ἱστορία, ας, ἡ, (σίδα), inquiry, history § 100.

ἱστορικός, ἡ, ὄν, historical; ὁ ἱ., a historian.

ἱστός, οὐ, ὁ, (ἱστῆμι), a loom; a mast § 118.

ἱστούργια, ας, ἡ, (ἔργον), weaving.

Ἰστρος, οὐ, ὁ, the Danube § 110.

ἱσχάς, ἄδος, ἡ, (ἱσχνός), a dried fig.

ἱσχνός, ἡ, ὄν, (ἱσχω), dry, shrivelled, spare, thin.

ἱσχυρός, δ, ὄν, strong, mighty, severe.

ἱσχυρώς, exceedingly, mightily.

ἱσχύς, ὅς, ἡ, (ἵς, Lat. vis), strength, power, main force.

ἱσχύω, ὥσω, to be strong, powerful.

ἴσως, adv., equally, fairly, perhaps.

Ἰταλία, ας, ἡ, Italy.

Ἰταλικός, ἡ, ὄν, Italian.

Ἴτυς, υὸς, ὁ, son of Tereus and Prokne.

Ἰφικλῆς, ἑὸς, δ, half-brother of Herakles, son of Amphitryon and Alkmene.

Ἰώ, οὖς, ἡ, daughter of Inachos, changed by Hera into a cow.

Ἰωλκός, οὐ, ἡ, a city in the Thessalian Magnesia, on the Pagasaian gulf, the rendezvous of the Argonauts.

Ἴωνες, ὠν, οἱ, a Greek tribe, esp. that portion of it settled in Ionia.

Ἰωνία, ας, ἡ, a district on the coast of Asia Minor, S. of Aiolis, N. of Karia, reaching from Phokaia and the Hermos, to below Miletos.

Ἰωνική, ἡς, ἡ, a woman of Ionia § 132.

Κάδμος, οὐ, ὁ, son of Agenor, builder of the citadel Kadmeia at Thebes.

καθ', see κατά.

καθαίρω, Att. ᾠ, ἦσω, to take down; to draw down (from heaven) by charms; to destroy § 110 n. 22; to dethrone § 114 n. 3; to condemn.

καθαίρω, ἀρώ, (καθαρός), to cleanse, purge, rid of, τινός; to purify.

καθάπερ, (κατά, δ, περ), just as.

καθάπτω, ψω, to fasten on § 119 n. 19; midd., to upbraid, τινός.

κάθαρμα, ατος, τό, (καθαίρω), offscourings, scum § 110.

καθαρός, δ, ὄν, (castus, chaste), pure, clean; clear of, τινός.

καθαρώς, adv., purely.

καθεδοῦμαι, fut. § 105 n. 7, and καθέξομαι aor. § 81 n. 15; the pres. καθέξομαι is rare, if genuine; κάθημαι is usual in the pres. sense, to sit.

καθεύδω, δήσω, to sleep, to rest.

κάθημαι, imperf. ἐκάθημην, (see καθεδοῦμαι), to sit, to sit idle; οἱ καθήμενοι, the guests at table § 153 n. 32, often also the judges, as we say, the bench.

καθιερώ, Att. ᾠ, ὥσω, to dedicate, hallow.

καθίζω, ᾠ, to set, place, appoint; intrans., to sit.

καθίμι, καθήσω, to let down, to let fall.

καθικνέομαι, Att. οὔμαι, ἵζομαι, to reach; τῇ βακτηρίᾳ τινός, to strike § 110 n. 11.

καθίστημι, καταστήσω, act. and midd., to set down, bring down, appoint, establish, settle; τινά εἰς ἀπορίαν, to bring a man into perplexity; to render, τινὶ τι; pass. with 2 aor. and perf. act., to be appointed, to appear or come forward; εἰς πόλεμόν τινα, to be involved in war with some one; in the past, to be in a certain state; to be usual, settled.

*καί*, and even, also; *τε—καί, καί*—*καί* both, and; not only, but also; used both in relative and demonstrative clause, where we omit it in the relative, *καί ἡμῶν ταῦτά δοκεῖ, ὅπερ καί βασιλεῖ*, we also have the same opinion as the king; *καί μείζων*, even greater, *ὡς παῖς*; *καί—δέ*, and also; *καί—γε*, aye and; *καί δὲ καί*, and more particularly; *καί μὴν καί*, moreover; *πολλοὶ καί ἀγαθοί*, many good men.

*καίπερ*, although, with partic., which has sometimes to be supplied from the context.

*καίριος*, *α, ον* or *ος, ον*, i. seasonable § 37; *π.* (at the right place) vital; mortal, of a wound.

*καίριως*, adv., mortally § 159.

*καίρος*, *οὔ, ὁ*, due measure; the right place; usually, the very nick of time, season, opportunity.

*Καῖσαρ*, *αρος, ὁ*, C. Julius Caesar § 101.

*καίτοι*, and yet=*quamquam*.

*κακάγγελος*, *ον*, bringing evil tidings.

*κακήγορος*, *ον* (*ἀγορεύω*), abusive, slanderous.

*κακία*, *α, ἡ*, badness, cowardice, vice.

*κακίζω*, *ῶ*, to abuse; pass., to be abused; to play the coward.

*κακοδαίμων*, *ον*, ill-starred, unhappy.

*κακοήθης*, *ες*, malicious, ill-natured.

*κακολογέω*, Att. *ῶ, ἥσω*, to revile.

*κακοπάθεια*, *α, ἡ*, trouble.

*κακός*, *ῆ, ὅν*, bad, wicked, hurtful, sorry, craven; *τὸ κ.* or *τὰ κ.*, evil, mischief, sufferings; compar.

*κακίων*, superl. *κάκιστος*; also *χείρων* and *ἥττων*, *χείριστος*.

*κακούργος*, *ον*, mischievous, cunning, a malefactor.

*κακῶς*, adv., ill; *λέγειν*, to speak ill of § 106 n. 3; *ἀκούειν*, to be ill spoken of; *ἔχειν*, to be in evil plight.

*κάλαμος*, *ον, ὁ*, (*calamus*, Engl. *hauim*, Fr. *chaume*), a cane, used by children as a 'horse' § 63; a reed pipe.

*Καλαυρία*, *α, ἡ*, usually *Καλαύρεα*, now *Πορό*, an island in the Saronic gulf, opposite Troizen. Demosthenes took refuge in the sanctuary of Poseidon's temple there B.C. 322.

*καλέω*, Att. *ῶ*, fut. *ῶ*, to name, *τινὰ τι*; to call, invite, invoke, summon; *ὁ καλούμενος*, the so-called.

*καλὴ*, *ἄς, ἡ*, a nest.

*κάλιγον*, *ον, τό*=Lat. *caliga*, a military boot.

*Καλιγόλας*, *α, ὁ*, Caligula, nickname of C. Caesar, successor of Tiberius.

*καλλίων*, *ον*, comparative of *καλός*.

*κάλλος*, *ους, τό*, beauty.

*καλλύνω*, *υνῶ*, to beautify.

*καλοκάγαθία*, *α, ἡ*, (*καλὸς καὶ ἀγαθός*), nobleness, perfect breeding.

*καλός*, *ῆ, ὅν*, beautiful, fair, noble, good, fine. *καλὸς καὶ ἀγαθός*, fair and good, noble and virtuous, realising the perfect ideal of a free-born, high-bred, man.

*καλύπτω*, *ψω*, (*occulo*, *clam*, *κλέπτω*; another form of *κρύπτω*, cf. *celeber*, *creber*; *apocalypse*), to cover § 131; to hide. Poetic word.

*καλῶς*, adv., well; *ἔχειν*, to be in a good state; *πράττειν*, to fare well; *λέγειν τινα*, to speak well of a man; *ἀκούειν*, to be well spoken of.

*Καμβύσης*, *ον, ὁ*, i. father of Ky-

ros. II. second king of Persia, B.C. 529—522, son of Kyros, conqueror of Egypt.  
*κάμηλος*, ου, ὁ, and more commonly ἡ, a camel. An oriental word.  
*κάμνω*, καμῶμαι, aor. ἔκαμον, perf. *κέκμηκα*, to tire oneself, to be weary, to suffer from illness, to be exhausted.  
*καμπή*, ἥς, ἡ, a winding.  
*κάμπτω*, ψω, to bend.  
*κάν*. I. = καὶ ἄν. II. = καὶ ἑάν, even if.  
*κάν* = καὶ ἐν.  
*Καπανεὺς*, ἑως, δ, one of the Seven against Thebes, struck by lightning as he was climbing the wall.  
*καπηλείον*, ου, τό, a tavern.  
*κάπηλος*, ου, ὁ, (*caupo*, *copa*; Germ. *kaufen*; Engl. *cheap*, *chapman*), a dealer, huckster, publican.  
*καπνός*, οὔ, ὁ, smoke.  
*κάπρος*, ου, ὁ, (*aper*, *caper*; Germ. *Eber*), a wild boar.  
*κάπτω*, ψω, to gulp down.  
*Κάρ*, *Καρός*, δ, a native of Karia §§ 61 n. 27, 152 n. 29.  
*κῆρα*, nom. and acc., τό, (*cérvus*, *cerebrum*), a head. In poetry *κρατός* is gen.  
*κατατομέω*, Att. ὦ, ἥσω, to behead.  
*καρδία*, as, ἡ, (Lat. *cor*, *cordis*, Germ. *Herz*), the heart.  
*Καρία*, as, ἡ, the S.W. region of Asia Minor, S. of Phrygia, N. of Lydia, inhabited by a barbarian people.  
*καρκίνος*, ου, ὁ, (*cancer*), a crab § 159.  
*καρπός*, οὔ, ὁ, (Germ. *Herbst*; *harvest*), fruit, of corn or trees; produce; result.  
*καρτερέω*, Att. ὦ, ἥσω, (*κράτος*), to endure, to bear up.

*καρτερία*, as, ἡ, endurance.  
*καρτερός*, δ, ὄν, strong, staunch.  
*Καρχηδόνιοι*, ων, οἱ, the Carthaginians.  
*Καρχηδών*, ὄνος, ἡ, the great Phoinikian colony in Africa proper, the rival of Rome, destroyed by P. Cornelius Scipio Aemilianus B.C. 146.  
*Κασάνδρα*, as, ἡ, daughter of Priamos, who received from Apollo the gift of prophecy, coupled with the condition that she should always predict disaster, and never be believed.  
*κασιγνήτη*, ης, ἡ, (*κάσις*, *γένος*), a sister.  
*Κάσπιος*, α, ω, K. *πύλαι*, a mountain pass between Media and Hyrkania.  
*Κάσσιος*, ου, ὁ, C. Cassius Longinus, one of the murderers of Caesar 15 March 44 B.C.; he died by the hand of one of his slaves after the battle of Philippi, B.C. 42.  
*κατά*, prep., down. I. with gen., down from, *κατὰ πετρῶν πίπτειν*, to fall down rocks; *κατὰ χθονός*, beneath the earth; over, *ὑδωρ κατὰ χειρὸς διδόναι*, to give water (to pour) over the hand; *ὀμνύναι κατὰ τινος*, to swear by, strictly over, on the head of, some one; against, *ψήφος κατὰ τινος*, a verdict against some one; of, concerning, *λέγειν κατὰ τινος*, to say of some one. II. with acc., down, *κατὰ ροῦν*, down stream; over, *καθ' Ἑλλάδα*, throughout Greece; *κατ' ἀνθρώπους*, amongst men § 91; *κατὰ γῆν*, by land; distributively, *κατὰ μῆνα*, monthly; *κατὰ μέρος*, severally § 105; *κατὰ πόλεις*, city by city; *κατὰ*



πολύ, greatly § 118; in quest of, *κατὰ κλέος αὐτῆς*, drawn by her fame § 125 n. 8; *καθ' ἀρπαγὴν*, for the purpose of plunder; *τῇ καθ' ἡμᾶς τέχνῃ*, our art, the art which belongs to us § 154 n. 28; *κατὰ τὴν παροιμίαν*, according to the proverb; *κατὰ δύναμιν*, to the best of one's power; *κατὰ λόγον*, in proportion; *κατ' ἀνθρώπον*, humanly, as a man should § 146 n. 1; *μεῖζον ἢ κατ' ἀνθρώπον*, too great for a man; *κατὰ ταύτᾳ*, in the same way; *κατὰ Πλάτωνα*, as Plato says; *τὸ κατ' ἐμέ*, as far as I am concerned, for my part; *κατὰ τὸν πόλεμον*, during the war; *κατὰ Δημοσθένη*, in the time of D.

*κῆτα* = *καὶ εἶτα*, and then.

*καταβαίνω, βήσομαι*, to go down, dismount.

*καταβάλλω, βαλῶ*, to throw down, to reject, to deposit, to lay as a foundation.

*κατάβασις, εὼς, ἡ, (καταβαίνω)*, a descent; march down to the sea.

*καταβιβρώσκω, καταβρώσομαι*, to devour.

*καταγελαστός, ον*, ridiculous.

*καταγελῶ, Att. ὦ, ἄσομαι*, to laugh at, *τινός*.

*καταγιγνώσκω, γνώσομαι*, to lay something to a man's charge; to condemn.

*κατάγνυμι, κατὰξω*, to shatter; pass. with perf., *κατέαγα*, to be broken.

*κατάγω, ξω*, to lead down, *e. g.*, the dead into the lower world § 114; to bring down to the coast; to bring to land; to recel from exile.

*καταγωγεῖον, ον, τό*, an inn.

*καταγωνίζομαι, ιούμαι*, to struggle

against; to conquer. Late word.

*καταδαρθάνω, θήσομαι*, to fall asleep.

*καταδεής, ἐς*, lacking, *τινός*; weak; compar., inferior.

*καταδέχομαι*, to receive.

*καταδικάζω, ἄσω*, to condemn, *τινός τι*.

*καταδουλόω, Att. ὦ, ὥσω*, to enslave.

*καταδύομαι, σομαι*, to sink; to steal under; *καταδύσω* and *κατέδυσα*, to cause to sink.

*κατάξενξις, εὼς, ἡ*, yoking, coupling together. Late word.

*καταθῶ*, to burn to ashes; to kindle.

*καταισχύνομαι, νῶ*, to disgrace, dishonour; midd., to feel shame before.

*κατακάω, καύσω*, to burn down.

*κατακελεύω, σω*, to command.

*κατάκλητος, ον*, shut up.

*κατακλίνω, κλίνω*, to lay down; midd., to lie down, at table.

*κατακόπτω, ψω*, to cut up.

*καταλαμβάνω, λήψομαι*, to seize, to comprehend, to overtake.

*καταλείπω, ψω*, to leave behind, to forsake.

*καταλύω, σω*, to destroy, dissolve, depose, annul, end.

*καταμελέω, Att. ὦ, ἥσω*, utterly to neglect, *τινός*.

*καταναλίσκω, ὥσω*, to spend, consume.

*καταναυμαχέω, Att. ὦ, ἥσω*, to defeat at sea.

*Κατάνη, ης, ἡ*, an ancient city on the E. coast of Sicily near Mt. Aetna, from whose eruptions it often suffered; now *Catanea* § 106.

*κατανοέω, Att. ὦ, ἥσω*, to perceive, consider.

*καταντῶ, Att. ὦ, ἥσω*, to arrive, meet, issue in, happen. Late word.

καταπαλαίω, σω, to throw in wrestling.

καταπατέω, Att. ᾠ, ἦσω, to trample down.

καταπαύω, σω, to bring to an end, to still, to check, to depose.

καταπίπτω, πεσοῦμαι, to fall down.

καταπλήξ, ἦγος, ὁ and ἡ, bewildered.

καταπλήττω, ξω, to terrify; esp. in 2 aor. and perf. pass., to be amazed.

καταπλίντω, to trip up.

καταπλουτίζω, ἰω, to enrich.

καταποικίλλω, ἰω, to paint of divers colours.

καταπολεμέω, ᾠ, ἦσω, to war down, to wear out in war.

καταπολεμέω, Att. ᾠ, ὤσω, to make an enemy of. Word of no authority.

καταπράττω, ξω, to accomplish, gain.

καταπτερόω, Att. ᾠ, ὤσω, to provide with wings.

καταπυκνῶ, Att. ᾠ, ὤσω, see § 135 n. 11.

καταρρέω, ρυήσομαι, to flow down, to drop off, to fall in.

κατάρχομαι, ξομαι, to begin, τινός § 155.

κατασβέννυμι, σβέσω, to quench; pass. with 2 aor. κατέσβην and perf. κατέσβηκα, to go out.

κατασιγάω, δσω, to silence. Late word.

κατασκάπτω, ψω, to demolish.

κατασκέλλω, λῶ, to dry up; pass. with 2 aor. κατέσκελην, and perf., to pine away, wither.

κατασκευάζω, δσω, to prepare; to furnish with, τινί; to build; to establish; to render.

κατασκευή, ἦς, ἡ, preparation, construction, furniture, constitution.

κατασκήπτω, ψω, to strike, fall on, as lightning.

κατασκοπέω, Att. ᾠ, σκέψομαι, to view, spy out.

κατάσκοπος, ου, ὁ, a spy.

κατασμικρύνω, ὑνῶ, to disparage. Late word.

καταστέλλω, στελῶ, to arrange; to quiet § 103.

καταστηρίζω, ἰω, pass., to be propped.

καταστρέφω, ψω, to turn down, to overthrow; midd., to subdue.

κατατάττω, ξω, to arrange, to appoint.

κατατίθημι, θέσω, to set down; to place; to propose; midd., to lay down; to store up.

κατατοξεύω, σω, to shoot dead.

κατατρέχω, δραμούμαι, to run down; to attack; to overrun.

κατατρίβω, ψω, to wear out, to wear away.

καταφαίρω, ανῶ, to shew plainly; midd., to appear plainly.

καταφεύγω, ξομαι, to fly for shelter, to seek refuge.

καταφθείρω, φθερῶ, to destroy utterly.

καταφλέγω, to burn up.

καταφροσέω, Att. ᾠ, ἦσω, to despise, τινός.

κατεπλάγην, aor. pass. of καταπλήττω, to be panic-struck, amazed.

κατεργάζομαι, δσομαι, to achieve, gain, dispatch, conquer.

κατέρχομαι, κάτεμι, to go down; to return.

κατέσθω, κατέδομαι, aor. κατέφαγον, to devour, squander.

κατέχω, καθέξω, to hold back; to detain § 103 n. 23; to control; to occupy; to seize; intrans., to prevail, to last.

κατηγορέω, Att. ᾠ, ἦσω, to accuse;

τινός τι, to lay something to a man's charge.

κατηγορία, ας, ἡ, (categorical), a charge, accusation.

κατήγορος, ου, ὁ, an accuser.

κατοδύρομαι, to lament.

κατοικέω, Att. ὦ, ἥσω, to colonise, to inhabit, to dwell.

κάτοπιν, adv., (ἐρομαι), with gen., behind; after.

κάτοπτρον, ου, (δύομαι, optics), a mirror.

κατορθόω, Att. ὦ, ὄσω, to keep straight; to conduct to a happy issue; to succeed.

κατορύττω, ξω, to bury.

κάτω, adv., downwards, below § 140; with gen., under.

κάτωθε, adv., from beneath, beneath.

Κάτωρ, υνος, ὁ, I. M. Porcius Cato the Censor, *Cato maior*, born 234 B.C., died 149 B.C., a statesman and general, orator, historian, and agriculturist; his treatise on agriculture, and fragments of other works alone remain; many anecdotes are told of his stern simplicity of character. II. M. Porcius Cato of Utica, great-grandson of the censor, born B.C. 96, a determined aristocrat, joined Pompeius in the civil war, and after the defeat of Thapsus died by his own hand at Utica 8 Apr. B.C. 46, after reading the Phaidon of Plato; he would not (§ 103) deign to accept quarter from Caesar. In his suicide and in his principles he became the model for later Stoics.

κατώτατος, η, ου, lowest, superl. formed from κάτω.

Καύκασος, ου, ὁ, the great mountain range between the Black and Caspian seas.

Καυσιανοί, ων, οί, a Skythian tribe §§ 71, 185.

κάω, not contracted, καύσω, (caustic), to burn, of heat or cold, to cauterise.

κείμαι, κείσομαι, (κώμη, Lat. *cubo*), originally a perf., often used as pass. of τίθημι; to lie, to be situated, to be laid up, to be proposed, to be established.

κείνος, η, ο, poet. for ἐκείνος.

κέκραγα, ξομαι, (κραυγή), to croak, to cry aloud; ἀνέκραγον is the usual aor.

Κέκροψ, στος, ὁ, the legendary founder of the Athenian state, originally an Egyptian. To him was ascribed the introduction of religion, agriculture, navigation, written characters, and other arts.

κελαινός, ἡ, ὢν, black. Poetic word.

κελεύω, σω, (κέλομαι, Lat. *cello*), to urge, command, demand, recommend.

Κέλται, } ὦν, οί, the Kelts or Gauls §§ 4, 24.

κενός, ἡ, ὢν, (cenotaph), empty, vain; void, τινός.

Κένταυρος, ου, ὁ and ἡ, (κεντέω), of K., a race of monsters, with the head, arms, and breast of a man, the body and legs of a horse.

κέντρον, ου, τό, (centre), a goad, spur, sting; centre of a circle.

κεραμεύς, ἑως, ὁ, (ceramic), a potter.

κεραμῖς, ἰδος, ἡ, a tile.

κεράννυμι, ρῶ, to mix, to temper. κέρας, ατος, ως, τό, (cervus, cornu), a horn.

κεραυνός, οὔ, ὁ, a thunderbolt.

κεραυνῶ, Att. ὦ, ὄσω, to strike with a thunderbolt.

κερδαίνω, ανῶ, (κέρδος), to gain.

κέρδος, ους, τό, gain, advantage, love of gain; plur., cunning arts.

Κερκυραῖοι, ων, οί, the inhabitants of Korkyra (Corfu), a colony of Corinth, whose quarrels with its mother state were one cause of the Peloponnesian war.

Κέρκωψ, ωπος, δ, οί K., mischievous tormenters of Herakles, generally stated to be two in number, afterwards transformed into apes; in comedy nearly=goblins.

κέρμα, ατος, τό, (κείρω), small change.

κερματίζω, ῶ, to cut into small pieces, to mince; to coin into small coin.

κεύθω, σω, (hut), to cover, to hide. Poetic.

κεφάλαιον, ου, τό, (κεφαλή), the parts about the head; the sum and substance; crown or completion of a thing.

κεφαλή, ἥς, ἡ, (caput, Germ. Haupt), the head.

κηδεστής, οὔ, δ, (κῆδος), a connexion by marriage.

κηδομαι, to care for, to be in trouble for, τυός.

κήπος, ου, δ, a garden.

κηρός, οὔ, δ, wax.

κήρυξ, υκος, δ, a herald.

κηρύττω, ξω, to proclaim, declare.

Κητώ, οὐς, ἡ, daughter of Pontos and Gaia § 48.

Κηφισόδωρος, ου, δ, a scholar of Isokrates § 166.

Κηφισός, οὔ, δ, name of several rivers; one in Phokis, falling into the lake Kopais in Boeotia; another in Attica, W. of Athens.

κιβώτιον, ου, τό, a little chest, coffer.

κιβωτός, οὔ, ἡ, a box, chest.

Κιθαιρώνειος, α, ον, of Kithairon, the mountain range which separates Megaris and Attica from Boeotia.

κιθάρα, ας, ἡ, (guitar), a lyre.

κιθαριώδης, ας, ἡ, playing on the lyre and singing to it.

κιθαριώδης, οὔ, δ, (κιθάρα, δαιδός), a minstrel.

Κιλικία, ας, ἡ, a country in the S. E. of Asia Minor, W. of Syria, S. of Kappadokia, E. of Pamphylia and Pisidia. Its chief city Tarsus was St Paul's birth-place.

Κίμβροι, ων, οί, a German people § 96.

Κίμων, ωπος, δ, son of Miltiades, a successful Athenian general in the wars against the Persians; he died B. C. 449 § 141.

κινδυνευτής, οὔ, δ, a man of daring.

κινδυεύω, σω, to be daring, to run a risk, to hazard.

κίνδυνος, ου, δ, risk, hazard, danger.

κινέω, Att. ὦ, ἥσω, to move, to disturb, to rouse.

Κιτιεύς, έως, δ, native of Kition, a town of Kypros.

κίχλη, ης, ἡ, a thrush.

κίων, ονος, δ, a pillar.

κλαγγή, ἥς, ἡ, (clang, clank, Lat. clango), a scream, cry, howl.

Κλαζομένιος, α, ον, of Klazomenai, one of the 12 Ionian cities, on the S. of the bay of Smyrne.

Κλαύδιος, ου, δ, the Roman emperor A. D. 41—54 § 149.

κλάω, (not contracted), κλαίσομαι or κλαίσω, to weep, lament.

Κλεάνθης, ους, δ, of Assos in Mysia, the successor of Zeno as head of the Stoic school.

Κλέαρχος, ου, δ, a Spartan, commander of the Greeks who fought at Kunaxa B. C. 401 under the younger Kyros.

Κλειώας, ου, δ, of Tarentum, a Pythagorean § 111.

κλείς, κλειδός, ἡ, (*clavis, claudio*), a key, a bolt.

Κλείτος, ου, δ, a general of Alexander's, whose life he saved at the Granikos § 102.

κλείω, σω, (*close*), to shut; to enclose.

Κλεομένης, ους, δ, brother of Leonidas, who succeeded him as king of Sparta.

κλέος, ους, τό, a rumour, report, glory.

κλεπτίστατος, η, ου, most thievish; superl. from κλέπτω, ου, δ, a thief.

κλέπτω, ψω, (*καλύπτω*), to steal, to cheat, to do secretly.

Κλέων, ωνος, δ, a person in comedy § 119.

κλήμα, ατος, τό, (*κλάω*, to break), a slip, a vine-twig.

κληρονόμος, ου, δ, an heir.

κληρός, ου, δ, (*clergy, clerical*), a lot.

κληρώω, Att. ὦ, ὥσω, to choose by lots, to cast lots; midd., to obtain by lot.

κλήω, old Att. for κλείω.

κλίνη, ης, ἡ, (*κλίνω, clinical*), a couch, a bed.

κλίνω, τινῶ, (*clinus, incline*), to bend, to lay down; midd., to rest upon, to lie down, to slope.

κλοπή, ἡς, ἡ, (*κλέπτω*), theft.

Κλυταίμνηστρα, ας, ἡ, wife of Agamemnon.

κλύω, (*Lat. inclitus, ausculto*), to hear, τινός; to be called.

κλώω, κλωνός, δ, a young shoot.

κνήμη, ης, ἡ, the leg between the knee and ankle, the shin.

Κνίδος, ου, ἡ, a city in Karia, the capital of the Dorian league, and chief seat of the worship of Aphrodite.

κνίσα, ης, ἡ, the steam of roasted meat, esp. of burnt-offerings.

κοιλία, ας, ἡ, (*κόλος*), the belly.

κοῖλος, η, ω, (*hole*), hollow, low-lying; τό κ. τῆς χειρός, the hollow of the hand.

κοινῶ, adv., (*dat. fem. of κοινός*), in common, publicly; generally § 12 n. 15.

κοινός, ἡ, ἄν, (*ξύν i. e. σύν Lat. cum, coenobitic*), common, public; τό κ., the state or the government; τὰ κ., public affairs; προσιτέω τοῖς κ., one must enter public life; ἐν κοινῶ, in public.

κοινῶω, Att. ὦ, ὥσω, to impart, to communicate, τινί τι § 89; midd. also to consult, τινί; to partake, τινός or τι.

κοινωνέω, ὦ, ἥσω, to share with, with gen. of thing and dat. of person.

κοινωνία, ας, ἡ, communion, intercourse; partnership.

κοινωνικός, ἡ, ὄν, social.

κοινωνός, οὔ, ὅ and ἡ, a partner, a fellow.

κόρηνος, ου, δ, (*κύρος*), a lord, a master.

κόλπη, ης, ἡ, (*κείμαι*), a bed.

καλάζω, ὠμαι, (*κολούω*, to dock), to chasten, punish.

κολακέα, ας, ἡ, flattery.

κολακεύω, σω, to flatter § 21 n. 17.

κόλαξ, ακος, δ, a flatterer.

κόλασις, εως, ἡ, chastisement.

κολεός, οὔ, ὅ, (*κόλος*, *Lat. culeus*), a scabbard.

κολλᾶω, Att. ὦ, ἥσω, to glue; metaph. to apply § 141.

κολοσσός, οὔ, ὅ, (*colossal*), a statue of gigantic size, colossus.

κόλπος, ου, δ, (*gulf*), the bosom; fold of a garment, pocket; bay. Same in all senses as *Lat. sinus*.

Κολχικός, ἡ, ὄν, Kolchian.

Κόλχοι, ὡν, οἱ, the inhabitants of Kolchis, W. of Iberia, N. of Pontos and Armenia, S. of Kaukasos, E. of the Black Sea. The modern Mingrelia and Abkasia.

\* Κολχίς, ἴδος, ἡ, see Κόλχοι.

κολωνός, οὗ, ὁ, (*culmen, celsus*), a hill.

Κολωνός, οὗ, ὁ, Kolonos, a ward of Attica, on a hill a mile N.W. of Athens; in the grove of the Eumenides there Oidipus died, as Sophokles describes in the *Oid. Kol.*

κομάω, Att. ὦ, ἦσω, to wear long hair; to give oneself airs.

κόμη, ἡς, ἡ, (Lat. *coma*), hair.

κομῶδῃ, adv., just, entirely.

κομίζω, ὦ, to bring, lead, to recover, to bury; midd., to return, to obtain.

Κόνων, ὅς, an Athenian commander in the latter part of the Peloponnesian war, and afterwards; he defeated the Spartan fleet at Knidos B.C. 393, and restored the walls of Athens.

κόπος, οὗ, ὁ, (κόπτω), trouble, weariness.

κόπτω, ψω, to beat, to slaughter, to fell, to coin § 124; midd., to beat oneself for sorrow.

κόραξ, ἄκος, ὁ, a raven; a crow; ἐς κόρακας, go and be hanged!

Κόρη, ἡς, ἡ, surname of Persephone, (Φερσεφόνη), esp. in Attica.

κόρη, ἡς, ἡ, a girl, a maiden.

Κορίνθιος, α, ον, Corinthian; ὁ, Κ., a Corinthian.

Κόρινθος, οὗ, ἡ, the most populous and important commercial city of Greece, favoured by its position on the isthmus between two seas, destroyed

by Mummius B.C. 146, restored 100 years later by Caesar. Famous for pottery, bronzes, architecture, painting, sculpture § 77.

κόρος, ου, ὁ, surfeit, τινός § 130; insolence.

κόρος, ου, ὁ, a youth.

Κορύβαντες, ὡν, οἱ, the priests of Rhea, who went about with wild music and frantic gestures, often dancing in armour.

κόρυς, υθος, ἡ, (κέρας, cornu), a helmet.

κορυφή, ἡς, ἡ, (κόρυς), head, peak, crown.

κορώνη, ἡς, ἡ, (κόραξ), a crow.

κόσκινον, ου, τό, a sieve.

κοσμέω, Att. ὦ, ἦσω, (*cosmetic*) to arrange, adorn, honour.

κόσμησις, εως, ἡ, adorning.

κόσμος, ου, ὁ, (*microcosm*), order, ornament; dress and jewels § 132; the world, so first named by Pythagoras.

κοτέω, Att. ὦ, ἦσω, to be angry with, τινί.

κοτύλη, ἡς, ἡ, a cup; a liquid measure,  $\frac{1}{2}$  pint, containing ὁ κύαθος, or  $\frac{1}{2}$  of a ξέστης (*sextarius*).

κουρά, ἄς, ἡ, (κείρω), a shearing.

κουρεύς, εως, ὁ, (κείρω), a barber.

Κουρήτες, ὡν, οἱ, priests of Zeus in Krete, afterwards confounded with the Korybantes.

κουροτρόφος, ον, rearing boys; nursing mother, epithet of several goddesses.

κούφως, adv., lightly.

κράνιον, ου, τό, (κράν, cranial), the skull.

κρατέω, Att. ὦ, ἦσω, (κράτος), to rule, control § 107 ad fin.; τινός; to defeat, τινά § 117; to prevail, to seize, τινός or τι.

**κρατήρ, ἥρος, δ.** (*crater*), a mixing-bowl, like a punch bowl; a tureen.

**Κράτης, ἥρος, δ.** of Thebes, a cynic and scholar of Diogenes, flourished circ. 325 B.C. His life by Plutarch is lost, but many of his sayings are recorded § 64.

**κράτιστος, ἡ, ον,** superl. of *ἀγαθός*.

**κράτος, ους, τό,** strength, might, victory.

**Κράτων, υἱος, δ.** a character in a comedy § 149.

**κρέας, ως, τό, (caro, cruor),** flesh, meat.

**κρείσσω or κρείττων, ον,** compar. of *ἀγαθός*.

**κρεμάννυμι, μῶ, to hang; pass.,** (also in the form *κρέαμαι*), to be hung.

**Κρέων, υἱος, δ. i.** king of Corinth §§ 77, 127; **ii.** brother of Iokaste, king of Thebes after the death of Eteokles.

**κρήνη, ης, ἡ,** a spring.

**κρηπίς, ἴδος, ἡ, (Lat. crepida, crepido),** a boot; a foundation § 8.

**Κρής, τός, δ.** a native of Krete.

**Κρήτη, ης, ἡ,** the large island in the Ionian sea, now Candia.

**κριθή, ἥς, ἡ, (hordeum),** barley.

**κρίνω, ωῶ, (cerno, cribrum),** to separate, decide, judge, accuse.

**κρίως, οὐ, δ.** a ram.

**κρίσις, εως, ἡ, (hypocrisy),** judgement, sentence, trial.

**κριτής, οὐ, δ.** a judge.

**κρόταφος, ου, δ.** in pl. the temples.

**Κρότων, υἱος, ἡ,** a colony of Achaia in Bruttium, the residence of Pythagoras § 146.

**Κροτωνίδης, ου, δ.** a man of Kroton § 94.

**κρυπτός, ἡ, ὄν, (crypt),** concealed, secret.

**κρύπτω, ψω, (same as καλύπτω),** to hide, to cover, to conceal. **κρύφα, adv.,** secretly; with gen., without the knowledge of.

**κρυβένους, ον,** reserved, crafty.

**κτάομαι, Att. ὠμαι, ἥσσομαι,** to get, gain, incur; perf. *κέκτημαι*, to possess.

**κτέανον, ου, τό, = κτήμα.**

**κτείνω, ἐνώ, to kill.** Poetic; **ἀποκτείνω** is used in prose.

**κτεῖς, κτερός, δ.** a comb.

**κτῆμα, ατος, τό, (κτάομαι),** a possession, property.

**κτήνος, ους, τό,** mostly pl. *κτήνη*, property in herds, cattle.

**Κτησίβιος, ου, δ.** a famous mathematician of Alexandria, circ. 140 B.C.

**κτῆσις, εως, ἡ, (κτάομαι),** gaining, possession, property.

**κτίζω, ἴσω, to people, found, establish.**

**κυαθίζω, (κύαθος, cyathus),** to fill the cup § 117 n. 10.

**κύαμος, ου, δ.** a bean.

**κυβερνάω, Att. ὠ, ἥσω, (gubernare, govern),** to steer.

**κυβερνήτης, ου, δ.** a pilot.

**κύβος, ου, δ.** a cube, a die § 128; a cube number § 47 n. 12.

**Κύθηρος, ου, δ. i.** son of Phoinix, who gave name to the island Kythera (*Cerigo*). **ii.** a deme of Attica, belonging to the tribe Pandionis.

**κυκλέω, Att. ὠ, ἥσω, to move in a circle, to revolve.**

**κύκλος, ου, δ, (cycle, encyclic),** a circle, a round; **κύκλω or ἐν κ.,** in a circle, around § 73.

**Κύκλωψ, ωπος, δ.** a gigantic, one-eyed monster; the Kyklopes are placed in Sicily, and represented as forging the thunderbolts of Zeus.

**κύλιξ, ικος, ἡ, (calix),** a drinking-cup.

κῦμα, ατος, τό, (κύω), a billow.  
 κυμνοσπρίστης, ου, ὁ, a cummin-  
 splitter, a niggard § 136 n. 8.

κυνέω, Att. ᾧ, κύσω, to kiss.

κυνή, (sc. δορά), ἡς, ἡ, a dog's  
 skin; a helmet, a hat.

κυνηγέτις, ἰδος, ἡ, a huntress.

κυνικός, ἡ, ὄν, (κύων), doglike; ὁ  
 κ., a Cynic.

Κύπρος, ου, ἡ, a great island of  
 the Mediterranean in the an-  
 gle between Kilikia and Syria,  
 the seat of the worship of A-  
 phrodite § 119.

Κυρηναῖος, ου, ὁ, an inhabitant  
 of Kyrene, a Greek colony  
 from Thera, capital of Kyre-  
 naika, now Barca, the E. di-  
 vision of Tripoli.

Κυρηναῖκος, ἡ, ὄν, of Kyrene  
 § 156.

κυριεύω, σω, to be master of, to  
 seize, τινός.

κύριος, α, ου, (τὸ κύρος, curia),  
 with power over, τινός § 17  
 n. 21; valid.

κύριος, ου, ὁ, a lord, a master.

Κύρνος, ου, ὁ, a friend of Theo-  
 gnis § 32 n. 13.

Κῦρος, ου, ὁ. I. the great, the  
 founder of the Persian mon-  
 archy, and captor of Babylon,  
 died B.C. 525. It is of him  
 that we read in the Old Tes-  
 tament and in Herodotos, and  
 he is the hero of Xenophon's  
 historical romance (the Kyro-  
 paideia). II. the younger,  
 son of Dareios Nothos, whose  
 march against his brother  
 Artaxerxes, and death in the  
 battle of Kunaxa, B.C. 401, are  
 related in the Anabasis of  
 Xenophon.

κύτος, ους, τό, (κύω, to contain,  
 cutis), a hollow; a vessel.

κύων, ὁ and ἡ, I. dog, bitch;  
 hound, generally fem. II. a

Cynic, or dog-philosopher §  
 157 n.

κωλυτέον, verbal adj., one must  
 hinder.

κωλύω, σω, to hinder.

κώμη, ης, ἡ, a village.

κωμικός, ἡ, ὄν, comic.

κωμωδία, ας, ἡ, (κῶμος, a revel,  
 [al. κώμη, a village,] ᾤδω), co-  
 medy.

κώνειον, ου, τό, hemlock-juice, a  
 poison given to condemned  
 criminals at Athens, e. g. to  
 Sokrates.

Κωνσταντῖνος, ου, ὁ, the first  
 Christian emperor of Rome,  
 born A.D. 274, died 337. He re-  
 stored Byzantion A.D. 330, and  
 named it Konstantinopolis.

κώνωψ, ωπος, ὁ, a gnat.

Κῶς, α, ου, of Kos § 138.

Κῶς, ὦ, ἡ, an island of the Do-  
 rian league in the Myrtoan  
 sea, between Knidos and Ha-  
 likarnassos, now Ko or Stan-  
 chio. Hippokrates and A-  
 pelles were natives of it.

κωφός, ἡ, ὄν, deaf, dumb.

λάβραξ, ακος, ὁ, (λάβρος), the  
 sea-wolf.

Λαβύρινθος, ου, ὁ, (labyrinth) the  
 maze built by Daïdalos near  
 Gnosso, the abode of the  
 Minotauros § 105.

Αἰγός, ου, ὁ, a Makedonian,  
 father by Arsinoë of Ptolemaios  
 I. king of Egypt, § 56.

λαγχάνω, λήξομαι, to obtain by  
 lot; esp. to obtain an office by  
 lot; δίκην τινί, to obtain leave  
 to bring a suit against one.

λαγώς, ὦ, ὁ, (lepus, leveret), a hare.

λάθρα, adv., (λανθάνω), secretly;  
 μητρὸς = clam matre § 102  
 n. 6.

Δαῖος, ου, ὁ, king of Thebes, father  
 of Oidipus.



λαῖος, *d, óv*, (*laevus*), left; poetic word.

Δάκωνα, *ης, ή*, fem. of Δάκων, a Lakonian woman.

Λακεδαιμόνιοι, *ων, οί*, the inhabitants of Lakadaimon, i. e. of Sparta, or of Lakonia.

Δακρύτης, *ους, ó*, a Theban, captain of a band sent by Artaxerxes Ochus to conquer Egypt §§ 4, 102.

λακτίσω, *ιῶ*, (*λαξ*), to kick.

Δακτύλης, *ους, ó*, of Kyrene, became head of the Academic school B. C. 241 on the death of Arkesilas, and so continued 26 years § 19.

Δάκων, *ωνος, ó*, a native of Lakonia, the S. E. division of the Morea.

Λακωνικός, *ή, óν*, Lakonian.

λαλέω, *ῶ, ήσω*, (*lull*), to talk, to talk, to chatter.

λαλίστατος, *η, ων*, superl. of *λάλος*, *ον*, talkative.

Δάμαχος, *ου*, an Athenian commander, of great bravery and probity; in 415 B. C. he was one of the 3 generals of the expedition against Sicily, and died before Syracuse B. C. 414 § 124.

λαμβάνω, *λήψομαι*, to take, seize; *δίκη*, to take satisfaction, *εὔμερε poenas*; to understand; to defect § 100 n. 16; to get, to make money § 116 n. 39; midd., to lay hold of; *χαρός*, by the hand; *γής*, to gain § 119 n. 12.

λαμπάς, *άδος, ή*, (*λάμπω*), a torch. Δάμπης, *ιδος, ó*, a rich shipmaster of Aigina § 77.

λαμπρός, *ά, óν*, (*λάμπω*), bright § 157; clear, keen, manifest, illustrious.

λαμπρότης, *ής, ή*, brilliancy, splendour.

λαμπρῶς, *adv.*, brightly, sumptuously § 114.

λαμπτήρ, *ήρος, ó*, a light, a lamp. λανθάνω, *λήσω*, (*lateo*), to escape notice § 68 n. 9; midd., to forget.

Λαομέδων, *οντος, ó*, king of Troy, father of Priamos § 157.

λάπτω, *ψω*, (*lambo*), to lap, to drain § 104 ad fin.

λάσιος, *α, ου*, (*lana*), shaggy.

λατομία, *ας, ή* (*λᾶς, τέμνω*), a stone quarry § 146 n. 13.

λατρεύω, *σω*, (*idolatry, latrocino*), to serve, to obey, to worship.

λάφυρα, *ων, τᾶ*, (*λαμβάνω*), spoils. λάχανα, *ων, τᾶ*, (*λαχαλω*), pot-herbs; the vegetable market.

λέβης, *ητας, ó*, (*λείβω*), a kettle, a pan.

λέγω, *ξω*, (*Lat. lego*). I. to choose, (in this sense perf. *εἰλοχα*, perf. pass. *εἰλεγμαι*, aor. pass. *ἐλέγην*); II. to say, to speak; *εὖ λέγειν τινα*, to speak well of one, (*εὖ δέκω* is used as pass.); to call, to mean, (in this sense perf. pass. *λέλεγμαι*, aor. pass. *ἐλέχθην*; in most compounds *ἀγορεύω* takes the place of *λέγω*; *ἐρῶ* is used as fut., *εἶρηκα* as perf., *εἶπον* as aor.).

λειμών, *ωνος, ó*, a meadow.

λείος, *α, ου*, (*Lat. levis*), smooth, soft.

λειπτέω, verbal adj., one must leave.

λείπω, *ψω*, (*eclipse*), to leave, quit; intrans., to fail.

leitourgia, *ας, ή*, (*liturgy, leōs and έργον*), a public service; service of the gods § 24.

λέξις, *εως, ή*, (*λέγω, lexicon*), diction, style § 53; a phrase.

λεοντή, *ής, ή*, (*sc. δορά*), a lion's skin.

Λεοντίνος, ου, ὁ, a native of Leon-  
tini, a city on the E. of Sicily,  
N. of Syracuse.

λεπτός, ἡ, ὄν, (λέπω, to peel),  
fine § 62 n. 8; thin, small,  
light, subtle.

λεπτότης, ἡτος, ἡ, leanness, fine-  
ness, subtlety.

Λερναῖος, α, ου, of Lerna, a lake  
on the coast of Argolis.

λευκός, ἡ, ὄν, (luceo), white.

Λεῦκτρα, ων, τό, a town of Boe-  
otia famous for the defeat of  
the Spartans by Epameinon-  
das B.C. 371.

λέων, ὄντος, ὁ, a lion.

Λεωνίδας, ου or α, ὁ, the Spartan  
king, who died at Thermopy-  
lai B.C. 480 § 142.

λήγω, ξω, to cease.

Λήδα, ας, ἡ, bore to Tyndareus  
Klytaimnestra; to Zeus, He-  
lene, Kastor and Polydeukes.

λήθη, ης, ἡ, forgetfulness.

λήμμα, ατος, τό, (λαμβάνω, lem-  
ma), gain.

Λήμνιος, α, ου, Lemnian, of Lem-  
nos, a volcanic island in the  
Aigaian sea (Archipelago),  
south of Thasos.

λήρος, ου, δ, foolish talk, non-  
sense.

ληστεία, ας, ἡ, piracy.

ληστής, ου, ὁ, a pirate, a bucca-  
neer.

Λητώ, ὄς, ἡ, mother by Zeus of  
Apollo and Artemis.

λίαν, adv., exceedingly.

λιβαντός, ου, ὁ, frankincense.

Λιβύη, ης, ἡ, Africa, esp. the N.  
coast W. of Egypt.

Λίβυς, υος, ὁ, a Libyan.

Λιβυστικός, ἡ, ὄν, Libyan.

λίθος, ου, ὁ, (megálithic, litho-  
tomy), a stone.

λιμήν, ἑνος, ὁ, a harbour, a re-  
fuge; metaph. of the port of  
death § 145 n. 30.

λίμνη, ης, ἡ, (λείβω), a lake.

λίμῶς, ου, ὁ, hunger, famine; a  
starveling § 136 n. 9.

λίνον, ου, τό, (linum), a thread;  
cloth.

λίπαρός, δ, ὄν, (λίπα), oily, sleek,  
bright, rich; τὰ λ., oily dishes.

λίπιδω, Att. ὦ, to be sleek.

λιτότης, ητος, ἡ, plainness.

λογίζομαι, ιούμαι, to reckon, con-  
sider, infer.

λόγιος, α, ου, eloquent; compar.,  
ώτερος § 53.

λογισμός, ου, ὁ, consideration,  
reasoning, reason.

λόγος, ου, ὁ, (theology, logoma-  
chy, logic), a word, a saying;  
speech; a speech; reason,  
esteem, account; ἐλθεῖν εἰς  
λόγους τι, to engage in con-  
versation with; ὁ ἥτις λ.  
§ 45 n. 21; κατὰ λόγον τῆς  
ἀδικίας, in proportion to § 82;  
εἰς μισθοῦ λόγον § 115 n. 11.

λοιδορέω, Att. ὦ, ἴσω, to abuse,  
to rail.

λοιμός, ου, ὁ, a plague.

λοιπός, ἡ, ὄν, (λείπω), remaining;  
τὸ λ., for the future.

λόσθιος, α, ου, left behind,  
last.

Λοκροί, ὦν, οί, a Greek tribe,  
settled in various places, esp.  
the Δ. Ὀπούντιοι, on the E.  
coast of Greece opposite Eu-  
boia; and the Δ. Ὀγύλαι on  
the gulf of Crisa, adjoining  
Aitolia § 93.

λόγος, ἡ, ὄν, cross, Lat. *obliquus*;  
at right angles § 127 n. 27.

λοπάς, ἀδος, ἡ, a dish.

Λουκιανός, ου, ὁ, of Samosata, in  
Kommagene, flourished under  
the Antonines and Commo-  
dus. In his numerous writ-  
ings he satirises the vices and  
follies, the hypocrisy and bar-  
barism of his age, its philoso-

- phy, religion, literature and manners.
- λόω, see λώω.
- λόφος, ου, ό, the neck; the ridge of a hill § 52.
- λοχαγός, ου, ό, a captain, the commander of a company (λόχος).
- λόω, Att. ώ, (lavo, diluo), λούσω, to wash; midd., to bathe.
- Λυγκεύς, έως, ό, an Argonaut, of miraculously keen sight.
- Λυδία, ας, ή, a district on the W. coast of Asia Minor, S. of Mysia, W. of Phrygia, N. of Karia; its capital was Sardis §§ 23, 143.
- Λυδοί, ών, οι, the Lydians § 115.
- Λύκειον, ου, τό, a gymnasium at Athens, the resort of rhetoricians and philosophers, esp. of the Peripatetic (Aristotelian) school.
- Λύκιος, α, ου, Lykian, i. e. of Lykia, a peninsula in the S. of Asia Minor, between Karia and Pamphylia, S. of Phrygia and Pisidia.
- λύκος, ου, ό, (lycanthropy, Lat. *lupus*), a wolf.
- Λυκούργος, ου, ό, i. King of the Edonians § 93. ii. The legislator of Sparta.
- Λυκωρεύς, έως, ό, i. A peak of mount Parnassos in Phokis. ii. A surname of Apollo.
- λυμάλνομαι, to outrage, to spoil, to hurt.
- λυτέω, Att. ώ, ήσω, to grieve, to distress; midd., to be sad.
- λύπη, ης, ή, pain, sorrow.
- λυπηρός, ό, όν, painful, troublesome.
- λυπηρός, adv., with pain; λ. έχει, it is painful § 51 n. 9.
- λύρα, ας, ή, a lyre.
- Δυσανδρος, ου, ό, a crafty Spartan commander at the end of the Peloponnesian war; surprised the Athenian fleet at Aigospotamos B. C. 405, took Athens and levelled the walls B. C. 404 §§ 44, 135.
- Ανσιμαχος, ου, ό, one of Alexander's generals, distinguished in the Indian campaigns. After Alexander's death he had the government of Thrace, and assumed the title of king. In alliance with Seleukos he defeated Antigonos at Ipsos B. C. 301; and after various wars with Demetrios Poliorketes, died in battle at Koros in Phrygia, B. C. 281 § 156.
- Ανσιππος, ου, ό, the only statuary to whom Alexander would sit § 65 n. 44; his statue of Opportunity gave rise to the proverb 'Take time by the forelock.'
- Λυσiteléw, Att. ώ, ήσω, to be profitable.
- λύχνος, ου, ό, plur. οι or α, a lamp.
- λύω, σω, (Lat. *luo*, dilute), to loose, unyoke, set free, dissolve, destroy, atone for.
- λωποδυντέω, Att. ώ, ήσω, (λώπος, raiment, δύω, to put on), to steal clothes, to plunder.
- λῶστος, η, ου, best, see αγαθός.
- μαγειρικός, ή, όν, belonging to a cook; ή μ. (τέχνη), cookery.
- μάγειρος, ου, ό, (μάσσω, μάζα), a cook.
- μαγεύω, σω, to enchant; to poison.
- μάζα, ας, ή, (μάττω), barley-bread § 38 n. 14.
- μάθημα, ατος, τό, (mathematics), a lesson, learning, science.
- μάθησις, εως, ή, learning, education.

μαθητῶν, verb. adj., one must learn.

μαθητής, οὗ, δ, a learner, a pupil.  
μαινᾶς, ἄδος, ἡ, (μαίνομαι), a raving woman; a Bacchante, fanatic priestess of Bacchus.

μαίνομαι, μανοῦμαι, (maniac), to be mad, to rage.

μάκαρ, ἀρος, δ and ἡ, (also ἡ μάκαιρα), happy, blessed; οἱ μ., the blessed gods, or the blessed dead.

μακαρίζω, ἰώ, to deem happy, to felicitate, τινα τινος. Cf. εὐδαιμονίζω.

μακάριος, α, ον = μάκαρ. ὦ μακάριε, my excellent friend!

Μακεδονία, ας, ἡ, a territory of Greece, W. of Thrace, S. of Paionia, E. of Illyrium, N. of Thessaly.

Μακεδών, ὄνος, δ, a Makedonian.  
μακρόβιος, ον, long-lived.

μακρολογέω, Att. ὦ, ἦσω, to speak long.

μακρός, δ, ὅν, (μήκος, macrocosm), long, of time or space; far, deep, large; μακρῷ with compar., by far; μακρόν, far.

μάλα, adv., very, exceeding; καὶ μ. § 15 n. 17; compar. μᾶλλον, more, rather; superl. μάλιστα, most, especially; ὅτι μ. = quam maxime; with numbers, about.

μαλακία, ας, ἡ, softness, weakness.

μαλακός, ἡ, ὅν, (mollis, mulceo), soft, easy, weak, effeminate.

μαλακότης, ἦτος, ἡ, softness, effeminacy.

μαλθακός, ἡ, ὅν, = μαλακός, mostly poetic.

μάλιστα } see μάλα.  
μᾶλλον }

μάνδρα, ας, ἡ, (Lat. mandra, archimandrite), a stable § 107.

Μάνης, ον, δ, a slave's name § 145 n. 27.

μανθάνω, μαθήσομαι, (μήτις), to learn, to understand.

μανία, ας, ἡ, (maniac), madness, enthusiasm.

μαντεῖον, ον, τό, an oracle.

μαντεύομαι, to prophesy, to guess; to consult an oracle.

μαντικός, ἡ, ὅν, prophetic; μαντική, ἡς, ἡ, (sc. τέχνη), divination.

Μαντίνεια, ας, ἡ, an ancient city in the W. of Arkadia, on the confines of Argolis, famous for three battles; i. B. C. 418, in which the Spartans defeated the allies of Athens; ii. B. C. 362 in which Epameinondas defeated the Spartans and died § 129 n. 14; iii. B. C. 206, in which Philopoiemen and the Achaean league defeated the Spartans.

μάντις, εως, δ, (μαίνομαι), a seer, a prophet.

Μαραθών, ὄνος, δ, a village on the E. coast of Attica N. E. of Athens, famous for the defeat of the Persians under Datis and Artaphernes B. C. 490, by the Athenians and 1000 Plataians, under Miltiades. The mounds, under which the Athenians and Plataians are buried, can still be traced § 152 n. 36.

Μαρδόκιος, ον, δ, a Persian general, son-in-law of Dareios Hystaspis, slain at Plataiai B. C. 479 § 132.

Μαρσίας, ον, δ, i. son of Olympos, a Phrygian Silenos, who challenged Apollo to a musical contest, was defeated and flayed; ii. a river of Phrygia, flowing into the Maiandros.

μαρτυρέω, Att. ὦ, ἦσω, to bear witness, to testify.

**μαρτύρομαι, ὑποῖμαι**, to call to witness, to invoke.

**μάρτυς, ὑπός, ὁ** and **ἡ**, (martyr), a witness.

**μασάομαι**, Att. **ῶμαι**, (Lat. *mandere*, mala), to chew.

**Μασσαγέται, ὧν, οἱ**, a Skythian nomad tribe, between the Caspian and the sea of Aral.

**μάπτω, ξω**, to knead.

**μαστέω, σω**, to seek after, to crave.

**μαστιγέω**, Att. **ῶ, ὦσω**, to flog.

**μάστιξ, ἱγός, ἡ**, a whip.

**μάταιος, α, ον, or ος, ον**, vain, idle, wanton.

**μάτην**, adv., in vain, at random, falsely.

**Μαύσωλος, ου, ὁ**, tyrant of Halikarnassos B. C. 377 — 353, whose widow Artemisia raised to him the monument from which the name *Mausoleum* has been applied to every stately funeral monument. Many of the works of art from it have lately been brought to the British Museum § 86.

**μάχαιρα, ας, ἡ**, a knife, a dagger.

**μάχη, ης, ἡ**, (logomachy), a battle.

**μάχιμος, η, ον, or ος, ον**, warlike, effective.

**μάχομαι, οὔμαι, (macto)**, to fight, to struggle.

**Μεγάβυτος, ου, ὁ**, a Persian name; i. father of Zopyros § 128; ii. a contemporary of Zeuxis § 107.

**Μεγακλῆς, ἐνός, ὁ**, father of Aglaüs § 25.

**μεγαλοποιέω**, Att. **ῶ, ἥσω**, to magnify. Late word.

**μεγαλοπρεπής, ἐς**, magnificent § 86.

**Μέγαρα, ων, τὰ**, (still *Megara*), the capital of Megaris, the

small district between Attica and Korinthia; the birth-place of Theognis and the philosopher Eukleides.

**Μεγαρεῖς, ἐως, ὁ**, a Megarian.

**μέγας, μεγάλη, μέγα, (mickle, mighty, magnus, mahârajah)**, great, mighty, strong, important; compar. **μείζων**, superl. **μέγιστος**; **ἡ μεγάλη πόλις**, Megalopolis, a city in Arkadia, formed after the battle of Leuktra B. C. 371, by the union of 38 villages, and completed B. C. 368; destroyed by Kleomenes B. C. 244; the birth-place of Polybios and Philopoimen. Its theatre, of which there are some remains, was the largest in Greece.

**μέγεθος, ους, τό**, size, greatness, quantity.

**μέγιστος**, see **μέγας**.

**μέδιμνος, ου, ὁ**, the Attic corn measure = 6 *modii* or pecks.

**Μέδουσα, ης, ἡ**, one of the Gorgons; whoever looked at her face, wreathed with snakes, was changed into stone. She was beheaded by Perseus.

**μεθ'**, i. e. **μετά**.

**μέθη, ης, ἡ, (μέθυ)**, drunkenness; strong drink.

**μεθίημι, ησω**, to let loose, to drop, discharge, desert, forgive; midd., to let go one's hold of, **τινός**.

**μεθίστημι, μεταστήσω**, to transpose, remove; midd., with perf. and 2 aor. act., to change one's place or state; to cease from, **τινός**; to alter.

**μεθύω, σω, (μέθυ, mead)**, to be drunk.

**μείζων**, see **μέγας**.

**μειράκιον, ου, τό**, a stripling.

**μειρομαι, (μοῖρα, μόρος)**, to receive

as one's portion; *ἐμαρται* (and *ἐμαρτο*), it is (was) decreed.

*μείων*, *ον*, § 45, (*μινύθω*, *μίνω*), compar. of *μικρός* § 45 ad fin. *μέλαθρον*, *ου*, *ό*, a house, gen. in plur.

*μελαινότατος*, see *μέλας*.

*Μελάμπους*, *οδος*, *ό*, a legendary physician and seer; his cures were wrought by mysterious offerings and expiations; to him was ascribed the establishment of the worship of Dionysos; after his ears had been purged by serpents, he could understand the voice of animals, and foretell the future § 57.

*Μελάντιππος*, *ου*, *ό*, one of the Theban heroes, who defended the city against Polyneikes and the Seven § 146.

*μέλας*, *αυα*, *α*, black, dark, compar. *μελάντερος*; superl. *μελάντατος*, or (rare) *μελαυνότατος*, as if from *μελαυνός*.

*μελεῖν*, Att. *ῶ*, *ήσω*, (*meditor*), to practise.

*μελέτη*, *ης*, *ή*, practice, exercise.

*Μέλητος*, *ου*, *ό*, a feeble tragic poet, satirised by Aristophanes, one of the accusers of Sokrates § 66 n. 24.

*μέλει*, *μελήσει*, impers. verb. *μοι τινος* or *περί τινος*, I care about something; *όλίγον μοι μέλει*, I don't much care.

*μέλι*, *ιτος*, *τό*, (*mel*, *mulsum*), honey.

*μελία*, *ας*, *ή*, the ash; an ashen spear § 132.

*Μελικέρτης*, *ου*, *ό*, son of Athamas and Ino, changed into the sea-god Palaimon.

*μέλιττα*, *ης*, *ή*, (*μέλι*), the honey-bee.

*μέλλω*, *ήσω*, to be about to do, with fut. or (rarely) pres. inf.;

to be destined; to delay; *τί δ' οὐ μέλλω*; why should I not? = to be sure I do; *τό μέλλον*, the future.

*μελοποιία*, *ας*, *ή*, composition in verse and tune, poetry and music.

*μέλος*, *ους*, *τό*, (*melody*), *ι*. in plur., limbs; *ιι*. a song; lyric poetry; a tune.

*Μέμνων*, *ονος*, *ό*, son of Tithonos and Eos, an ally of Priamos.

*Μέμφις*, *εως* or *ιδος*, *ή*, once the capital of Egypt, on the W. bank of the Nile, 10 miles S. of Cairo. In the neighbourhood are the three largest pyramids.

*μέμφομαι*, *ψομαι*, to blame, *τινί*.

*μέν*, a particle denoting that the clause in which it stands is correlative to a following clause, which has mostly *δέ*, sometimes *ἀλλὰ* or another particle, corresponding to the *μέν*. Sometimes *μέν—δέ* = *quidem—tamen*, it is true, —but still; as well, —as also; *ό μέν—ό δέ*, the one, —the other. See *δέ*. Often *μέν* is not to be translated.

*Μέναιχμος*, *ου*, *ό*, a geometrician § 138.

*Μένανδρος*, *ου*, *ό*, the chief poet of the new comedy at Athens. Four of his plays remain in Terence's Latin and numerous fragments in the original.

*Μενέλαος*, *ω*, (or *Μελέλαος*, *ου*), *ό*, son of Atreus, brother of Agamemnon, husband of Helen.

*μέντοι*, (*μέν τοι*), still; to be sure; in questions § 125 n. 11.

*μένω*, *νῶ*, (*maneo*), to remain, abide, await.

μεριμνῶ, Att. ὦ, ἦσω, to care for, to be full of care.

Μερόπη, ης, ἡ, daughter of Kypselos, wife of Kresphontes § 124.

μέρος, ους, τό, (μείρομαι), a part, share, turn; ἀνὰ μέρος or ἐν μέρει, by turns; κατὰ μέρος, severally.

μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, cf. for the β, Fr. *comble* from *cumulus*, number, from *numerus*), i. mid-day, Lat. *meridies*; ii. the South.

μεσόγειος, α, ον, inland, interior; generally ἡ μ. (χώρα).

μέσος, η, ον, middle, in the midst, (*medius*, *mid*), of place, time, quantity or condition; τὸ μ., the midst, the mean; ἐρράγη μέσος, burst asunder in the midst.

μεσότης, ητος, ἡ, a mean, in mathematics § 47 n. 14; in ethics = *mediocritas*, the golden mean between excess and defect.

Μεσσηνιοί, ων, οί, the inhabitants of Messenia, the S. W. region of Peloponnesos, S. of Elis and Arkadia, W. of Lakonia.

μεστός, ἡ, ὄν, full, τινός.

μέσως, adv., moderately; οὐ μέσως, not a little; μ. ἔχειν, to lie in the mean.

μετ', see μετά.

μετά, prep., among. i. with gen., among, with, by aid of; μετ' ἀλλήλων, with one another; μετὰ βροντῶν, with thunderrings; μετ' ἀνθρώπων εἶναι, to be among men; μετ' ὀργῆς, in wrath; οἱ μετὰ τινος, one's companions, one's party, one's troops. ii. with acc., after, to fetch, in quest of; after, next to, of place or time; μετ' οὐ πολὺ, no long time after § 154 n. 2; μετ' ὀλίγον, shortly;

μεθ' ἡμέραν, after dawn, by day; τὸ μετὰ ταῦτα, there-after.

μεταβάλλω, λῶ, to turn about, to change; midd., to exchange. μεταβολή, ἡς, ἡ, change, exchange, traffic.

μεταγενής, ἐς, born after; οἱ μεταγενέστεροι, posterity.

μεταδιαίτῳ, Att. ὦ, to change one's way of life. Late word.

μεταδίδωμι, δώσω, to give a share, τιμὴ τινος or τιμὴ τι.

μετακινέω, Att. ὦ, ἦσω, to shift; to change.

μεταλαμβάνω, λήψομαι, to partake of, τινός; to take in exchange, to change; to take afterwards.

μεταλλάττω, ξω, to exchange; to take in exchange; to quit, e.g. τὸν βίον, to die.

μεταμέλεια, ας, ἡ, change of mind, repentance.

μεταμφιέννυμι, to put other clothes on a man; midd., to change clothes with, τινί.

μεταξύ, adv., (μετά), between, meanwhile; μεταξύ λέγων, while speaking § 102 n. 1; also as prep. with gen., between.

μεταποιέω, Att. ὦ, ἦσω, to alter; midd., to claim, τινός.

μεταστρέφω, ψω, to turn round, to change.

μεταφυτεύω, σω, to transplant.

μεταχάσκω, χανοῦμαι, κέχηνα, to yawn with another.

Μέτελλος, ου, δ, Q. Caecilius M. Pius, consul b.c. 80 with Sulla; commanded in the war against Sertorius § 120.

μετέχω, μετέξω, to share with, τινός τινι or τί τινι.

μετεωρίζω, ιῶ, to raise on high; to excite; pass., to float in mid-air.

μετέωρος, ον, (*meteor*), high in

air; in suspense; τὰ μ., the heavenly bodies.

μέτριος, α, ω, moderate, tolerable.

μετρίως, adv., moderately, temperately, fairly; οὐ μ., considerably.

μέτρον, ου, τό, (metre, Lat. metior), a measure § 127; a rule or standard §§ 63, 97; verse.

μέτωπον, ου, τό, forehead, face.

μέχρι, and before a vowel μέχρις, (μήκος). I. prep. with gen., μέχρις οὗ, until; μ. τινός, how long? with numbers, up to. II. conj., until.

μή, a dependant negative particle, used in conditional and final clauses, with the imperative and conjunctive when used in prohibitions § 103 n. 2, and with the inf.; εἰ μή, unless; ὅρα μή, ὡς μή, lest, = Lat. ne; μή ψεύδου, lie not; after verbs of prohibition etc. μή is not expressed in Engl. § 114 n. 13; on μή after verbs of fearing = Lat. ne see § 127 n. 2; on οὐ μή § 139 n. 6; on μή οὐ § 119 n. 15. As interrogative particle μή = Lat. num.

μηδαμῶς, adv., in no way.

μηδέ, but not, and not, also not, not even = Lat. ne—quidem.

Μήδεια, ας, ἡ, (μήδομαι, i. e. the inventive), daughter of Aietes, king of Kolchis, who procured for Iason the golden fleece, and became his wife. Her revenge upon him for his desertion is the subject of the play of Euripides. She is the great example of a powerful witch § 145.

μηδείς, μηδεμία, μηδέν, μηδενός, (μηδέ, εἰς), no one; μηδέν, nothing, not at all.

μηδέποτε, adv., never.

μηδέπω, adv., not yet.

Μηδικός, ἡ, ὅν, Median; τὰ Μ., the Persian war.

Μῆδοι, ων, οἱ, the people of Media, a country N. of Susiana and Persis, W. of Hyrkania and Parthia, S. of the Caspian, E. of Armenia and Assyria. It had for some time the rule over the Persians, but was subdued by Kyros I. B.C. 559. Capital, Ekbatana. μήκιστος, η, ὄν, (μήκος), used as superl. of μακρός, tallest, greatest, longest; τὸ μ., at the utmost.

μήκος, ους, τό, (μακρός, μέγας), length of space or time; tallness, greatness; τὸ μ., in length.

μηκύνω, ὑπὸ, to lengthen, extend, delay.

μηλιάς, δδος, ἡ, (sc. γῆ), an ash-coloured earth from the isle of Melos, mixed by painters with their colours § 107. Lat. melinum.

μήλον, ου, τό (Lat. mālum), an apple.

μήν, adv., used in asseverations, surely, of a truth; ἢ μήν, of a surety, a form used in oaths; καὶ μήν, and yet, moreover; well.

μήν, νός, δ, (Lat. mensis, moon), a month.

μηνυτής, οὔ, ὁ, an informer.

μηνύω, σω, to reveal, betray, inform.

μήποτε, adv., never.

μήπω, adv., not yet.

μήριον, ου, τό, in plur. τὰ μ., the thigh-bones, wrapt in fat and burnt as a sacrifice.

μήτε—μήτε, neither—nor.

μήτηρ, τρός, (mater, Germ. Mutter), a mother.



**Μητρόχος**, ου, ὁ, § 79 n. 8.

**μητρόπολις**, εως, ἡ, (*metropolis*), the mother-state, home, capital.

**μητρὸν**, ἄς, ἡ, (*μήτηρ*), a step-mother.

**μηχανάομαι**, Att. ὠμαι, ἥσομαι, to construct, devise, take measures.

**μηχανή**, ἥς, ἡ, (*μήχος*, *machine*, *machination*), a contrivance, device, engine.

**μῆλα**, see εἰς.

**μάλω**, ἀνῶ, to stain, defile, pollute.

**μίγνυμι**, ξω, (*miscéo*, Germ. *mischen*), to mix, mingle, to bring near to; midd., to associate with, have intercourse with.

**Μίδας**, ου or α, ὁ, king of Phrygia, who prayed to Dionysos that whatever he touched might become gold; when his food also became gold, he prayed that the boon might be recalled.

**μικρός**, ὁ, ὄν, (*microcosm*, *microscope*), small, little, petty; **μικρόν ὕστερον**, a little after; **κατὰ μικρόν**, by degrees; **παρὰ μικρόν**, within a little; **μικροῦ δεῖν**, or **μικροῦ** alone, so as to want but little, all but. Compare. and superl. regular; also **ἐλάχιστος**, **ἐλάχιστος**, from **εἰλαχύν**; **μειων**, (*μείστος*, very rare).

**Μιλήσιος**, α, ου, of Miletos, a city of Karia, famous for its citizens, Thales, Anaximander, etc., and for its numerous colonies, esp. on the shores of the Black Sea. After being sacked by the Persians B. C. 494, it lost its former greatness.

**Μιλτιάδης**, ου, ὁ, the Athenian commander at Marathon, B. C. 490.

**Μίλων**, ωτος, ὁ, an athlete of Kroton, said to have borne an ox over the course at Olympia and to have eaten it in one day § 94.

**μιμέομαι**, Att. οὔμαι, ἥσομαι, (*mimetic*, *mimic*, *pantomime*), to imitate, to act.

**μιμνήσκω**, μνήσω, to remind; midd., to remember, esp. the perf. **μémνημαι**, τινός, cf. *memini*; to mention, in aor. **ἐμνήσθην**.

**μῦνω**, redupl. poetic form of **μένω**.

**Μυῖοι**, ὧν, οἱ, an Aiolian tribe, which founded a powerful state in Boeotia, with Orchomenos for the capital.

**Μίριος**, ω, ὁ, son of Zeus and Europe, king of Krete, after death a judge in the lower world.

**Μινώταυρος**, ου, ὁ, a monster in Krete, half bull, half man, slain by Theseus.

**μισέω**, Att. ὠ, ἥσω, (*misanthrope*), to hate.

**μισθός**, οὔ, ὁ, (Germ. *miethen*), to hire, pay, reward; **ἐπὶ μισθῷ**, for pay.

**μισθοφόρος**, ου, serving for hire; οἱ μ., mercenaries.

**μισθῶ**, Att. ὠ, ὤσω, to let, Lat. *locare*; midd., to hire, to contract for, Lat. *conducere*.

**μισογυνία**, ας, ἡ, (*misogyny*), hatred of women. Late word.

**μῖσος**, ους, τό, hatred.

**μίτρα**, ας, ἡ, (*mitre*), a head-band, anood, worn by Greek women; a turban.

**μνᾶ**, ἄς, ἡ, (Lat. *mina*), a sum of money, about £4 = 100 drachmae; 60 μνᾶι = a talent.

**μνημα**, ατος, } τό, (*μνησκόω*), a **μνημεῖον**, ου, } memorial, a funeral monument.

μνήμη, ης, ἡ, a remembrance, memory, mention.

μνημονεύω, σω, to mention, to remember.

μνηστρεύω, to woo, betroth.

μνηστήρ, ἦρος, ὁ, (μνώμαι), a suitor.

μοῖρα, ας, ἡ, (μείρομαι), a portion, one's lot, destiny; personified, the goddess of Doom.

μόλη, conjunctive aor. of the epic verb βλάσκω, to come.

μόλις, adv., hardly, scarcely.

μοναρχία, ας, ἡ, (monarchy, ἀρχή), sovereignty.

μονάς, δδος, ἡ, (μόνος, monad), the number one.

μονή, ης, ἡ, (μένω), a stay, delay. μονομαχέω, ὦ, ἴσω, to fight in single combat; to fight as a gladiator.

μονομάχος, ου, ὁ, a gladiator § 110.

μονοπέδιλος, ον, wearing a single sandal.

μόνος, η, ον, alone, solitary, single; μόνον, adv., only; οὐ μ.—ἀλλὰ καί, not only—but also; μόνον οὐ, tantum non, all but.

μόρια, ας, ἡ, in plur., the olives sacred to Athene in the citadel of Athens § 4; also the sacred olives in the Academy.

μόριον, ου, τό, (μόρος), a portion.

μόρος, ου, ὁ, (μείρομαι), fate, doom, death.

Μόρσιμος, ου, ὁ, a Trachinian § 71.

μορφή, ης, ἡ, (anthropomorphism; Lat. forma f), form, appearance, kind.

Μοσύνουοι, ων, οί, savages on the coast of Pontos, between the Chalybes and the Tibarenoi. They tattooed themselves § 94.

μόςχος, ου, ὁ and ἡ, a young bull, a heifer.

Μοῦσα, ης, ἡ, (Musa), one of the nine goddesses of poetry and song, daughters of Zeus and Mnemosyne §§ 3, 37.

μουσα, ης, ἡ, music, song, refinement.

Μουσηγέτης, ου, ὁ, leader of the Muses § 86.

μουσική, ης, ἡ, (sc. τέχνη), music and song, the fine arts, accomplishment, education; fem. of μουσικός, ἡ, ὅν, musical, accomplished, scholarlike; well-bred § 99.

μοχθέω, Att. ὦ, ἴσω, (μόχθος), to be weary with toil; to perform with labour.

μοχθηρία, ας, ἡ, badness, wickedness.

μοχθηρός, ὁ, ὅν, miserable, worthless, wicked.

μοχθητέον, verbal adj., one must toil.

μόχθος, ου, ὁ, (μόγυς), toil, hardship. Poetic word.

μύδρος, ου, ὁ, a red-hot mass, generally of iron.

μυελός, οὔ, ὁ, marrow.

μνέομαι, Att. οἶμαι, (mystic), to be initiated; τὰ μεγάλα, into the great mysteries.

μυθογράφος, ου, ὁ, a writer of fables or legends.

μυθολογέω, Att. ὦ, ἴσω, (mythology); to tell legends, to recount.

μῦθος, ου, ὁ, (myth, mythical), a speech, a story, a legend.

μύα, ας, Att. μύα, (musca, Germ. Mücke, Engl. midge), a fly.

Μυκῆναι, ὧν, αἱ, the capital city of Agamemnon, in Argolis. Remains of its Kyklopic walls still exist.

μύκη, ητος, ὁ, a mushroom § 149.

μυκτήρ, ἦρος, ὁ, the nose; the elephant's trunk § 51.

Μυλλας, ου, δ, an inhabitant of Kroton, scholar of Pythagoras § 151.

μύλος, ου, δ, (Lat. *mola*, *molo*, Germ. *Mühle*), a mill § 62.

μυλῶν, ὠνος, δ, a mill-house, Lat. *pistrinum*.

Μύνδιος, α, ου, of Myndos.

Μύνδος, ου, ή, a small Dorian city on the coast of Karia § 74.

μυριάς, ἄδος, ή, the number 10,000, a myriad.

μυριοπλάσιος, α, ου, ten thousand fold, *τινός*.

μυρίος, α, ου, (*myriad*, *more*), numberless, infinite; *μυρίω καλλίω*, infinitely fairer = *infinito pulchrior* § 119 n. 8; plur. *μύριοι*, 10,000.

μύρμηξ, ηκος, δ, (*formica*), the ant.

Μυρμιδόνες, ων, οί, a people in Thessalia Phthiotis, who followed Achilles in the Trojan war.

μύρον, ου, τό, a sweet oil, unguent.

μυρρίνη, ης, ή, the myrtle.

Μύρων, ωνος, δ, a Greek sculptor in bronze and marble, a contemporary of Pheidias § 80. His *diskobolos*, quoit-thrower, is well known by imitations.

μῦς, μύος, δ, (Germ. *Mause*, Lat. *mus*), a mouse.

Μυτιληναῖοι, ων, οί, the men of Mytilene § 140.

Μυτιλήνη, ης, ή, the chief city of Lesbos, on the E. of the island, the native place of Alkaios, Sappho (?), Hellanikos, and many other authors of note § 145 n. 26.

μύω, σω, to shut the eyes.

μωμόδομαι, Att. ὠμαι, ήσομαι, (*μῶμος*), to blame. Poetic or late prose.

μωρία, ας, ή, folly.

μῶρος, α, ου, (Lat. *morus*, *morio*), dull, foolish.

ναί, adv., (Lat. *ne!*), yea, verily; yes § 88; *ναί μὰ Δία*, yea, by Zeus!

ναίω, to inhabit.

νάμα, ατος, τό, (*νάω*), a stream, a spring.

Νάξος, ου, ή, the largest of the Kyklades, E. of Paros, called Little Sicily for its fertility, and sacred to Dionysos owing to its wine § 114.

νάρθηξ, ηκος, δ, fennel-giant, Lat. *ferula*; in the pith of its stalks fire can be kept alive § 108.

ναυαγέω, Att. ὦ, ήσω (*ἄγνυμι*), to be ship-wrecked.

ναύαρχος, ου, δ, an admiral.

ναύκληρος, ου, δ, a ship-owner § 77.

ναῦλος, ου, δ, or *ναῦλον*, τό, fare.

ναυμαχία, ας, ή, a sea-fight.

ναυπηγός, οὔ, δ, (*πῆγνυμι*), a shipwright.

ναῦς, νεώς, ή, (*navis*, *navy*), a ship.

ναύτης, ου, δ, (*navita*), a mariner, a sailor.

ναυτικός, ή, ὅν, naval, nautical.

νεανίας, ου, δ, } a young man.

νεαρίσκος, ου, δ, }

νείκος, ους, τό, a quarrel, strife.

Νεῖλος, ου, δ, the river Nile.

νεκρός, οὔ, δ, a corpse; οί ν., the dead.

νέκταρ, απος, τό, nectar § 28.

Νεμέα, ας, ή (*νέμος*, *nemus*), a valley in Argolis between Kleonai and Phlious. Here Herakles killed the lion whose skin he thenceforth wore; the *Nemeia* (games in honour of Zeus Nemeios) were celebrated every other year.

Νεμέαιος, α, ου, of Nemea.

ρέμεσις, εως, ἡ, (ρέμω), resentment, vengeance.

ρέμω, ρεμῶ, to distribute; to hold, possess; to consider; to tend flocks; midd., to possess; to graze; to spread.

ρέος, α, ον, (novus), young, new; *ρέος ποιῶν τινα*, to restore one to youth § 145; compar. *νεώτερος* § 39, superl. *νεώτατος*.

νεότης, ητος, ἡ, youth.

νεοττός, οῦ, ὁ, a nestling; a young animal.

Νέρων, ωνος, ὁ, the Roman emperor Nero, succeeded Claudius, who was poisoned by his wife Nero's mother Agrippina, A.D. 54; died by his own hand, A.D. 68.

Νέστωρ, ορος, ὁ, king of Pylos, son of Neleus, the oldest and wisest of the Greek chieftains before Troy. His name is proverbially used for a sage counsellor.

νεῦρον, ου, τό, (nervus, nerve), a sinew.

νεφέλη, ης, ἡ, (νέφος, nebula, Germ. *Nebel*), a cloud.

νεφέληγερέτης, ὁ, (dýelpw), cloud-collector, Homeric epithet of Zeus.

νέφος, ους, τό, = νεφέλη.

νέω, νησομαι or νευσοῦμαι, (Lat. *no, nato*), to swim.

νέω, νήσω, to spin.

νεώς, ὡ, ὁ, a temple.

νεώς, gen. of ναις.

νεωστί, adv., lately.

νέωτα, adv., next year.

νή, a particle of asseveration;

*νή Δία*, by Zeus!

νήμα, ατος, τό, (νέω, to spin), yarn, thread.

νήπιος, α, ον, (νη-ετος), infant; childish; foolish.

νήσος, ου, ἡ, Peloponnese, Chersonese, an island.

νήφω, ψω, to be sober.

νικάω, Att. ὦ, ἦσω, to conquer, to win; *Ὀλύμπια*, to be conqueror in the Olympic games.

νίκη, ης, ἡ, victory.

Νίκας, ου, ὁ, i. son of Nikeratos, an Athenian commander and aristocratic leader in the Peloponnesian war; he opposed the Sicilian expedition B.C. 415, but was appointed one of the generals; he was forced to surrender and was executed B.C. 418 § 140 n. 12. ii. son of Nikomedes, a painter § 73.

Νικόμαχος, ου, ὁ, a painter, son and pupil of Aristodemos § 111.

Νικύλλα, ης, ἡ, a woman's name.

Νίνος, ου, ὁ, legendary king of Assyria, founder of Nineveh in the 13th century B.C. §§ 14, 38, 74, 121.

Νίνος, ου, ἡ, Nineveh, a very ancient city of Assyria, on the E. of the Tigris, opposite the modern Mosul; it was destroyed by Kyaxares cir. 605 B.C. Botta in 1843, and Layard in 1845—7, discovered vast remains of the city and its civilization, and brought away many works of art and implements of common use §§ 46, 121.

Νινίας, ου, ὁ, son of Ninos and Semiramis, succeeded his mother on the throne § 74.

Νιόβη, ης, ἡ, daughter of Tantalo.

νοέω, Att. ὦ, ἦσω, to perceive, contrive, intend, conceive.

νοητέον, verbal adj., one must conceive.

Νομάδες, ων, ὁ, (νέμω, nomadic), a general name for pastoral roaming tribes.

νομεύς, ἑως, ὁ, (νέμω), a herdsman, a shepherd.

*ρομή, ἡς, ἡ*, distribution, pasture.

*ρομίζω, ὠ*, (*νόμος*), to use customarily; *ρομίζεσθαι* and *ρομόμωται*, it is the custom; *οὐ ρομόμωται*, it is forbidden; to regard one as so and so; *θεοὺς ρομίζω*, to believe in gods; to think, hold.

*ρόμιμος, ἡ, ον*, customary, lawful; *τὸ ρ.*, established order § 58; *τὰ ρ.*, usages.

*ρομίμως, ἀδν.*, lawfully.

*ρόμισμα, ατος, τό*, (*ρομίζω*, *νομισματικά*), currency, coin.

*ρομοθέτης, ου, ό*, (*ρίζημι*), a law-giver.

*ρόμος, ου, ό*, (*ρέω*, *astronomy*), law, custom.

*ρός*, poetic and Ionic for *ροῦς*.

*ροστέω, Ἀτ. ὠ, ἡσω*, to be ill, dis-tempered.

*ρόςος, ου, ἡ*, disease.

*ροσφίζω, ὠ*, (*ρόσφι*, apart), to separate, to deprive, *τινά τι-ρος*; *midd.*, to retire, to forsake.

*ρουθετέω, Ἀτ. ὠ, ἡσω*, (*ροῦς*, *τί-θημι*), to admonish.

*Νουμάς, ᾶ, ό*, Numa Pompilius the successor of Romulus, the reputed founder of religious worship in Rome.

*ροῦς, ροῦ, ό*, mind, intellect, meaning; *ἐν ρῷ ἔχειν*, to intend; *ροῦν ἔχειν*, to be sensible.

*Νύμφη, ἡς, ἡ*, a goddess of inferior rank. The nymphs dwelt in groves and meadows, springs, rocks and mountains.

*ρυμπίος, ου, ό*, a bridegroom.

*νῦν, ἀδν.*, now; *νῦν δέ, nunc vero*, but as the case stands; *οἱ νῦν*, the men of the present day.

*νόξ, νυκτός, ἡ*, (*nox*), night; *νυκ-τός*, by night.

*Νύσσα, ἡς, ἡ*, a city in India,

where Dionysos was said to have been reared.

*νώ*, nom. and acc., } dual of  
*νῶν*, gen. and dat., } *ἐγώ*.  
*νώτων, ου, τό*, the back; a sur-  
face, ridge.

*ξάλω, ξανῶ, (ξέω, shave)*, to card wool; *ἐς πῦρ*, proverb of labour wasted.

*Ξανθίππη, ἡς, ἡ*, wife of Sokrates, proverbial as a shrew.

*Ξανθίππος, ου, ό*, 1. father of Perikles, defeated the Persians in a sea-fight at Mykale B.C. 479. II. a Lakedaimonian, trained in the Macedonian wars, who led to Carthage a band of Spartan auxiliaries in the first Punic war. He defeated Regulus, and took him prisoner.

*ξανθός, ἡ, όν*, yellow.

*ξείρος, Ionic* for *ξένος*.

*ξενία, ας, ἡ*, hospitality, friend-ship, the rights of a foreigner.

*ξενικός, ἡ, όν*, foreign, mercenary.

*Ξενοκράτης, ους, ό*, a scholar of Plato, head of the Academy after Speusippos, B.C. 339—314.

*ξένος, ου, ό*, a guest-friend, guest, host, stranger, foreigner, mer-  
cenary.

*ξένος, ἡ, ον*, foreign; *ἐν ξένῃς*, in a strange country § 64 n. 11.

*Ξενοφάνης, ους, ό*, of Kolophon, founder of the Eleatic school of philosophy, lived between 580 and 480 B.C. In the fragments of his works, in hexameter verse, he combats the popular anthropomorphism § 13.

*Ξενοφών, ὄντος, ό*, the pupil and author of memoirs of Sokrates, an Athenian general, historian and philosopher. He died at Corinth, B.C. 354 or 353.

ξεσθλίον, ου, τό, diminutive of ξένος.

Ξέρξης, ου, δ, son of Dareios and Atossa, king of Persia, B. C. 486—485. He invaded Greece with a vast fleet and army, B. C. 480, was a spectator of the battle of Salamis, after which he returned home.

ξηραίνω, ανώ, to dry; perf. pass., ἐξήραμμαι § 124 n. 6.

ξηρός, α, όν, (χέρσος, *seresco*, *serenus*, Engl. *serene*), dry.

ξίφος, ους, τό, a sword.

ξόανον, ου, τό, (ξέω), a statue.

ξυγκυκάλω, ώ, ήσω = συγκ. to con-found.

ξυλεύομαι, σομαι, to gather wood. Late word.

ξύλον, η, ου, wooden § 105.

ξύλον, ου, τό, (*xylography*), wood, timber.

ξύλουργικός, ή, ώς, of a carpenter; workmanlike § 57.

ξύμπερον, οντος, τό = σύμφ. advantageous; τό ξ., advantage.

ξύν, see σύν.

ξύνημι, ήσω = συνήμι, to understand.

ξύννεφος, perf. of ξυννεφέω, Att. ώ, = συνν., it is cloudy.

ξύωρις, ίδος, ή = συνωρις, (σύν, αρω), a pair, a couple.

ξύριω or ξυράω, Att. ώ, ήσω, (late form ξύρω, from ξυρόν, ξύω), to shave.

ο, ή, τό, the definite article, the; ο μέν—ο δέ, *hic—ille*, the one—the other; τὰ τῶν θεῶν, all that belongs to the gods.

οβολός, ου, δ, an Athenian coin,  $\frac{1}{4}$  of a drachm = about 1½d.

ογδόος, ίδος, ή, (όκτώ), the number 8.

ογκος, ου, δ, bulk, weight, state, trouble.

ογκώω, Att. ώ, ώσω, to enlarge, exalt, elate.

οδε, ήδε, τόδε, the Lat. *hic, haec, hoc*, this; όρῶ τήνδε στείχουσιν 'Ιοκάστην, I see Iokaste moving *here* § 143; τὸ ἀπὸ τοῦδε, from this time forth; τῇδε, here, thus.

οδεύω, σω, to travel.

οδηγέω, Att. ώ, ήσω, (όδος ήγέομαι), to guide.

οδηγός, ου, δ, a guide.

όδός, ου, ή, (*method*), a way, a journey.

οδουρός, ου, δ, a conductor, a robber, a pirate.

οδοῦς, όντος, δ, (Lat. *dens, dentis*), a tooth.

οδυράω, Att. ώ, ήσω, to pain.

οδύνη, ης, ή, pain, grief.

οδύρομαι, υρούμαι, to mourn, to lament.

'Οδύσσεια, ας, ή, the *Odyssey* of Homer.

'Οδυσσεύς, έως, δ, (Lat. *Ulixes*, cf. *δάκρυον, lacrima*), the king of Ithake, son of Laertes, eminent for courage and eloquence among the Greeks before Troy, and superior to all in cunning and resource. His long wanderings on the homeward voyage are told in the *Odyssey*.

οἶω, ός ήσω, οἶωδα, (*odor*), to have a smell, τινός § 144 n. 24; 1 aor. οἶσθα § 145 n. 40.

οθεν, (ός), } adv., Lat. *unde*,  
οθεντερ, } whence, from whom, wherefore.

οἶδα, to know; χάρην εἶδέναι, to feel grateful; οἶδα ἀνθρώπος εἶναι, I know that I am a man, § 138 n. 4; οὐκ οἶδ' όστις = *nescio quis*.

Οἰδίπους, όδος, or ου, δ, son of Laios and Iokaste, king of Thebes, whose tragic fate, and

that of his house, forms the subject of several Greek plays, and of one of Seneca's.

*oikade*, adv., home, homewards.  
*oikéios*, *a*, *ov*, household, related, one's own, personal § 107; proper; of *o.*, relations.

*oikeiws*, adv., familiarly, properly.  
*oikéτης*, *ov*, *δ*, a house-slave.

*oikéō*, Att. *ō*, *ήσω*, to inhabit, to settle in, to manage § 132; to dwell, to be managed. See *οικουμένη*.

*οικημα*, *ατος*, *τό*, a building; a chamber.

*οικήτωρ*, *οπος*, *δ*, an inhabitant, a colonist.

*οικία*, *ας*, *ή*, a dwelling-house; a household; a family.

*οικίδιον*, *ov*, *τό*, a little house.

*οικίζω*, *ιῶ*, to found, to colonise, to settle.

*οίκος*, *ov*, *δ*, (Lat. *vicius*, Engl. *-wick*, *economy*), a house; a family.

*οικότρην*, *τριβος*, *δ*, (*τριβω*), a slave born in the house, Lat. *verna*.

*οικουμενική*, *ης*, *ή*, (pres. pass. of *οικέω*, *ecumenical*) the inhabited world.

*οικουπία*, *ας*, *ή*, a keeping at home; inactivity.

*οικοφθόρος*, *ov*, ruining a house.  
*οικτεῖρω*, *εῖρῶ*, to pity.

*οικτιστός*, *η*, *ov*, superl. of

*οικτρός*, *δ*, *ov*, pitiable, piteous.

*οίμαι*, contracted from *οίομαι*, *οίησμαι*, to suppose; the first person is often used parenthetically, no doubt, if I am not mistaken.

*οίμοι*, *αλας* = *hei mihi*!

*οίμος*, *ov*, *δ*, or *ή*, a way.

*οιμῶζω*, *ζομαι*, to cry *οίμοι*, to lament; *οιμώξεται*, he shall repent it.

*Οιωτίδης*, *ov*, *δ*, of Chios, a ma-

thematician, probably contemporary with Anaxagoras.

*οινωποιία*, *ας*, *ή*, wine-making.

*οἶνος*, *ov*, *δ*, (*vinum*, the *v* representing *F*), wine.

*οινοχέω*, Att. *ō*, *ήσω*, to pour out wine.

*οινοχόος*, *ov*, *δ*, a cupbearer.

*οινοδομαι*, Att. *οἶμαι*, *ώσομαι*, to get drunk.

*οίομαι*, see *οίμαι*.

*οἶος*, *α*, *ov*, such as, as § 50 n. 19; in indirect questions and in exclamations, what kind of;

*οἶον*, for example § 105 n. 1;

*οἶος* and (oftener) *οἶός τε* with inf., able to—of a character to—; *οἶόν τε ἐστὶ*, it is possible.

*οἶος*, *η*, *ov*, alone. Epic word chiefly.

*οἶς*, *οἶός*, *δ* and *ή*, (*ovis* from *δφς*), a sheep.

*οἶστός*, *ov*, *δ*, (*φέρω*, *οἶσω*), an arrow.

*οἶστρος*, *ov*, *δ*, the gad-fly, a sting, passion.

*Οἶτη*, *ης*, *ή*, a mountain range in Thessaly, which approaches the sea, and forms the pass of Thermopylai. Here Herakles (*Hercules Oetaeus*), was burnt to death § 81.

*οἶχομαι*, *οἶχέσμαι*, to have gone (cf. *ήκω*), to be no more, to be undone.

*οἰωνός*, *ov*, *δ*, a bird of omen, an omen.

*οἰκέω*, Att. *ō*, *ήσω*, to hesitate, to shrink from.

*δῆκος*, *ov*, *δ*, hesitation, fear.

*οκτάπους*, *πωνν*, *πῶδος*, eight-footed.

*οκτώ*, (Lat. *octo*), eight.

*ὀλβίζω*, *ιῶ*, to make happy; esp. to deem happy = *εὐδαμονίζω*.

*ὀλβιος*, *α*, *ov*, prosperous, happy.

*ὀλβος*, *ov*, *δ*, happiness, wealth. Mostly poetic.

ἄεθρος, ου, δ, (ἄλλυμι), destruction.

ὀλιγαρχία, ας, ἡ, oligarchy.

ὀλιγομυθία, ας, ἡ, speaking little, taciturnity.

ὀλίγος, η, ον, few; little, small;

ὀλίγον, slightly; ὀλίγον (with or without δειν), all but; κατ' ὀλίγον, by little and little; μετ' ὀλίγον, after a little.

ὀλίγοστος, η, ον, very few, very little, superl. of ὀλίγος.

ὀλισθάνω, ἤσω, to slip.

ὀλισθηρός, δ, ὢν, slippery; apt to slip.

ὅλος, η, ον, (holograph), whole, utter; τὸ ὅλον, the universe, or adverbially, utterly; ὅλους τρισκαίδεκα, full thirteen § 135.

ὀλοφύρομαι, ρούμαι, to lament.

Ὀλυμπία, ας, ἡ, a plain in Elis § 94.

Ὀλύμπια, ὤν, τὰ, (sc. ἱερὰ), the Olympic games held in the plain of Olympia every 4th year, in honour of Olympian Zeus; Ὁ. νικᾶν, to conquer in the Olympic games.

Ὀλύμπιος, α, ον, of Olympos (so generally) or of Olympia.

Ὀλυμπος, ου, δ, the S. E. branch of a group of hills in N. Greece, which parts Macedonia from Thessaly. The seat of the gods of Greece § 118; hence Olympian = heavenly.

Ὀλύμπιος, α, ον, Olynthian.

Ὀλυνθος, ου, ἡ, a colony a few miles north of Potidaea on the Toronaian gulf between Palene and Mt. Athos. During and after the Peloponnesian war it gained great power, was taken and destroyed by Philip B. C. 348, and its people sold as slaves. On its site now stands Aio Mamas.

ὅλως, adv., wholly, in general,

in short; οὐδέν ὅλως, nothing at all.

ὀμβρος, ου, δ, (imber), rain, a shower.

ὀμηρεύω, σω, to be a hostage.

Ὀμηρος, ου, δ, Homer, the earliest Greek poet, to whom the Iliad and Odyssey, with hymns and other minor pieces, are ascribed.

ὀμιλέω, Att. ὦ, ἤσω, (ὁμιλος, homiletics), to associate with, to attend to, τινί.

ὀμιλία, ας, ἡ, (homily), intercourse, society.

ὀμμα, ατος, τό, (ὀψομαι), the eye; δμμα δδμων, the light of the house.

ὀμνυμι, ὀμοῦμαι, to swear, to swear by.

ὀμοιος, (also ὁμοῖος), α, ον, or ος, ον, (ὁμός, homoeopathy), like, the same, common; δμοια καὶ § 147 n. 30, in like manner as.

ὀμοιώω, Att. ὦ, ὥσω, to make like; to compare.

ὀμοίως, adv., in like manner, alike.

ὀμολογέω, Att. ὦ, ἤσω, (homologous), to agree with, to grant; ὀμολογεῖται, it is confessed.

ὀμονόω, Att. ὦ, ἤσω, to be of one mind.

ὀμόνοια, ας, ἡ, concord.

ὀμορος, ον, bordering, neighbouring.

ὀμόσε, adv., to the same place; δ. ἰόντες, coming together § 71 n. 40.

ὀμοῦ, adv., (properly gen. of ὀμός, cf. οὖ), in the same place; at once, together with, τινί § 113 n. 21.

ὀμοφροσύνη, ης, ἡ, unity of thought and feeling, agreement, fellow-feeling.

ὀμόφρων, ον, of one mind.

ὀμως, adv., still, nevertheless.



ὄναρ, τό, a dream; generally acc. used adverbially, in a dream, in sleep.

ὀνειδίζω, ὠ, to reproach, τῷ τι. ὀνειδος, ους, τό, reproach, abuse, disgrace.

ὀνήσιμος, ου, useful.

ὀνησις, εως, ἡ, use, advantage.

ὀνησιφόρος, ου, bringing advantage.

ὀνέημι, ὀνήσω, to benefit, help; mid., to derive profit from, τινός.

ὄνομα, ατος, τό, (γεννώσκω, νομην, onomatopoeia), a name; ὄνομα or τοῖονμα, acc., byname; ὄνομα καλεῖν τινα, to call one by a name; ὄνομαι θέσθαι, to give one a name.

ὀνομάζω, ὄσω, to name, to call.

ὀνομαστός, ἡ, ὄν, famous.

ὄνος, ου, ὅ and ἡ, an ass.

ὄντως, adv., (from ὄν), really.

ὄνυξ, υχος, ὁ, (unguis, uncus; Germ. Nagel), a nail, a claw.

ὄξυθυμος, ου, quick-tempered.

ὄξύς, εἰα, ὅ, (ὠκύς, oxygen), sharp, keen, bright, quick, hasty, clever.

ὄξύτης, ητος, ἡ, sharpness, quickness.

ὀπαδός, οῦ, ὁ, (ὀπάζω), an attendant.

ὀπηνίκα, adv., when, at what time, since.

ὀπισθε, adv., (κατόπιν etc.), behind, after.

ὀπισθοφύλαξ, ακος, ὁ, in plur. the rear-guard.

ὀπίσω, adv., behind, backwards, hereafter.

ὀπλίζω, (ὀπλον), to arm, to equip.

ὀπλον, ου, τό, armour; esp. the large shield of the heavy infantry (ὀπλίται).

ὀποδαπός, ἡ, ὄν, of what country, Lat. *cuias*; in indirect questions.

ὅθεν, adv., whence.

ὅποι, adv., whither.

ὅπου, α, ου, of what sort.

ὅποιοςτις, ατισ, ου, of what sort soever § 52.

ὅσος, η, ου, I. as relative; as many as, as much as; II. in indirect questions, how many, how much.

ὅταν, adv., whensoever.

ὅτε, adv., when; since.

ὅτερος, α, ου, which of the two; neut., as adv., in which-ever of two ways; whether.

ὅπου, adv., where, when, whereas.

ὀπτάνιον, ου, τό, (ὀπτῶ), a kitchen.

ὀπτός, ἡ, ὄν, (ὀπτῶ, ἔψω), roasted, baked.

ὀπώρα, ας, ἡ, the dog-days; fruit, ὀπωρίζομαι, to gather in fruit.

ὅπως, I. relative adv., as, like as;

ὅπως τάχιστα = *quam celerrime*; how; οὐκ ἔσθ' ὅπως οὐ = *feri non potest quin*; II. conjunction, in order that, with conj. (with or without *ὅ*), with opt. after past tenses, and with fut. ind.; οὐχ ὅπως..., ἀλλὰ καί, not only not, but also.

ὁράω, Att. ὠ, ὀψομαι, aor. εἶδον, to see; τὸ τέλος, to keep the end in view; to take heed,

ὅρα μή with conj. = *vide ne*.

ὀργή, ἡς, ἡ, temper, passion, wrath.

ὀργία, ων, τὰ, orgies, secret religious rites.

ὀργίζομαι, ιούμαι, to be angry, τινί, with some one.

ὀρέγομαι, (rego), aor. ὤρεξάμην or ὤρέχθην § 121 n. 17 and 24, to seek after, to desire; properly, to reach after.

ὀρεσίφορος, ου, (ὄρος, φορέω), mountain-haunting. Late and rare.

Ὀρέστης, ου, ὁ, son of Agamemnon, avenged his father's death on his mother Clytemnestra,

was pursued by her furies. See the Elektra of Soph. and Eurip., the Choëph. and Eum. of Aesch., the Iph. Taur. of Eurip.

ὄρθιος, α, ω, or σ, ω, steep, upright.

ὀρθός, ἡ, ὄν, upright; αὶ τριχες ἴστανται ὀρθαί, the hair stands on end; straight; prosperous, right, true, upright, just; εἰς ὀρθήν (γωνίαν), at a right angle, vertical § 127 n. 25.

ὀρθοστέγη, adv., standing upright.

ὀρθώω, Att. ὦ, to set upright, to raise, to make straight; to exalt.

ὀρθῶς, adv., rightly.

ὀρίζω, ἰώ, (ὄρος, horizon), to divide, mark out, appoint § 100.

ὀρκος, ον, ὁ, an oath.

ὀρμᾶω, Att. ὦ, ἦσω, to spring forward, to start, to be eager to do; midd. and aor. pass., to set out, to start from, to hasten.

ὀρμή, ἦς, ἡ, a movement, onset, impulse, passion.

ὀρμίζομαι, ἰούμαι, (ὄρμος), to come to anchor.

ὀρμιστέον, verbal adj., one must anchor § 86 n. 7.

ὄρνεον, ου, τό, a bird.

ὄρνις, ἰδός, ὁ or more commonly ἡ, acc. ἰδα or ἰν, (ornithology), a bird, an omen.

\*Ὀρόντης, ου, ὁ, satrap of Armenia, son-in-law of Artaxerxes Mnemon § 129.

ὄρος, ους, τό, a mountain.

ὄρος, ου, ὁ, (sors, horizontal), a boundary, a rule, an aim.

\*Ὀρῆσιος, ου, ὁ, Q. Hortensius Hortalus, born B.C. 114, died B.C. 50, Cicero's rival as an orator. Hortensius becomes

\*Ὀρῆσιος as θησαυρός in Plautus is thesaurus.

ὄρυξ, υγος, ὁ, a quail.

ὀρύττω, ξω, to dig, to dig up, to dig through, to bury.

\*Ὀρφεύς, ἑως, ὁ, son of the muse Kalliope, whose music drew animals and plants after him, and procured the release of his wife Eurydike from Hades. He was torn asunder by the Thracian women.

\*Ὀρφικά, ὦν, τό, (from \*Ὀρφικός, ἡ, ὄν,) the doctrines and rites of the ascetic Orphic sect, who practised various consecrations and purifications.

\*Ὀρχομένιος, α, ω, of Orchomenos I. in the E. of Arkadia; II. in Boeotia, the ancient seat of the Minyai, destroyed by the Thebans B.C. 867.

ὄς, ἡ, ὁ, who, which; used sometimes as a demonstr., καὶ ὄς, and he; ἡ δ' ὄς, said he.

ὄσιος, α, ω, or σ, ω, hallowed, sacred, enjoined by divine law; ὄσιον (ἔστι), fas est § 137 n. 1; holy, pure.

\*Ὀσίρις, ἰδός, ὁ, an Egyptian god, father or son or husband or brother of Isis. He was said to have been king of Egypt § 110.

ὄσμή, ἦς, ἡ, (ὀζω), smell, odour.

ὄσος, ἡ, ω, as great, how great; as much, how much; as many, how many; = quantus; ὄσον νόμον χάριν, only just enough to satisfy the law § 113 n. 20; πλείστον ὄσον, like immane quantum § 144 n. 5; ὄσῳ, by how much; ὄσον χρόνον, so long as; ἐφ' ὄσον, in so far as; ὄσον οὐ= tantum non, all but.

ὄσοσπερ, ἤπερ, ὠπερ, however great.

ὁσαυτ., ἥπερ, ὅπερ, the very same as.

ὅστις, ἥτις, ὅ, τι, whoever, whatever; in indirect questions, who, what; ὅστις δὲ, who in the world § 52.

ὅστισιν, ἥτισιν, ὅτισιν, whosoever, whatsoever; any whatever.

ὅστον, οὗ, τό, (Lat. *os*, *ossis*, *osteology*), a bone.

ὅταν, (ὅτε ἄν), } conj. with con-  
δτανπερ, } junctive, when-  
ever.

ὅτε, conj., when; ἔστιν ὅτε, = *est ubi*, sometimes.

ὅτι, conj., (properly, like *quod*, neut. relative), that, because § 108 n. 5; λέγω ὅτι, I say that—; ὅτι τάχιστα, with all speed.

οὐ, οὐχί; before an aspirated vowel οὐχ, before an unaspirated οὐκ, the direct absolute negative = *non*; οὐκ ἔω, I forbid; οὐ φημί, I deny; οὐ μή § 189 n. 6; μή οὐ, see μή.

οὐ, adv., (originally gen. of ὅς), where; οὐ γῆς = *ubi terra-rum*.

οὐ, of, of, to himself, herself, etc., = *sui*, *sibi*, *se*; οὐ, enclitic, to him, to her.

οὐ, the letter O § 146 n. 15.

οὐδαμοῦ, adv., (orig. gen. of οὐδαμός, from ἀμός = *vis*; ἀμωσγέ-*πω* is used in Plato), nowhere; οὐδ. λέγειν τινά, to make no account of some one.

οὐδαμῶς, adv., in no way.

οὐδέ, nor yet, not even, also not = *ne—quidem*.

οὐδέ τι § 66 n. 17.

οὐδεὶς, οὐδεμία, οὐδέν, no one, nothing, no. οὐδὲν ἐμοὶ χρεῖν, we have nothing in common, have nothing to do with one another § 145 n. 32; οὐδεὶς

ὅστις οὐ, there is no one who is not, every one; οὐδέν, not at all.

οὐδέποτε, adv., never.

οὐδέπω, adv., not yet.

οὐκ, see οὐ. οὐκέτι, adv., no longer.

οὐκουν, adv., not therefore; in questions, not then?

οὐκοῦν, adv., then.

οὐν, adv., then, therefore.

οὐνεκα, prep. after its case, on account of § 100.

οὐποτε, adv., never.

οὐπωποτε, adv., never yet at any time.

οὐρα, ἄς, ἡ, the tail.

οὐράνιος, α, ω, or ος, ον, heavenly, of heaven.

οὐρανός, οὐ, ὁ, heaven, the sky, the abode of the gods.

Οὐρανός, οὐ, ὁ, husband of Gaia § 99.

οὐριοδρομέω, Att. ὦ, ἦσω, to run with a fair wind. Late word.

οὖς, ὠτός, τό, (*auris*, *otopathy*), the ear.

οὐσία, ας, ἡ, (ὤν), one's property; being.

οὔτε—, οὔτε, neither—, nor.

οὐτις, οὐτι, no one, nothing.

οὐτος, αὐτῇ, τοῦτο, this; οὐτος or ὦ οὐτος, *heus tu!* ho there! καὶ ταῦτα, and that too, *idque*; μετὰ ταῦτα, thereupon; ἐν τούτῳ, meanwhile; τοῦτ' ἔστι, that is, *id est*; ταῦτη, thus.

οὐτοσί, αὐτῇ, τοῦτί, this man etc. here, *celui-ci*, *dieser da*.

οὕτως, before a cons. οὕτω, adv., thus, so, so greatly; just as you are, without more ado.

οὕχ, οὕχι, see οὐ.

ὀφείλω, ἦσω, 2 aor. ὤφελον, to owe, to be in debt, to be bound to do = *debeo*; pass. to be due, to be bound; βροταῖσι καθάναν ὀφείλεται, death is the ap-

pointed lot of all; εἴθ' ὠφελον, would that, = *utinam*.

ὄφελος, τό, in nomin. only, (*opus*), advantage; οὐδέν ὄφελός [έστι], it is of no use §§ 108 n. 1, 149 n. 19; οὐδέν ἀνδρῶν λευκῶν ὄφελος, there's no good in pale men.

ὀφθαλμός, οὐ, ὁ, (ὀφθαλμία), an eye; ἐν ὀφθαλμοῖς, before one's eyes § 154.

ὄφεις, εως, ὁ, (*ophite*), a snake.

ὀφρύς, ὅς, ἡ, (*brow*), the eye-brow.

ὀχέω, Att. ὦ, ἦσω, (έχω), to uphold, to carry; midd., to be borne, to ride, drive, sail; to ride at anchor.

ὄχλος, ου, ὁ, (*ochlocracy*), a crowd, the populace; trouble.

ὄχος, ου, ὁ, (έχω, *wagon*), a chariot.

ὀψέ, adv., at length, late.

ὀψιμαθής, ές, late in learning, *serius studiorum*.

ὀψω, ου, τό, (έψω), properly boiled meat; any thing eaten as a relish with bread; seasoning, sauce, fish.

ὀψωνέω, Att. ὦ, ἦσω, to buy fish, to cater.

παγή, ης, ἡ, (πήγνυμι), a trap, a snare.

πάγκακος, η, ου, utterly evil; superl. παγκάκιωτος.

πάγος, ου, ὁ, (πήγνυμι), a rock.

πάγχορηστος, ου, useful for all purposes.

πάθημα, ατος, τό, a suffering, misfortune.

πάθος, ους, τό, (*pathos*, *antipathy*, Lat. *patior*), a misfortune, passion.

παιδαγωγός, οὐ, ὁ, (*pedagogue*), the slave who leads a boy to and from school, a tutor.

παιδάριον, ου, τό, a little boy.

Παιδαρίτος, ου, ὁ, name of a Spartan.

παιδεία, ας, ἡ, (*encyclopaedia*) education, learning.

παιδείος, ου, of (his own) children § 129.

παιδεύμα, ατος, τό, a lesson.

παιδευσις, εως, ἡ, education.

παιδεύω, σω, to train, to educate § 111 n. 15.

παίδις, ἄς, ἡ, sport, jest.

παῖδον, ου, τό, a little child; a young slave.

παῖδικη, ης, ἡ, a young girl; a slave girl.

παίζω, παίζομαι, to play.

παῖς, παῖδος, ὁ, a child, boy, a slave lad; ἡ παῖς, a girl; ἐκ παῖδων, from childhood § 146 n. 11.

παῖω, σω, for perf. πέπληγα, pass: πέπληγμαι, aor. ἐπλήγην (from πλήττω) are used, (Lat. *pavio*), to strike.

πάλαι, adv., long ago; τό π. in the old time; ὁρώ π., *audum video*, I have long seen; οἱ π., the ancients.

παλαιός, ὁ, ὄν. (*palaeography*), old, ancient; τό παλαιόν, of old.

παλαιστρα, ας, ἡ, a wrestling-school, Lat. *palaestra*.

πάλη, ης, ἡ, (πάλλω), wrestling.

πάλω, adv., back, backwards, again.

παμμεγέθης, ες, very great.

παμπληθής, ές, very numerous.

Πάρ, Πανός, ὁ, (*panic*), the god of shepherds, of fields and woods § 17.

Παναθήναια, ὧν, τό, (sc. *lepd*), two festivals of the Athenians (the 'great' and 'little' P.), in honour of Athene § 140.

πανδημεῖ, (sometimes πανδημι), adv., (δημος), in a body.

πανδοκέω, ου, τό, (δέχομαι), an inn.

**Πανδώρα**, as, ἡ, wife of Epimetheus, moulded by Hephaestus, endowed by the gods with 'every gift' (*πάν δωρον*), to be the ruin of mankind.

**πανήγυρις**, εως, ἡ, (*ἀγορά, panegyric*), an assembly of the whole nation, a public festival.

**παννυχίς**, ἰδος, ἡ, a night-festival = *pervigilium*.

**πανόπτης**, ου, ὁ, (*δύομαι*), the all-seeing, epithet of Zeus, of the sun, and of Argos.

**πανουργία**, as, ἡ, knavery, villainy.

**πανούργος**, ου, (*πᾶς, ἔργον, Panurge in Rabelais*), knavish, crafty.

**πανταχῇ**, adv., everywhere, on all sides; altogether.

**πανταχόθεν**, adv., from every side.

**πανταχοῦ**, adv., everywhere.

**παντελῶς**, adv., entirely, utterly.

**πάντη**, adv., on every side, in every way.

**παντοδαπός**, ἡ, ὅν, of every kind.

**πάντοθεν**, adv., from every side.

**παντοῖος**, α, ου, of every kind, manifold.

**πάντως**, adv., altogether, at any rate, by all means.

**πάνυ**, adv., entirely; very; assuredly, *πάνυ μὲν οὖν* § 113; *οὐ πάνυ*, scarcely § 77 n. 37.

[*πᾶσμαι*], *σομαι*, to get; *πέπαιμαι*, to possess = *κέκτημαι*.

**πάππος**, ου, ὁ, (*papa*), a grandfather.

**παρ**, see *παρά*.

**παρά**, prep., beside; I. with gen., from beside, *de chez*, *παρά τινος* *εἰθεῖν*, to come from some one; *οἱ πρέσβεις οἱ π. βασιλέες*, the ambassadors from the king; *παρ' αὐτοῦ*,

out of his own means; *παρά τινος λαμβάνειν, μαρθάνειν*, to take, learn, from some one; with pass., *τὰ παρὰ σοῦ λεγόμενα*, what is said on your part; II. with dat., by the side of, by, with verbs of rest; *παρ' αὐτῷ*, at home, or with himself, in his own mind, or in his own power; *παρ' ἐμοί*, *me iudice*; *παρ' ἀνθρώποις*, among men; III. with acc., to the side of, to the house of, *π. τὴν Γνῶθαιαν* § 125; of extension, *π. τὴν θάλατταν*, along the sea-coast; to, beyond, past, *π. τὰς Σελήνας παραπλεῖν* § 125; beyond, *παρὰ δύναμιν*, beyond one's strength; *παρὰ τὸ δίκαιον*, contrary to right; *παρὰ καιρὸν*, out of season; beside, over and above, *παρὰ ταῦτα*, besides this; *παρὰ πολὺ*, by far; *παρὰ μικρόν*, almost; *παρὰ τοὺς ἄλλους*, *prae aliis*, beyond the rest; owing to, *παρὰ τὴν αὐτοῦ ἀμέλειαν*, because of his negligence; of time; *παρ' ἡμέραν*, day by day; *παρὰ πότον*, while drinking §§ 73, 125; *παρὰ πάντα τὸν βίον*, throughout life.

**παραβαίνω**, *βήσομαι*, to transgress, omit.

**παραβάλλω**, *βαλῶ*, to throw to § 94 n. 18; to risk; to compare; to turn sideways; intrans., to approach.

**παραβλέπω**, *ψω*, to look askance.

**παραβοηθέω**, Att. *ῶ*, *ῥσω*, to come to aid.

**παραγγέλλω**, *ελῶ*, to give the word, to command; to exhort, to cheer on.

**παραγίνομαι**, *γενήσομαι*, to be present at; to come to aid; to take part in; to come upon; to come up.

**παράδειγμα**, *ατος*, τό, (*paradigm* in grammar), a pattern, an example.

**παραδεικνυμι**, *ξω*, to shew by the side, to exhibit.

**παράδεισος**, *ου*, ὁ, (*Paradise*, an oriental word), a park.

**παράδοξος**, *ον*, (*παρά δόξαν*, *paradox*), strange.

**παράδουμαι**, *σομαι*, with 2 aor. *παρέδυν*, to slink by; to slink in.

**παρθαλάττιος**, *ον*, on the sea-coast.

**παράλυσσις**, *εως*, ἡ, an exhortation, advice.

**παραινέω**, Att. *ῶ*, *ήσω*, to advise, *τινί*.

**παραιτέομαι**, Att. *οὔμαι*, *ήσομαι*, to beg; to beg off, to decline, to make excuse for.

**παρακαλέω**, Att. *ῶ*, fut. *ῶ*, to summon, to invite, to encourage.

**παρακαταβάλλω**, *λῶ*, to let fall alongside.

**παρακαταθήκη**, *ης*, ἡ, a deposit.

**παράκειμαι**, *σομαι*, to lie by the side of, to be served (of dishes on the table). Pass., in use, of *παραιθῆμι*.

**παρακελεύομαι**, *σομαι*, to order, encourage.

**παρακμάζω**, *ασω*, (*acme*), to be past one's prime, to age.

**παρακόπτω**, *ψω*, to counterfeit, to cheat.

**παραλαμβάνω**, *λήφομαι*, to receive from another, to succeed to, to receive, to hear, to take to oneself, to invite.

**παράλλττω**, *ξω*, to change, to corrupt; to pass by; to go astray from; to be different from.

**παρολογίζομαι**, *ιούμαι*, to reckon wrong; to deceive by sophistry, to cheat.

**παραμελέω**, Att. *ῶ*, *ήσω*, to slight, *τινός*.

**παραμένω**, *νῶ*, to stay with, to abide, to last.

**παραμυθέομαι**, Att. *οὔμαι*, *ήσομαι*, to encourage, to console, to soothe.

**παραμυθητικός**, *ῆς*, ὁν, consolatory; ὁ π. (*λόγος*), a letter of consolation § 106.

**παράπαν**, adv., τὸ π., altogether. **παραπέτασμα**, *ατος*, τό, (*πετάσνυμι*), a curtain, a veil.

**παραπλῶζω**, *γξω*, to drive astray; pass., to go astray.

**παραπλέω**, *εύσομαι*, to sail past, to sail along.

**παραπλήσιος**, *α*, *ον*, nearly alike, such like.

**παραπλησίως**, adv., in like manner.

**παρασάγγη**, *ου*, ὁ, (Persian word), a parasang=30 stadia.

**παράσιτος**, *ου*, ὁ, (*parasite*), one who eats at another's table, a diner-out.

**παρασκευάζω**, *ᾶσω*, to prepare, to provide, to render so and so; midd., to procure; *παρασκευάσθαι πρὸς τι*, to be prepared for something.

**παραστρέφω**, *ψω*, to turn aside, pervert.

**παρατάττω**, *ξω*, to draw up side by side, to draw up in array; midd., to stand in order of battle.

**παταίηνω**, *τενῶ*, to prostrate, to wear out §§ 74 n. 8, 96 n. 11.

**παραιθῆμι**, *θήσω*, to set before, serve up, (of dishes at table); to lay before one, to propose; midd., to have set before one; to deposit; to stake; to quote. *παράκειμαι* is used as pass.

**παραντίκα**, adv., forthwith.

**παραχρήμα**, adv., (*παρά τὸ χρόμα*), on the spot, forthwith.

πάρδαλις, εως, ἡ, (pard), the leopard.

παρεγγυῖναι, Att. ᾧ, ἥσω, to hand on, pass on the watchword.

πάρεδρος, ου, ὁ and ἡ, an assessor, associate.

παρεῖμι, εἶσομαι, to be present; to aid; to be at hand; τὰ παρόντα, the present state of things; παρέσθι μοι, it is in my power.

παρεῖμι, (εἶμι), used in ind. as fut., in the moods as pres., and imperf. παρῆα as imperf., of παρέρχομαι, to pass by; to enter; to come forward.

παρεμφαίνω, ἀνῶ, to shew by the side, to give a peep of.

παρεργον, ου, τό, a bye-work, surplusage.

παρέρχομαι, παρείμι, aor. παρήλθον, to pass by, to disregard, to enter; to come forward.

παρέχω, ξω, to furnish, to offer, to grant; παρέσχε τοὺς ὀφθαλμοὺς ἐκκόπτειν, he offered his eyes to be gouged = *praebeuit oculos effodiendos*; πράγματα π., to cause trouble; to render, καθαρὸν τὸν ἄνθρωπον, the man pure; midd., to produce, e. g. τεκμήρια, evidence; to display, εὖνοιαν, goodwill.

παρήκω, ξω, to stretch along.

πάρθενος, ου, ἡ, a maiden.

παρίημι, παρήσω, to admit, to allow; to pass by, to let alone, to let slip; to relax; to remit; midd., to win over, beg off; pass., to be exhausted.

Πάρις, ἴδος, ὁ, son of Priamos, who caused the Trojan war by carrying off Helene, wife of Menelaos.

παρίστημι, παστήσω, to place beside, to present to the mind; pass. with perf. and 2 aor., to stand by, to defend, to be at hand; τὰ παρестῶτα, present

circumstances; to occur to; midd., to produce; to bring to terms; to win over.

Παρπασός, οὔ, ὁ, a cluster of hills in Phokis, esp. the highest summit with two peaks, sacred to Apollo and the Muses and to Dionysos.

παροιμία, ας, ἡ, a proverb.

παροιμιάζομαι, δόσομαι, to say by way of a proverb.

παροξύνω, ὑνῶ, (paroxystone), to spur on, to irritate.

παρορμάω, Att. ᾧ, ἥσω, to urge on.

πᾶρος, adv., (fore), i. before, of time; with inf., like πᾶν; α π., the men of old; ιι. as prep. with gen., before, of place or time; instead of. Poetic word.

παρουσία, ας, ἡ, (παρείμι), presence.

παροψίς, ἴδος, ἡ, a side-dish.

παρηγοία, ας, ἡ, frankness of speech, bluntness.

πᾶς, πᾶσα, πᾶν, (pantheism, panoply), all, every, the whole; πάντες, all; τὸ πᾶν, altogether; διὰ παντός § 116 ad fin., continually; also throughout.

Πασαργάδαι, ὦν, αἱ, the ancient capital of Persia, on the river Kyros, S.-E. of Persepolis, on the frontier of Karmania; it contained in a park the tomb of its founder Kyros.

πάσχω, πέσομαι, πέπονθα, aor. ἔπαθον, (patior, πένθος), to be done to) (to do; to suffer, to be affected, to be in a certain state; εἰ πάσχω ὑπό, to be well treated by, pass. of εἰ ποιεῖν τινα § 130 n. 13; τί πάθω § 111 n. 8; τί πάθω, what is to become of me?

πατάσσω, ξω, to beat, to strike; the aor. is frequent; for other

tenses the Attics generally use  
 τύπτω, παίω, πέπληγα, πέπλη-  
 γμαι, ἐπλήγην, πληγήσομαι.  
 πατέω, Att. ὦ, ἦσω, (*path*), to  
 tread, walk; to trample on.  
 πατήρ, πρὸς, ὁ (*pater*, Germ. *Va-  
 ter*), a father.  
 πάτρα, ας, ἡ, fatherland, country.  
 Poetic.  
 Πάτραι, ὦν, αἱ, (now *Patras*), one  
 of the 12 cities of Achaia, on  
 the coast, W. of the promon-  
 tory of Rhion, near the en-  
 trance of the Corinthian gulf.  
 Still, as of old, an important  
 port.  
 πατρίς, ἰδος, ἡ, (sc. γῆ), = πάτρα.  
 πατρώος, α, ον, or ος, ον, descend-  
 ing from father to son, here-  
 ditary, native, family.  
 πάταλος, ου, ὁ, a peg.  
 παῦρος, ον, (*paucous*, *pauper*, *par-  
 vus*), little; plur., few. Poetic.  
 Πάυσανίας, ου, ὁ, regent of Spar-  
 ta B.C. 480, commanded at  
 the battle of Plataiai Sept.  
 479; starved to death for trea-  
 son B.C. 467.  
 παύω, σω, to check, to abate, to  
 stop, to depose from; τινά τι-  
 νος or τινα ποιούντά τι; midd.,  
 to cease, to leave off, τινός or  
 ποιῶν τι.  
 πάχνη, ης, ἡ, (πήγνυμι), hoar-  
 frost.  
 πάχος, ους, τό, thickness.  
 παχύς, εἰα, ὕ, (*pachydermatous*),  
 thick, fat, dull.  
 πεδίον, ου, τό, (πέδον), a plain.  
 πέδω, adv., to the ground, to  
 the plain.  
 πειθαρχέω, Att. ὦ, ἦσω, to obey.  
 πειθαρχία, ας, ἡ, obedience to  
 command.  
 πείθω, σω, to persuade; midd.,  
 to yield, obey, τινί; to believe;  
 to trust in, τινί; in this sense  
 the 2 perf. πέπειθα is much

used; πέπειμαι, I am con-  
 vinced.  
 πειθῶ, οὖς, ἡ, persuasiveness;  
 also personified, like *Suadela*,  
 Πειθῶ.  
 πεινῶ, Att. ὦ, ἦσομαι, inf. πει-  
 νῆν, to suffer hunger; to crave  
 after, τινός.  
 πείρα, ας, ἡ, (*peritus*, *periculum*,  
*peril*, *expert*), a trial, proof,  
 attempt.  
 Πειραιεύς, ὤς, δ, the western and  
 most important of the three  
 harbours of Athens §§ 11, 17.  
 πειρομαι, Att. ὦμαι, ἦσομαι,  
 (*pirate*), to attempt, to essay,  
 τινός.  
 πειρατέον, verb. adj., one must  
 attempt.  
 πειρατικός, ἡ, ὄν, piratical. Late  
 word.  
 Πεισίστρατος, ου, ὁ, tyrant (in the  
 Greek sense) of Athens for 17  
 years between 560 and 527  
 B.C., in exile the remaining  
 16 years; a patron of the arts,  
 and a just ruler.  
 πειστέον, verb. adj., one must  
 obey, τινί.  
 πέλαγος, ους, τό, (πλάξ, *Archip-  
 elago*), the open sea, the  
 main.  
 πελαργός, οῦ, δ, (πελός, black;  
 ἀργός, white), the stork.  
 πέλας, adv., near; ὁ π., one's  
 neighbours § 92 n. 1.  
 πέλεκυς, εως, ὁ, (*pelican*), an  
 axe.  
 Πελίας, ου, δ, son of Poseidon  
 and Tyro, who sent Iason to  
 Kolchis for the golden fleece  
 §§ 24, 32.  
 Πελοποννησιακός, ἡ, ὄν, Pelopon-  
 nesian.  
 Πελοποννήσιος, ου, δ, a Pelopon-  
 nesian § 17.  
 Πελοπόννησος, ου, ἡ, the isle of  
 Pelops, now the *Moræa*.



πελταστής, οὐ, δ, a targeteer; οἱ π., light infantry.

πέμπτος, η, ον, (πέντε), fifth.

πέμπω, ψω, to send, convey, escort; to send an embassy.

πένης, ηρος, δ, (πένομαι), a labourer, a poor man, Lat. pauper; above the πτωχός.

πενθέω, Att. ὦ, ἦσω, to mourn. πένθος, οὐς, τό, (πέπονθα), sadness, mourning.

πενία, ας, ἡ, (πένομαι, penury), poverty.

πενταετηρίς, ἴδος, ἡ, (ἔτος), a term of 5 years; a festival celebrated every fifth year.

πεντασχιλίοι, αι, α, five thousand.

πεντακόσιοι, αι, α, five hundred.

πέντε, οἱ, αἱ, τά, (quinque, fives), five.

πεντήκοντα, οἱ, αἱ, τά, (quingenta), fifty.

πεντηκοντάς, δδος, ἡ, the number fifty.

πέπλος, οὐ, δ, a robe § 129 n. 0.

πεπρωμένος, see περεῖν.

πέπων, ονος, (πέσσω, coquo), ripe, mellow, soft; compar. πεπαίτερος, superl. πεπαίτατος.

πέρα, adv., beyond, of time, place, or measure; with gen., π. τοῦ δέοντος, beyond what is right.

πέρας, ατος, τό, an end; the crown, perfection, τέχνης, of art.

περάσμιος, ον, that may be crossed, admitting passage.

περάω, Att. ὦ, ὄσω, (πόρος, porta, to fare), to cross, pass over; to pierce right through.

Περδίκκας, ον, δ, I. P. II. king of Macedon with his two brothers B. C. 454—436, sole king 436—413 § 76; II. one of the generals of Alexander, who bequeathed to him his ring,

§ 6 n. 6; he survived his master only two years, and was assassinated B. C. 321.

τέρδιξ, ικος, δ and ἡ, (Lat. perdix, Fr. perdrix), a partridge.

τέρθω, σω, to lay waste, sack, slay. Poetic.

περί, prep., around I. with gen.; about, μάχεσθαι περί τινος, to fight around, for some one; θείν π. τρίποδος, to run for a tripod; so with verbs of caring, knowing, speaking, λέγειν περί τινος, to speak of a thing; π. ὀργῆς, for passion; περί πάντων, beyond all; περί πλείστου ποιέσθαι, to esteem [beyond the utmost, i. e.] very highly; as regards, as to = quod attinet ad; II. with dat., round about; with verbs of fearing, φοβέσθαι π. ἡμῶν, to fear on our account; III. with acc., of place, around; περί ἐαυτῶν ἔχειν, to have about one; δ περί τινα, a man's train, associates, school, etc.; περί τι εἶναι, to be engaged on something; τὰ π. τὸν πόλεμον, all that relates to war, military affairs; θεραπεία περί τοῦ θεοῦ, devotion towards the gods; of time and number.

π. τὰ Μηδικά, about the time of the Persian war; περί ἐβδομήκοντα, about 70.

περίγω, ξω, to lead round; to turn round.

περιαιρέω, Att. ὦ, ἦσω, to strip off, to take off § 117 n. 18.

Περικλῆδης, ον, δ, tyrant of Corinth B. C. 628—584, one of the wise men of Greece §§ 29, 43.

περιβαίνω, βήσομαι, to bestride, § 63 n. 22.

περιβάλλω, βαλῶ, to throw around, τινί τι or τινά τιν;

to surround; midd., to aim at § 152 n. 31.

περίβλεπτος, *ov*, observed from all sides, admired.

περιβόητος, *ov*, celebrated.

περιγίγνομαι, γενήσομαι, to overcome, to master, § 157 n. 21; to result; to survive.

περιγράφω, *ψω*, to draw round, to circumscribe; to limit § 84.

περιδέω, δέσω, to bind round, to bandage.

περιεμ, fut. of περιέρχομαι.

περιέρχομαι, περιεμ, to go round, to go about; of periods, to revolve.

περίζωμα, *ατος*, τό, a girdle, a cook's apron.

περιστήμι, περιστήσω, to bring round; midd. with 2 aor. and perf., to stand round, surround, come round, turn out.

περικέρω, κερῶ, to clip close; to rase.

περιμένω, *νῶ*, to await, to wait.

περυστέω, Att. ὦ, ἦσω, to go round.

περίξ, adv. and prep. with gen. or acc., (*περί*), round about.

περίοδος, *ov*, ἡ, (*period*), a circuit, orbit.

περιουσία, *as*, ἡ, (*περιεμ*), surplus, abundance.

περιπατέω, Att. ὦ, ἦσω, (*peripatetic*), to walk about.

περιπίπτω, πεσούμαι, to fall into §§ 129 n. 23, 155 n. 3.

περιπλέκω, *ξω*, to twine round; midd., to cling to, to enfold.

περιποιέω, Att. ὦ, ἦσω, to preserve, to procure; midd., to win.

περιρρίπνω, *ρανῶ*, to besprinkle.

περισάλπιζω, to blow the trumpet around § 124 n. 20.

περισκοπέω, Att. ὦ, σκέψομαι, to look round; to consider § 76 n. 16.

περιστελλω, στελλῶ, to dress, to cover, to cherish.

περιστερά, *ās*, ἡ, a dove.

περιστροφή, *ἡς*, ἡ, plur., courses (of the stars).

περισώζω, *σω*, to rescue, to save alive.

περιτέμνω, to cut off, to curtail.

περιτίθημι, περιθήσω, to place round, to bestow; midd., to put on.

περιτρέχω, δραμονομαι, to run round, to be prevalent.

περιττός, ἡ, *ov*, (*περί*, as Ἀμφισσα from ἀμφί), excessive, uncommon, superfluous, useless; ἀριθμός π., an odd number.

περιφέρω, *οίω*, to carry round; midd., to revolve, to wander about.

περιφορά, *ās*, ἡ, a revolution, circuit.

περιφέρω, Att. ὦ, ἦσω = περιφέρω.

περιφύω, *σω*, to fix round; midd., with 2 aor. περιέφυρ and perf. περιπέφυκα, to grow about, to cling to.

περιχαράττω, *ξω*, to draw round.

περιχαρής, *és*, exceeding glad.

Περσέπολις, *ews*, ἡ, the chief city of Persia, 20 stadia from the river Araxes, on the site of the modern village Istakhar. It was burnt by Alexander, but still its ruins are among the finest remains of antiquity § 153.

Περσεύς, *éws*, *δ*, son of Zeus and Danaë, who slew Medousa and freed Andromeda § 125.

Περσεφόνη, *ης*, ἡ, Att. *Φερσ.*, daughter of Zeus and Demeter, wife of Plouton.

Πέρσης, *ov*, *δ*, a Persian.

Περσικός, ἡ, *ov*, Persian.

πεσσός, *ov*, *δ*, Att. *πετρός*, (*tesera*), an oval stone for playing at a game like draughts § 128.

πέτομαι, πτήσομαι, (πτερόν, πίπτω, *peto, praepes*), to fly, to be on the wing.

πέτρα, ας, ἡ, (*petrify*), a rock.

πηγή, ἡς, ἡ, a spring, well, source.

πήγνυμι, πήξω, (*pango, pax, pitch, peg*), to fix, plant, build, stiffen; midd., with perf., πέπηγα, to freeze, to harden, to be settled.

πηδάλιον, ου, τό, a rudder.

πηδάω, Att. ὤ, to leap.

Πηλεύς, ἑως, ὁ, son of Aiaikos, father of Achilles by Thetis, an Argonaut and a hunter of the Kalydonian boar, king of Phthia in Thessaly.

πηλός, οὐ, δ, clay.

πῆμα, ατος, τό, suffering, misery.

Πηνελόπη, ἡς, ἡ, the wife of Odysseus.

πῆρικα, adv., at what o'clock?

πῆρα, ας, ἡ, (Lat. *pera*), a wallet.

πῆρώ, Att. ὤ, ὥσω, to maim; to make blind.

πῆχυς, εως, ὁ, the fore-arm; a cubit.

Πιερία, ας, ἡ, a district of Macedonia on the coast, S. of the Haliakmon; the native land of Orpheus, and seat of the Muses, thence called Pierides.

Πιθεύς, ἑως, ὁ, of the deme Pithos § 66 n. 25.

πίθος, ου, ὁ, (*butt*), a wine-jar.

πικρός, ὁ, ὄν, bitter, harsh, hateful, cruel.

πικρῶς, adv., bitterly, harshly; superl., πικρότατα.

πιμελή, ἡς, ἡ, (πίων), fat.

πῖμπλημι, πλῆσω, (—*pleo, plebes, folk*), to fill, τινός.

πῖμπρημι, πρήσω, (Germ. *brennen*, Engl. *brent*), to burn.

πινακίδιον, { ου, τό, a small tablet.

πινακίς, ἰδος, ἡ, a tablet.

Πίνδαρος, ου, ὁ, of Thebes, the

greatest lyric poet of Greece, born 522, died 442 B.C. Of his *epinikia* or odes celebrating victories in the public games 14 Olympian, 12 Pythian, 11 Nemean, and 7 Isthmian odes remain; also many fragments of other kinds of verse, §§ 69 n. 37, 138.

πίω, πίομαι, aor. ἐπίω, (*potus, bibo, winebibber*), to drink, to suck up; ὅς πειν, give to drink.

Πίος, ου, ὁ, see Μέτελλος § 120.

πίότατα, superl. adv. from πίω, most abundantly.

πίπτω, πεσοῦμαι, aor. ἐπεσον, (πίττω), to fall, to be overthrown, to fall in.

Πισυδία, ας, ἡ, a territory in the S. of Asia Minor, N. of Pamphylia § 143.

πιστεύω, σω, to trust in, to believe in, τινί; ἃ πιστεύω ἀληθῆ εἶναι, which I believe to be true; to entrust, τινί τι; pass., to be believed; to be entrusted with a thing, τι.

πίστις, εως, ἡ, (πελθω), faith, credit, honesty; an assurance, a proof.

πιστός, ἡ, ὢν, trusty, sure; τὸ π., a pledge.

Πίττακος, ου, ὁ, born at Mytilene cir. 648 B.C., one of the seven wise men of Greece, freed his country from tyranny by the help of Alkaios; famous as a soldier, statesman, and general, as a man of public and private virtue § 140.

πίων, ὢν, (pinguis, opimus), fat, rich, fertile, plentiful.

πλακοῦς, οὐντος, ὁ, (i. e. πλακοῖς, from πλαξ, a flat surface; placenta, lanx), a flat cake.

πλανῶ, Att. ὤ, ἦσω, to lead astray; pass., to wander, of

πλανώμενοι τῶν ἀστέρων, the wandering stars; to wander in mind.

πλάνης, ητος, ὁ, ι. a wanderer; ιι. a planet.

πλάσμα, ατος, τό, (πλάττω), a figure, an image.

πλάστης, ου, ὁ, (plastic), a modeller.

Πλάταια, ας, ἡ, and oftener Πλαταιαί, ὤν, αἱ, a city of Boeotia in the plain of the Asopus, between Helikon and Kithairon, famous for the defeat of the Persians by the Greeks B.C. 479.

πλάτος, ου, τό, breadth.

πλάττω, σω, to mould, to shape, to form.

Πλάτων, ωνος, ὁ, the son of Ariston, born 429, died 348 B.C. The great pupil of Sokrates, founder of the Academic school; of few ancient authors have we so many extant remains.

πλείων, ὁ and ἡ, neut. πλείων § 41, or more often πλέων, and πλείστος, η, ου, compar. and superl. of πάλυς.

πλεκτή, ἡς, ἡ, (sc. σείρω, πλέω), a twisted rope § 143.

πλεονεξία, ας, ἡ, grasping, selfishness, advantage.

πλευρόν, οὔ, τό, a side, mostly in plur. § 24.

πλέω, εύσομαι, or πλευσούμαι, (ῥυτίττω, ῥυτίττω), to sail, to sail over.

πλέων = πλείων, though less usual in masc. and fem. πλέων ἔχειν, to have the advantage, to have the best of it; οὐδέν μοι πλέων ἦν, I was none the better for it; τό πλέων, for the most part.

πληγή, ἡς, ἡ, (πλήττω, plague), a blow, a stroke.

πλήθος, ου, τό, (πύμπλημι), a crowd; τό π., the majority, the commons, the people; number, quantity, amount.

πλήν, ι. prep. with gen., except. ιι. adv., except; οὐδέν ἄλλο π., nihil aliud nisi; πλήν εἰ, except in case; πλήν ἤ, except § 76 n. 35.

πλήρης, ες, full, τινός.

πληρόω, Att. ὦ, ὥσω, to fill, τί τινος; to satisfy; to complete; to fulfil.

πλησίον, adv., (πέλας), near, τινός; ὁ π., a neighbour.

πλήττω, ξω, (πλαγα, plango), to strike. Used in Attic only in perf. πέπληγα, and pass., e.g. πέπληγμαι, ἐπλήγην, πληγθήσομαι; the other tenses are supplied by τούττω, παύω, (παύωσω).

πλόκιμος, ου, (πλέω), fit for sailing.

πλόκαμος, ου, ὁ, (πλέω), a curl.

πλοῦς, οὔ, ὁ, (πλέω), a voyage.

πλούσιος, α, ου, rich, with gen., like dives opum.

πλουτέω, Att. ὦ, ἦσω, to be rich, τινός; ἐπλούτησα, I became rich.

πλουτίζω, ῶ, to enrich.

πλούτος, ου, ὁ, (plutocracy, πύμπλημι), wealth, riches.

Πλούτος, ου, ὁ, son of Demeter and Iasion, the blind god of wealth.

Πλούτων, ωνος, ὁ, (πλούτος), a euphemistic name for Ἅιδης, god of the nether world, son of Kronos and Rhea, husband of Persephone. The name is derived from his wealth in corn and mines.

πνεῦμα, ατος, τό, (πνέω, pneumatic), wind, breath, spirit.

πνέω, πνεύσομαι, to blow, to breathe.

πῶα, αἰ, ἡ, grass.

ποδαπός, ἡ, ὅν, (πόθεν ἀπο) from what country? = Lat. *cuius?* of what kind.

ποδήρης, ες, reaching to the feet.

ποθευός, ἡ, ὅν, desired, longed for.

πόθεν, adv., whence? wherefore? πόθεν συνίσταται, of whom consists?

ποθέν, enclitic adv., from some place or other.

ποθέω, Att. ᾧ, ἥσω, to long for, miss = Lat. *desidero*, to desire, with inf.

πόθος, ου, ὁ, a longing desire for, love.

πῶ, adv., whither?

ποῖ, enclitic adv., somewhither.

ποιέω, Att. ᾧ, ἥσω, (onomatopoeia), i. to make, to compose, to produce, to bring about, to celebrate; π. τινά βασιλέα, to make one a king; π. τοὺς ἀνθρώπους ἀπορεῖν, to make men doubt; midd., to make for oneself, εἰρήνην ποιεῖσθαι, to make peace; φίλον τινά, to make a friend of some one; to hold, consider § 120 n. 2; περὶ πλείστου ποιεῖσθαι, to esteem very highly, to make much of; often as periphrasis with acc., ἐπιμέλειαν ποιεῖσθαι = ἐπιμελεῖσθαι §§ 48 n. 5, 52 n. 5; ιι. to do, to act; ποιεῖν τινά τι [εἶ] (πάσχω τι [εἶ] being used as pass.) §§ 52 n. 41, 85 n. 11, 130 n. 13; καλῶς ποιεῖς, you do well.

ποίημα, ατος, τό, a work, a poem.

ποίησις, εως, ἡ, a making; poesy; a poem.

ποιητός, verbal adj., one must do, one must make.

ποιητής, ου, ὁ, a poet.

ποικίλος, η, ου, (pingo), many-coloured, manifold, subtle; ἡ π. στοά, the hall at Athens adorned with frescoes of the battle of Marathon.

ποιμαντήρ, ἥρος, ὁ, a shepherd, ruler.

ποιμήν, ἐως, ὁ, a herdsman, a shepherd.

πῶή, ἥς, ἡ, (poena, punio, pain, penalty), ransom; a satisfaction, penalty; in prose, δίκη: also personified αἱ Πῶαί, goddesses of vengeance, § 139.

ποῖος, α, ου, of what kind? = *qualis?*

πολεμέω, Att. ᾧ, ἥσω, to be at war, to make war, to fight.

πολεμίζω, ᾧ, poetic form of πολεμέω.

πολεμικός, ἡ, ὅν, (polemics), of war; warlike; hostile.

πολέμιος, α, ου, or ος, ου, belonging to war; hostile; belonging to the enemy; ὁ π., an enemy.

πολεμιστής, ου, ὁ, a fighting-man, effective. Poetic and in late prose § 120 ad fin.

πόλεμος, ου, ὁ, (bellum), war.

Πολέμων, ωνος, ὁ, an Athenian philosopher, and a leader of the old Academy, who died B. C. 272; he succeeded Xenokrates, whose lessons converted him (*mutatus Polemo*, Hor. sat. ii 2 254) from a life of pleasure. Among his pupils were Zenon and Arkesilas § 120.

πολιορκέω, Att. ᾧ, ἥσω, (εἰργω), to besiege.

πολιορκητής, ου, ὁ, the besieger, surname of Demetrios son of Antigonos.

πολίος, α, ὅν, gray, hoary.

πόλις, εως, ἡ, a city; one's country; the state.

**πόλις**, *αρος*, τό, a city.  
**πολιτεία**, *ας, ἡ*, (*polity*), citizenship; government; constitution; a republic § 113.  
**πολιτεύω**, *ω*, to be a citizen; to live in a free state; to conduct the government; midd., to live as a citizen; to take part in state affairs; to govern; ὁ **πολιτευόμενος**, a statesman.  
**πολίτης**, *ου, ὁ*, a citizen, a fellow-citizen.  
**πολιτικός**, *ῆ, ὁν*, (*politics*), belonging to citizens, civic, social, political, public; ὁ *π.*, a statesman.  
**πολίτις**, *ιδος, ἡ*, fem. of **πολίτης**, Fr. *citoyenne* § 125.  
**πολλά**, many things § 29; neut. plur. from **πολύς**.  
**πολλάκις**, *adv.*, often.  
**πολλαπλάσιος**, *α, ον, or ος, ον*, many times greater, *ἢ τι* or *τινός*.  
**πόλος**, *ου, ὁ*, (*πέλομαι, polar*), the axis of the sphere, the pole, the sky.  
**Πόλυβος**, *ου, ὁ*, king of Corinth, in whose house Oidipous was brought up § 69.  
**πολύδακρυς**, *υος, ὁ, and ἡ*, tearful.  
**Πολυδεύκης**, *ου, ὁ*, son of Zeus and Leda, twin brother of Kastor, famous as a boxer.  
**πολύθρηνος**, *ον*, greatly wailing.  
**Πολύκλειτος**, *ου, ὁ*, a sculptor and architect of Sikyon, contemporary with Pheidias; he paid great attention to symmetry, and his statue the Doryphoros was called a *canon* of the proportions of the youthful body; his colossal statue of Hera at Argos was regarded as perfect.  
**πολυκοιρανία**, *ας, ἡ*, the rule of many.  
**πολύκρανος**, *ον*, many-headed.

**Πολυκράτης**, *ου, ὁ*, tyrant of Samos, B.C. 530—522, famous for his long train of successes (witness the story of his ring), followed by signal reverses § 72.  
**πολυμαθής**, *ές*, knowing much.  
**πολυμαθία**, *ας, ἡ*, much learning.  
**Πολυνείκης**, *ου, ὁ*, son of Oidipous and Iokaste, who fell in the expedition of the Seven against Thebes, undertaken to recover for him the crown of Thebes from his brother Eteokles § 122.  
**πολύπλοκος**, *ον*, (*πλέκω*), tangled, thickly wreathed.  
**πολύς**, *πολλή, πολύ*, (*plus, plerique, πληρημι*), many, numerous, great; *πολλή στρατιά*, a large army; *πολύς χέιμων*, a violent storm; a river *πολύς ρεῖ*, flows with full stream §§ 101 n. 29, 125 n. 9; *πολλή ὁδός*, a long way; *πολύς χρόνος*, a long time; *μετ' αὐτόν*, shortly after; *ἐπὶ πολύ*, over a great space, far; for a long time; *ὡς ἐπὶ τὸ πολύ*, for the most part; *πολλά καὶ καλά*, much that is beautiful; *οἱ πολλοί*, the multitude, the people, the greater number; *τὸ πολύ*, or *τὰ πολλά*, for the most part; *πολλοῦ ποιεῖσθαι* = *magni facere*; *πολὺ μείζων*, far greater; *πολλῷ μείζων*, greater by far. Compar. *πλείων* or *πλέον*, more, greater, longer; *οἱ π.*, the greater number, the many; *πλείων ἔχων* § 107 n. 27 to be better off; *τί ἔσται πλέον τινί*; of what avail will it be to one? *οὐδέν μοι πλέον ἦν*, I was none the better; *πλείν ἡ*, more than. Superl. *πλείστος*, *ῆ, ον*, most,

greatest, largest; *πλεῖστον ὅσον* = *mirum quantum*; *πλεῖστον* adverbially, most.

*πολυτέλεια*, *as*, *ή*, costliness, luxury.

*πολυτελής*, *ές*, expensive, extravagant, sumptuous.

*πολυτελῶς*, *adv.*, at great cost, lavishly.

*πομπή*, *ής, ή*, (*πέμπω, πομπή*), an escort, a sending, a procession.

*ποτέω*, *Att. ω, ήσω*, to toil, to suffer, to be worn out.

*πονηρέομαι, σομαι*, to play the villain, to act ill.

*πονηρία*, *as, ή*, badness, worthlessness, wickedness.

*πόνηρος*, *α, ov*, poor, sorry, in bad case § 111 n. 35.

*πονηρός*, *δ, όν*, wicked, knavish, cowardly.

*πόνος*, *ov, δ*, toil, labour, trouble.

*Ποντικός, ή, όν*, of Pontos, the kingdom on the S. coast of the Black Sea, E. of Paphlagonia, W. of Armenia and Kolchis § 103.

*πόντος*, *ov, δ*, (*Lat. pontus*), the sea.

*πορεῖν*, (*portio, pars*), *aor.*, to give; *perf. pass. πέπωται*, it is fated; *πεπωμένος*, allotted, fated; *ή πεπωμένη*, destiny.

*πορεία*, *as, ή*, a journey, a march.

*πορεύομαι, σομαι*, to walk, march, go.

*πορθμεύς*, *έως, δ*, a ferryman.

*πορίζω, ώ*, to bring, to provide; *midd.*, to procure, to get.

*πόρος*, *ov, δ*, (*pore, porous, fare, ferry*), a ford, a strait, a passage; a mean, a resource; a voyage.

*πορφύρα*, *as, ή*, purple.

*πορφύρεος*, *δ, ούν*, of purple.

*Ποσειδών, ώνος, δ*, son of Kronos and Rhea, god of the sea.

*πόσις*, *δ*, (*πότνια, δεσπότης, potestas*), a husband.

*πόσος*, *η, ov*, (*quot, quotus*), how much? how great? how many? how long? *πόσῃ μάλλον*, how much more?

*ποτάμιος*, *α, ov*, of a river.

*ποταμός*, *ού, δ*, (*πίω*), a river.

*πότε*, *adv.*, when?

*ποτέ*, *enclitic adv.*, at some time, ever, once; *εἰ ποτε*, if ever; *τίς π.*, who in the world?

*πότερον*, *neut. pron.* as *adv.*, whether? = *utrum?*

*πότερος*, *α, ov*, whether of the two, *uter?* (the *rep* is the same as that in comparatives, and as *ther* in *either, other*).

*πότης*, *ov, δ*, (*πίτω*), one's lot, fate; often of death. Poetic word.

*ποτόν*, *ού, τό*, (*πίω*), drink, water; *neut. of ποτός, ή, όν*, for drinking.

*πότος*, *ov, δ*, a drinking bout; *παρά πότον* = *inter pocula*.

*πού*, *adv.*, where? *πού γῆς* = *ubi terrarum?*

*πού*, *enclitic adv.*, somewhere; perhaps, I suppose.

*πούς*, *ποδός, δ* (*pes, antipodes*), a foot; a foot measure; a foot in verse.

*πράγμα*, *ατος, τό*, (*pragmatical*), an act, an undertaking, a thing; *plur.* affairs, circumstances, business; *πράγματα παρέχεν*, to give trouble.

*πράξις*, *εως, ή*, business, action.

*Πραξιτέλης*, *εως, δ*, a sculptor of Athens, in the first half of the 4th cent. B.C., famous for his Koan and Knidian Aphrodite.

*πρᾶος*, *ov*, in *fem.* *πραία*, mild, gentle.

*πράσις*, *εως, ή*, (*πιδράσκω*), a sale.

**πράττω**, ξω, I. to accomplish, be busy with; οὐδέν μοι πέπρακται, I have effected nothing; to negotiate, to act; to be stirring § 138 n. 13; II. intr. εἶ πρ., to fare well, so with καλῶς, κακῶς, χεῖρον; III. to exact, e. g. ἀργυρίον τινα, money from some one, esp. in midd. § 116 n. 33.

**πραῦνω**, ωω, to soothe, to calm. **πραῦς**, εἶα, ύ, see πρᾶος.

**πρέπω**, ψω, I. to be conspicuous, clear to any sense, eye or ear or smell; II. to be like; III. to beseech, to suit, τιμή; τὸ πρέπον, propriety; IV. mostly impers., it is fitting.

**πρεσβυτής**, ου, ό, an envoy; in plur. generally of πρέσβεις § 20. **πρεσβεύω**, σω, to be an ambassador, to treat; midd., to send ambassadors.

**πρέσβυς**, vor and εως, ό, an old man; plur. πρέσβεις, elders, princes; dual πρέσβη § 104 n. 18; compar. πρεσβύτερος, superl. πρεσβύτατος. In the sing. an ambassador, only in the poets; in prose πρεσβευτής is used in the sing., πρέσβεις in plur.

**πρηστήρ**, ήρος, ό, (πρήθω), a storm; a flood (of tears) § 100 n. 12.

**Πρίαμος**, ου, ό, king of Troy, son of Laomedon, and husband of Hekabe; at the time of the Trojan war he was too aged to bear a personal share in the combat.

**πριασθαι**, see ώντομαι.

**Πριαπύς**, εως, ό, an Ionian city in Karia, member of the Ionian league.

**πρην**, I. adv., before; οί πρην άνθρωποι, the men of old; II. conj., before, with inf., ind. or opt.; πρην άν with conj. after

negative clauses; **πρην ή** is also used in same sense.

**πρό**, (pro, prae, fore), prep. with gen., before; I. of place, πρό τῶν ποδῶν, before one's feet; πρό παιδων μάχεσθαι, to fight in front of [and so, 'for,' 'to defend'] one's children; II. of time, πρό ήμέρας, before day-break; III. of preference; πρό πάντων, before all.

**προαγορεύω**, προερώ, aor. προείπον, perf. προείρηκα, to tell beforehand; to prophesy; to proclaim.

**προάγω**, ξω, to lead forward; to impel; intr. to advance.

**προαδικέω**, Att. ώ, ήσω, to wrong another first.

**προαιρέομαι**, Att. ούμαι, ήσομαι, to prefer; to resolve.

**προάστειον**, ου, τό, a suburb.

**προβαίνω**, βήσομαι, to advance, proceed; προβάς § 110 n. 9, when further advanced in age.

**προβάλλω**, βαλῶ, to throw before; to put forward; to propose; midd., to propose for election; εκ τῶν προβεβλημένων, out of the candidates proposed § 120 n. 19; to allege, cite.

**πρόβατον**, ου, τό, generally used in plur., sheep.

**προβιβάζω**, βιβῶ, to lead on; to push forward.

**προβουλεύω**, σω, to pass a preliminary decree, to provide for one, τιμός; midd., to debate beforehand.

**πρόγονος**, ου, ό, an ancestor.

**προδίδωμι**, δώσω, to betray, to forsake.

**Πρόδικος**, ου, ό, of Keos, a sophist contemporary with Sokrates, who numbered among his friends or pupils Thukydides, Kritias, Xenophon, Euripides, Isokrates. He is best known



by the allegory of *Herakles at the cross way*, addressed by Virtue and Vice (Xen. memor. II 1 § 21).

*προδοσία*, ας, ἡ, betrayal, treason.  
*προδοτής*, ου, δ, a betrayer, traitor.  
*πρόειμι*, used as fut., and in the moods as pres., of *προέρχομαι*;  
δ *πρωῖον* § 62 n. 32, the man who is coming forward.

*προείρησθον*, dual perf. pass. of *προαγορεύω*.

*προεξαίστημι*, midd. with 2 aor. and perf. act., to start too soon.

*προέρχομαι*, *πρόειμι*, to advance, to go before; *πρωῖντος τοῦ χρόνου*, in process of time.

*πρόεχω*, ἔω, to surpass, excel, *τις*, some one, *τινί*, in something.

*πρόηκω*, ἔω, to have advanced.

*προθυμέομαι*, Att. *οὔμαι*, *ήσομαι*, to be eager, zealous, to exert oneself; to promote eagerly, *τι*.

*πρόθυμος*, ου, ready, zealous.

*πρόθυμοι*, adv., readily.

*προΐημι*, *προΐσω*, to send forward, to discharge, to give up; midd., to betray, to desert, to lavish, to throw away.

*προΐκα*, adv., (acc. of *προΐξ*), freely, gratis; π. *ἐπίσταται*, he knows it (of himself) without a fee (to a teacher).

*προΐξ*, κός, ἡ, a dowry.

*Πρωῖτος*, ου, δ, king of Tiryns in Argolis § 96.

*προκαλέω*, Att. *ω*, fut. *ω*, generally in midd., to challenge, to summon, to offer.

*προκάλυμμα*, ατος, τό, a veil, a curtain.

*προκαταλαμβάνω*, *λήφωμαι*, to seize beforehand, to occupy; to forestall, prevent.

*πρόκειμαι*, *κείσομαι*, to be laid out, set forth, proposed, ap-

pointed; used as pass. of *προτίθημι*.

*Προκλήης*, έου, δ, king of Sparta, founder of the Proklid line of kings § 31.

*Πρόκληη*, ης, ἡ, daughter of Pandion, wife of Tereus, who out of jealousy slew her own son Itys, and was changed into a swallow.

*προκόπτω*, ψω, generally intrans., to advance, to make progress.

*προκρίνω*, ω, to choose beforehand, to prefer, *τινί* *τινός*.

*προκύπτω*, ψω, to stoop forward, to peep out.

*προλέγω*, to foretell, to announce. See *προαγορεύω*.

*προμανθάνω*, to learn beforehand.

*πρόμαντις*, εως, δ and ἡ, a prophet, a prophetess; as adj., prophetic.

*προμαχέω*, Att. *ω*, *ήσω*, to fight in front of, *Ελλήνων* § 155 n. 35.

*Προμηθεύς*, έως, δ, son of the Titan Iapetos, who was punished by Zeus for the theft of fire from heaven by being chained on mt. Kaukasos, where an eagle continually devoured his liver, till he was set free by Herakles. With the use of fire he taught men all arts (Aischylos *Prometheus bound*; Hesiod *theogon*. 521 seq., works and days 48 seq.). According to some he first formed man of earth, or of earth and water.

*προνοέω*, Att. *ω*, *ήσω*, mostly used in midd., to foresee, to provide, to take precautions, to take care for, *τινός*.

*πρόνοια*, ας, ἡ, forethought, purpose, providence.

*πρόνοια*, *είσομαι*, to know beforehand.

*προτίω*, to drink to, to pledge;  
to give away.

*πρός*, prep. I. with gen., from,  
on the side of; *π. τοῦ ποτα-*  
*μοῦ*, from the side of the river;  
*πρός τῶν κρατούντων εἶναι*, to  
be on the winning side; in  
adjurations, by=Lat. *per*, *πρός*  
*τῆς δεξιᾶς*=*per dexteram* § 65  
n. 20; *πρός πατρός*, on the  
father's side; from, at the  
hands of, *μανθάνειν πρὸς τινος*,  
to learn of some one; so, like  
*ὅπό*, with neuter and pass.  
verbs, *ὅσα πρὸς θεῶν πάσχω*,  
what I suffer from the gods;  
like, becoming, *σοφοῦ π. ἀν-*  
*δρός*, befitting a wise man.  
II. with dat., at, before, *πρός*  
*πύλαις*, at the gates; *λέγειν*  
*πρὸς τινι*, to speak before a  
man; *πρὸς τῷ τέλει τοῦ βίου*,  
at the end of life; *γίγνεσθαι*  
*πρὸς τινι*, to be engaged upon  
a thing; over and above, be-  
sides; *πρὸς τοῖσιν*, more-  
over; *δύο π. τοῖς ἐλκοσι* § 22.  
III. with acc., towards, to,  
*εἰσεῖν π.*, to come to; *βλέ-*  
*πειν π.*, to look to; *πρὸς*  
*κέντρα λακτίζειν*, to kick a-  
gainst the goads; *λέγειν π.*,  
to speak to; *εὐσεβῆς π.*, pious  
towards; *τί τοῦτο πρὸς σέ;*  
what has this to do with you?  
§ 112 n. 20; of time, *π. μίαν*  
*ἡμέραν μέναι*, to stay for one  
day § 127; *πρὸς ἑσπέραν*, to-  
wards evening; of relation,  
*οὐδὲν π. Διονυσίου*,  *nihil ad*  
*Dionysium*, τὰ πρὸς τοὺς θεούς,  
our duties to the gods; φο-  
βεῖσθαι πρὸς τι, to be afraid  
at something, like *ad omnia*  
*fulgura pallent*; *πρὸς τι*,  
wherefore? *πρὸς ταῦτα*, there-  
fore; *πρὸς σωτηρίαν*, for de-  
liverance § 112; τὰλλα πάρ-

*εργα πρὸς τὸ λαμβάνειν νο-*  
*μίμους*, they look upon all  
else as bye-work compared  
with gain; so in Lat.  *nihil*  
*ad*—, nothing to—; *πρὸς τὴν*  
*δξίαν*, according to, by, de-  
sert; *πρὸς αὐλόν*, to the flute;  
*πρὸς φῶτι βαδίζειν*, by lamp-  
light § 188 n. 10; often as  
paraphrase for an adv., *π.*  
*βίαν*, against one's will; *π.*  
*καιρόν*, at the right time.

*προσαγγέλλω*, εἰδῶ, to announce.  
Late word.

*προσαγορεύω*, *προσερῶ*, aor. *προ-*  
*εἶπον*, to address, to call;  
*τοῦτό σε π.*, I called thee by  
this name. Used as a com-  
pound of *λέγω*.

*προσαναδίδωμι*, εἰδῶ, to hand  
up besides.

*προσαποδίδωμι*, εἰδῶ, to pay be-  
sides; to add in order to com-  
plete; midd., to sell besides.

*προσβάλλω*, βαλῶ, to bring upon,  
to apply, *τινὶ τι*; to strike, *τι*;  
intr., to attack, *τινὶ* or *πρὸς τινι*.

*προσβλέπω*, ψω, to look at.

*προσγελῶ*, Att. ὦ, *ἀσσομαι*, to  
smile upon one, *τινὰ*; to  
laugh at one, *τινὶ*.

*προσδοκῶ*, Att. ὦ, *ἤσω*, (*δοκεῖν*),  
to expect.

*πρόσεμι*, *έσομαι*, to belong to  
§ 107 n. 24.

*πρόσεμι* (*είμι*), used in ind., as  
fut., and in the other moods  
as pres., of *προσέρχομαι*.

*προσεῖπον*, aor. in use of *προ-*  
*αγορεύω*.

*προσεκδέρω*, to flog besides.

*προσεμφέρης*, *ές*, like, *τινὶ*.

*προσέρχομαι*, *πρόσεμι*, aor. *προ-*  
*ἦλθον*, to come or go to, to  
come forward, to approach;  
to come in, of income.

*προσέχω*, *ξω*, to bring to, to put  
in; esp. with or without *τόν*

- νοῦν, *τινί* or *πρός τι*, to attend to § 103 n. 27, to give one's mind to.
- προσθήκω*, to belong to, to be related to; *impers. προσθήκει*, it belongs, it is fit; *προσθήκει οὐδενί ἀρχῆς*, no one has a share in the government; *ἀγαθοῖς ὑμῖν προσθήκει εἶναι*, it becomes you to be virtuous; also with *acc.* and *inf.*; *partic.*, belonging to; *τὰ προσήκοντα*, one's duties; *οἱ προσήκοντες*, relations.
- προσηλώω*, Att. *ῶ*, *ώσω*, to nail to, to fasten on, *τινί*.
- προσηγής*, *ἐς*, gentle, friendly.
- πρόσθε*, in poets sometimes *πρόσθε*, prep. with *gen.*, of place, or time or preference, before; *adv.*, in front, forward, formerly.
- προσιτέον*, verbal *adj.* of *πρόσειμι*, one must approach.
- προσκυνέω*, Att. *ῶ*, *ήσομαι*, to worship, to make obeisance to, *τινί*, as the orientals before their kings.
- προσλαμβάνω*, *λήψομαι*, to take besides, to win besides, to take to oneself.
- πρόσμανθάνω*, to learn besides.
- πρόσδος*, *ου*, *ἡ*, an approach, a procession to a temple; income, revenue, esp. in plur.
- προσοκέλλω*, *ναῦν*, to run a ship ashore.
- προσπαίζω*, *ξομαι*, to play with, *τινί* or *πρός τινα*; to mock.
- προσπαταλέω*, to nail to.
- προσπτόμαι*, *πτήσομαι*, to fly to, to come upon.
- προσπίπτω*, *πεσοῦμαι*, to fall on, to attack, to light upon, to befall; *τὰ προσπεσόντα*, casual occurrences; to supplicate.
- πρωπλέω*, *πλεύσομαι*, to sail towards.
- προσποιέω*, Att. *ῶ*, *ήσεται*, to make over to; mostly in midd., to to win over, to claim; to pretend, with a neg. = *disimulo*.
- προσπορίζω*, *ωῶ*, to procure besides.
- πρόσταγμα*, *ατος*, *τό*, a command.
- προστάττω*, *ξω*, to enjoin, to command.
- προστήκομαι*, with *perf. προστέτηκα*, to stick fast to; in late Greek, to be devoted to, to be unable to tear oneself from.
- προστιθῆμι*, *θήσω*, to put to, to add, to make over, bestow, impose, ascribe, *τινί τι*; midd., to agree with, to associate with oneself.
- προστήρχω*, *δραμοῦμαι*, to run towards.
- προσφέρω*, *δσω*, to bring to, to apply to, to bring forward, to offer, to yield; midd., to deal with, *τινί* or *πρός τινα*; to take food or drink.
- προσφύω*, *σω*, to make to grow on; midd. with *aor. προσέφυον* and *perf. προσπέφυκα*, to grow on, to cling fast to.
- πρόσω*, *adv.*, (Att. *πύρρω*, *porro*), onwards, far off, henceforward; with *gen.*, *π. τῆς νυκτός*, till a late hour of night; *π. σοφίας ἤκειν*, to be far advanced in wisdom; far from.
- πρόσωπον*, *ου*, *τό*, the face, the front; a mask § 156; a person or character.
- προτείνω*, *ενῶ*, to hold out, to offer, to propose.
- πρότερον*, *adv.*, before § 113, followed by a *gen.*, or by *ἡ*, or by *πρίν*; *οἱ π. φίλοι*, one's former friends § 127 n. 8.
- πρότερος*, *α*, *ον*, (compar. from *πρό*, like *prior* from *prae*; cf. *πρώτος*), former, previous.
- προτιθῆμι*, *προθήσω*, to set before,

to lay out, to publish, to propose; to prefer, *τί τινος*.

*προτιμάω*, Att. *ῶ*, *ῥσω*, to prefer, *τινά τινος*.

*προτρέπω*, *ψω*, to urge on.

*προτρέχω*, *δραμοῦμαι*, to run forward; to outrun, *τινός*.

*προΐπτος*, *ον*, (contracted from *πρόσπτος*, *πρό*, *δύομαι*), foreseen.

*προυργιαιτερος*, *α*, *ον*, compar. from *προδργου* (*πρό* *εργου*), serviceable, useful.

*Προυσίας*, *ον*, *δ*, king of Bithynia, at whose court Hannibal found a refuge.

*προφαίνω*, *ανῶ*, to manifest, to declare, to foreshew.

*πρόφασις*, *εως*, *ῆ*, an occasion, a pretext.

*προφέρω*, *προδίσσω*, to bring forward; to cast in one's teeth, *τινί τι*, p. 75.

*προφήτις*, *ιδος*, *ῆ*, a prophetess.

*πρωρεῖς*, *εως*, *δ*, (*πρωα*, *prow*), a look-out man.

*Πρωτογένης*, *ους*, *δ*, a painter of Kaunos in Karia, who lived in Rhodes in the time of Alexander. His most famous painting was one of Ialysos, founder of Rhodes § 108.

*πρώτος*, *η*, *ον*, (superl. from *πρό*, cf. *πρότερος*), first; *πρώτα*, or *τά πρ.*, as adv., in the first place §§ 127, 155.

*πταίω*, *ωα*, (*πίπτω*), to stumble, to fall, to fail.

*πτάσσομαι*, *πταρῶ*, aor. *ἔπταρον*, to sneeze §§ 116 n. 8, 184 n. 5.

*πτερόν*, *οῦ*, *τό*, (*πέτομαι*, *ptero-* dactyl), a wing; feathers.

*πτερόω*, Att. *ῶ*, *ῥσω*, to furnish with wings, to feather, to imp.

*πτέρυξ*, *υγος*, *ῆ*, (*πτερόν*), a wing.

*πτέρωμα*, *ατος*, *τό*, a feathered arrow.

*πτερωτός*, *ῆ*, *όν*, or *ός*, *όν*, feathered, winged.

*πτηνός*, *ῆ*, *όν*, feathered, winged, fleeting; *τά πτ.*, birds.

*πτήσσω*, *ξω*, (*πίπτω*), to crouch, to cower.

*Πτολεμαῖος*, *ου*, *δ*, surnamed Soter, son of Lagos, one of the principal generals of Alexander, and founder of the Greek dynasty of his name in Egypt, died B.C. 283, aet. 84.

*πτόσσω*, *ξω*, to fold.

*πτωχεύω*, *ωα*, to be a beggar, to beg.

*πτωχός*, *ῆ*, *όν*, or *ός*, *όν*, beggarly; *ὁ π.*, a beggar.

*πυγμή*, *ῆς*, *ῆ*, (*πύξ*, Lat. *pugnis*), a fist; boxing.

*Πυθαγόρας*, *ου*, *δ*, of Samos, a famous philosopher of the 6th cent. B.C., who founded a school at Kroton famous for its rigorous discipline.

*Πυθαγόρειος*, *ου*, *δ*, a Pythagorean § 111.

*Πυθια*, *ας*, *ῆ*, the priestess of Apollo at Delphi.

*Πυθώδε*, adv., to Pytho, i. e. Delphi § 102.

*πυκνός*, *ῆ*, *όν*, close, crowded, frequent.

*πύκτης*, *ου*, *δ*, (Lat. *pugil*), a boxer.

*πύλη*, *ῆς*, *ῆ*, a gate, a door; a pass.

*Πύλιος*, *α*, *ον*, of Pylus (in Elis), surname of Nestor.

*πυνθάνομαι*, *πυνθόομαι*, to inquire, to learn.

*πῦρ*, *ρός*, *τό*, fire, which is of the same root.

*πυρά*, *ας*, *ῆ*, a funeral pyre.

*πύργος*, *ου*, *δ*, (Germ. *Burg*, Engl. *burgh*), a tower.

*πυρέτω*, *ξω*, (*πῦρ*), to be in a fever.

*πυρίπνοος*, *ον*, fire-breathing.

πυριφλέγων, *αυτός, ὁ*, flaming with fire § 95.

Πύρρα, *αυ, ἡ*, daughter of Epimetheus and Pandora, wife of Deukalion.

Πύρρος, *ου, ὁ*, king of Epeiros, fought at Ipsos under Demetrius Poliorketes B. C. 301, recovered his throne B. C. 296, conquered Makedonia, B. C. 287, invaded Italy B. C. 281, defeated the Romans on the river Siris B. C. 280, after an obstinate combat § 145; was slain B. C. 272 § 46.

πῶ, enclitic adv., yet.

πῶγων, *ωπος, ὁ*, the beard.

πωλέω, Att. ᾠ, ἴσω, (*monopoly*), to sell; ἀποδῶσμαι, ἀπεδόμην, πέπρακα, and in pass. πεπράσσομαι, πεπράσσομαι, ἐπράθην, πέπραμαι, supply other tenses.

Πῶλος, *ου, ὁ*, a sophist of Agrigentum, pupil of Gorgias.

πῶλος, *ου, ὁ* and *ἡ*, (*pullus, foal, filly*), a colt or filly.

πῶμα, *ατος, τό*, (*πίνω*), a drink.

πῶποτε, adv., ever yet.

πῶς, interrog. adv., how? πῶς γὰρ οὐ = Lat. *quidni?* to be sure.

πῶς, enclitic adv., in some way, somehow, in a manner.

ρᾶβδος, *ου, ἡ*, a rod; a magic wand §§ 84, 115.

Ῥαδάμανθους, *νος, ὁ*, son of Zeus and Europe, one of the judges in the nether world.

ῥάδιος, *α, ου, or ος, ου*, easy, ready; compar. ῥάων, superl. ῥᾶστος.

ῥάδιως, adv., easily, lightly.

ῥαθυμία, *ας, ἡ*, carelessness, sloth.

ῥαίνω, *ρανῶ*, to sprinkle.

ῥάκος, *ους, τό*, a ragged garment, tatters.

ρατίζω, *ωῶ*, to flog; to cuff.

ῥᾶστος, *η, ου*, superl. of ῥάδιος; ὡς ῥᾶστα, as easily as we can § 107.

ῥάϊων, ῥᾶον, compar. of ῥάδιος.

Ῥέα, *ας, ἡ*, daughter of Ouranos and Gaia, and mother of Zeus.

ῥέγκω, *ξω*, to snore.

ρέπω, *ψω*, to sink, of the scale of a balance § 140 ad fin.

ρέω, *ρεύσομαι* § 100 n. 12 or more often *ρῆσσομαι*, (*rheum*, Lat. *ruo*), to run, to stream, to flow; to fall away.

ρήγνυμι, *ξω*, (*frango, break, wreck*), to break, to burst.

ῥήμα, *ατος, τό*, (*ἔρω*), a word, a saying.

Ῥήνεια, *ας, ἡ*, a small island near Delos, where the Delians buried their dead § 72.

ῥῆσις, *εως, ἡ*, a saying, speech.

Ῥῆσος, *ου, ὁ*, king of Thrake, an ally of the Trojans; killed by Diomedes and Odysseus, who carried off his white horses, on which the fate of Troy depended §§ 83, 150. A play, ascribed to Euripides, bears his name.

ῥητορικὸς, *ἡ, ὁν*, oratorical; ὁ ῥ., an orator; ἡ ῥ. (*τέχνη*), rhetoric.

ῥήτωρ, *οπος, ὁ*, (*ἔρω*), an orator.

ῥῆγος, *ους, τό*, frost, cold.

ῥηγῶν, Att. ᾠ, ὥσω, inf. *ῥεγῶν*, to be cold.

ρίζα, *ης, ἡ*, a root.

ρίζω, Att. ᾠ, to plant; to fix firm.

ρίπτω, *ψω*, to throw, to cast.

ῥίς, *ῥινός, ἡ*, (*rhinoceros*), the nose. compar. *ῥίπος*, (Lat. *scirpus*), wicker-work; a mat.

Ῥόδιος, *α, ου*, Rhodian; ὁ Ῥ., a Rhodian.

Ῥόδος, *ου, ἡ*, an island and city in the Karpethian sea, on the coast of Karia, sacred to Helios.

ῥόπαλον, *ου, τό*, a club.

ροπή, *ης, ἡ*, (*ρέπω*), turn of the

scale, crisis; weight thrown in.

**βυπαρός**, ὁ, ὄν, filthy.

**Ῥωμαῖος**, οὐ, ὁ, a Roman.

**Ῥώμη**, ης, ἡ, Rome.

**ῥώμη**, ης, ἡ, strength, force.

**ῥώννυμι**, ῥώσω, to strengthen § 123 n. 17; generally in pass., to put forth strength; in imperat. = Lat. *vale*, farewell.

**Σαλαμῖς**, ἴνος, ἡ, an island, city and harbour, opposite to Athens; famous for the defeat of Xerxes by the Greeks B.C. 480, of which Aischylos, who fought in the battle, gives an account in his 'Persians' §§ 27, 106.

**Σαλυνθησός**, οὐ, ὁ, a city of Thrace on the Black Sea § 116.

**Σαλμωνεύς**, ἔως, ὁ, son of Aiolos, cast into Tartaros by Zeus for his impious imitation of thunder and lightning § 124.

**σαλπίζω**, ἔω (according to others ἰγίζω), to sound the trumpet.

**Σάμος**, οὐ, ἡ, now *Samo*, one of the largest islands in the Aigaean sea, off the coast of Ionia.

**σάνδαλον**, οὐ, τό, (*σανίς*, a plank), a wooden sole, a sandal.

**σαπρός**, ὁ, ὄν, (*σῆπω*), rotten, decayed.

**Σαρδανάπαλλος**, οὐ, ὁ, the last king of Assyria, generally placed in the ninth cent. B.C.; his date and all the events of his history are very uncertain § 114.

**Σάρδεῖς**, εὐρ, αἱ, the capital of Lydia, afterwards residence of a Persian satrap § 148.

**σάρξ**, **σαρκός**, ἡ, (*sarcophagus*), flesh.

**Σαρπηδόων**, ἔως, ὁ, son of Zeus and Europe, and brother of Minos, founder of the Lykian monarchy.

**σαντοῦ**, **σαντῆς**, **σαντοῦ**, of thyself, etc. reflexive pron., contracted from *σεαυτοῦ*.

**σαφής**, ἔς, (*σοφός*, *sapio*), plain, clear, certain.

**σαφῶς**, adv., certainly, truly.

**σβέσις**, εὐρ, ἡ, (*σβέννυμι*), a quenching, extinction.

**Σεβαστός**, οὐ, ὁ, (*Sebastopol*), = the Lat. *Augustus* § 108.

**σέβω** or **σέβομαι**, to honour, reverence, worship.

**σέθεν**, poetic for *σοῦ*, gen. of *σύ*.

**Σειρήν**, ἡρος, ἡ, in plur., maidens on the coast of an island in the western sea, who allured voyagers by their song, and drew them towards land until they were shipwrecked § 109, 153.

**σεῖω**, **σω**, to shake, to move.

**σέλας**, αὐρ, τό, (cf. *σέληνη*), brightness, a flash.

**Σέλευκος**, οὐ, ὁ, S. I. Nikator, one of the leaders of the phalanx under Alexander; after Alexander's death he received the government of Babylon, and gradually extended his empire until it comprised all Asia between India and the Mediterranean. From him the *Aera Seleuci*: *darum* (1 Oct. B.C. 312) takes date, and numerous cities were called Seleukeia. He was murdered B.C. 281 § 71.

**σελήνη**, ης, ἡ, (*σέλας*), the moon.

**σέλινον**, οὐ, τό, parsley (which is from *πετροσέλιον*, rock-parsley, Fr. *persil*, Dutch *peterselie*; Old Engl. *persely*) § 114 n. 32.

**Σελινούς**, οὖντος, ὁ, name of several rivers and cities, esp. a Dorian colony from Megara, situated on a hill on the S. coast of Sicily.

**Ζεμελη**, ἡς, ἡ, daughter of Kadmos, mother of Dionysos by Zeus.

**Ζεμίραμης**, ἰδος, ἡ, queen of Assyria, successor to her husband Ninus; she is said to have built Babylon § 150.

**σεμνός**, ἡ, ὢν, (σέβουμαι), revered, holy, solemn, stately, fine, lordly.

**σήμα**, ατος, τό, (semaphore), a sign, a signal, a mark; a mound = Lat. *tumulus*.

**σημαίνω**, αῶν, to indicate, to order; to give the signal, to declare; to mean § 110.

**σημεῖον**, ου, τό, (semeiology), a sign, a signal; a standard, a device, a seal; a proof.

**σήμερον**, adv., to-day (ἡμέρα, cf. ῥῆγες, this year, from ἔτος).

**σῆς**, σεός, ὁ, a moth.

**σθένος**, ους, τό, (sthenic), strength, might. Used in prose in the phrase *πᾶσι σθένει*, with all one's might.

**σθένω**, to be strong, to be able. Poetic word.

**σιγῶν**, Att. ὦ, ἡσوماί, to be silent.

**Σίγειον**, ου, τό, a promontory in Troas, with a city of the same name §§ 125 n. 16, 157.

**σιγή**, ἡς, ἡ, silence; *σιγῇ*, adverbially, in silence.

**Σιδῆ**, ἡς, ἡ, wife of Orion § 121.

**σιδηρός**, ου, ὁ, (siderite, sideroscope), iron; *ῥυτί καὶ σιδήρῳ*, with fire and sword.

**σιδηροφόρεω**, Att. ὦ, ἡσώ, to bear arms.

**Σιδηρώ**, οός, ἡ, wife of Salmon § 24.

**Σιδών**, ὠρος, ἡ, an ancient city of Phoinikia, north of Tyre, famous for its trade in the days of the prophets and of Homer.

**Σιδωνίος**, α, ον, Sidonian.

**Σικελία**, ας, ἡ, Sicily.

**Σικωνίδης**, ου, ὁ, a lyric poet of Keos, born B.C. 559, died A.C. 469 at Syracuse. He commemorated the Greek heroes of the Persian wars in elegies and epigrams, some of which remain. Among his friends and patrons were Hipparchos, the Thessalian Aleuadaí and Skopadaí, Themistokles, Hiero § 145.

**Σινδοί**, ὧν, οί, a people of Asiatic Sarmatia, on the E. coast of the Black Sea, at the foot of Mt. Kankasos.

**Σινωπεύς**, έως, ὁ, a man of Sinope, the most ancient and important Greek colony on the coast of the Black Sea; it lay on a peninsula in Paphlagonia. Diogenes the Cynic and Diphilos the comic poet were born here § 157.

**σιταρκέω**, Att. ὦ, ἡσώ, to supply with provisions. Late word.

**σιτόκουρος**, ον, (κείρω), a bread-waster, *fruges consumere natus*.

**σίτος**, ου, ὁ, plur. τὰ σίτα, (parasite), corn, bread, food.

**σιωπάω**, ὦ, ἡσوماί, to be silent, to keep secret.

**σιωπή**, ἡς, ἡ, silence; *σιωπῇ*, adverbially, in silence.

**σκαῖός**, ὁ, ὢν, (Lat. *scævus*, Germ. *schief*, Engl. *skew*), left; unlucky; clumsy.

**σκάπτω**, ψω, to dig.

**σκάφη**, ἡς, ἡ, (scaphite, scaphoid), a tub; a boat.

**σκάφιον**, ου, τό, diminutive of σκάφη.

**σκάφος**, ους, τό, the hull of a ship, a ship.

**σκελός**, ους, τό, (isosceles), the leg.

**σκεῦος**, ους, τό, a vessel; τὰ σ., furniture, baggage.

*σκηρέω*, Att. ὦ, ἦσω, to dwell in a tent, to be encamped.

*σκηρόω*, Att. ὦ, ὠσω, (*scene*), to encamp.

*Σκηπίων*, *ωνος*, ὁ, ι. P. Cornelius Scipio Africanus Maior, who defeated Hannibal at Zama B.C. 202 § 83 ad fin. II. P. Cornelius Scipio Aemilianus Africanus Minor, son of Aemilius Paullus, adopted by no. I. He was the friend of Polybios and Laelius, and destroyed Carthage in the 3rd Punic war B.C. 146 § 70. III. Q. Caecilius, Q. F. Metellus Pius Scipio, cons. B.C. 52, defeated by Caesar at Thapsus B.C. 46 § 103.

*σκηπτρον*, *ον*, τό, (*sceptre*), a staff, a baton; dominion.

*σκιά*, ἄς, ἡ, (*sciagraphy*), a shadow.

*σκληρός*, ἄ, ὄν, (*σκελλω*, to dry, *sclerotic*), hard, rough, stiff, stubborn.

*σκληρότης*, *ητος*, ἡ, hardness, harshness.

*σκοπέω*, Att. ὦ, σκέψομαι, ἔσκεμαι, (*horoscope*, *microscope*), to behold, to consider, to examine.

*σκορπίος*, *ον*, ὁ, a scorpion; the constellation Scorpion § 142 n. 25; a sea-fish *ibid*.

*σκότος*, *ον*, ὁ, or *ονς*, τό, (*scotomy*), darkness.

*Σκυθία*, *ας*, ἡ, the ancient name for the S. of Russia, between the Danube and the Don.

*Σκύθης*, *ον*, ὁ, a name given to all unknown northern and N.E. peoples beyond the Danube and the Black Sea.

*Σκυθικός*, ἡ, ὄν, Skythian.

*σκυθρωπάξω*, ἄσω, to look sul-  
len.

*Σκύλλα*, *ης*, ἡ, a sea-monster,

who lived in the Sicilian strait in a cave.

*σκώληξ*, *ηκος*, ὁ, a worm.

*σκόπτω*, *ψω*, (*scoptical*), to mock, to jest.

*Σμέρδης*, *ιος*, ὁ, a Magian, who gave himself out for the true Smerdis, brother of Kambyzes, whom Kambyzes had slain. After the death of Kambyzes the Pseudo-Smerdis reigned for a few months, but was slain by conspirators § 79.

*σμήμα*, *ατος*, τό, (*σμάω*, to scour), soap.

*Σόλων*, *ωνος*, ὁ, the legislator of Athens, born cir. 640—480 B.C., died 559. Fragments of his elegies remain, mostly political and philosophical § 119.

*σορός*, *ου*, ἡ, a funeral urn, a coffin.

*σός*, *σῆ*, *σόν*, thine.

*σοφία*, *ας*, ἡ, (*philosophy*), wisdom, skill.

*σοφιστής*, *ου*, ὁ, (*σοφίζομαι*), a sophist, a quibbler; originally, a master of his craft, a sage; in later times, a rhetorician.

*Σοφοκλῆς*, *έους*, ὁ, of Kolonos, the tragic poet, born circa B.C. 497, died B.C. 406 § 106.

*σοφός*, ἡ, ὄν, (*sapiens*), wise, skilful.

*σοφῶς*, adv., wisely.

*σπανίως*, adv., seldom, scantily.

*σπάργανον*, *ον*, τό, in plur., swaddling clothes.

*Σπάρτη*, *ης*, ἡ, the capital of Lakonia in Peloponnesos.

*Σπαρτιάτης*, *ον*, ὁ, a Spartan.

*σπᾶω*, Att. *σπῶ*, ἄσω, to draw, to tear, to drink.

*σπείρω*, *ερός*, (*spargo*), to sow; to beget; to strew.

*σπένδω*, *σπείσω*, to pour a drink-offering. to pour; midd., to



- make peace, *πῦρ* or *πρὸς τινα*.
- σπέρμα*, *ατος*, τό, (*spermatoeti*, *gynnoesperm*), seed; descent; offspring.
- σπεύδω*, *ω*, to hasten; to strive after; to promote; more often intrans. as in midd., to press onward; to be eager (to do something).
- Σπείσιππος*, *ου*, ό, born cir. 395 B. C., succeeded his uncle Plato as head of the Academy, but was compelled by ill-health to resign in favour of Xenokrates B. C. 339. He died by his own hand B. C. 334.
- σπήλαιον*, *ου*, τό, (*spelaeum*, *spelunca*), a cave.
- σπλάγχνον*, *ου*, τό, the inward parts; the heart, as the seat of affection.
- σπληνιον*, *ου*, τό, a bandage.
- σπονδή*, *ης*, ή, (*σπένδω*, *spondeo*), a drink-offering; *αι σ.*, a treaty.
- σπουδάζω*, *σομαι*, (*σπεύδω*), to be eager; to be in earnest; to be busy upon.
- σπουδαίος*, *α*, *ον*, good, excellent.
- σπουδή*, *ης*, ή, (*σπεύδω*), eagerness, haste, pains, earnest.
- Σταγειρετης*, *ου*, ό, a man of Stageira in Makedonia, near the Strymon, Aristotle's birth-place § 140.
- σταγών*, *ονος*, ή, (*στάζω*), a drop.
- σταδιεύς*, *έως*, ό, a runner in the foot-race.
- στάδιον*, *ου*, τό, plur. *οι στάδιοι* or *τα στάδια*, a measure of length=606½ ft.; a race-course.
- σταθμός*, *ου*, ό, plur. *οι σ.* or *τα σταθμά*, (*ιστημι*), a stall; quarters; a stage on the Persian high roads, a day's journey, generally=5 parasangs; the weight of a balance; a balance.
- στασιάζω*, *άσω*, (*στάσις*), to revolt, to quarrel.
- στάσις*, *εως*, ή, a standing, a position, state; faction.
- σταυρός*, *ου*, ό, (*ιστημι*), a stake; a cross.
- στείχω*, (*vestigium*, Germ. *steigen*), to go up, to approach, to march. Poetic.
- στέλλω*, *στέλω*, to arrange, to make ready, to despatch; midd. with aor. pass. *έστάλην*, to set out.
- στέμμα*, *ατος*, τό, (*στέφω*, Lat. *stemma*), a chaplet.
- στενάζω*, *ξω*, (*στένω*), to groan.
- στενός*, *ής*, όν, (*stenography*), narrow, close.
- στενοχωρία*, *ας*, ή, narrowness of space, straits.
- στενωπός*, *όν*, narrow.
- στερέω*, Att. *ω*, fut. *ω*, to deprive, *τινός*.
- στερής*, *εως*, ή, privation, loss, *τινός*.
- στέρνον*, *ου*, τό, the breast.
- στέφανος*, *ου*, ό, (*στέφω*), a crown.
- στεφανώω*, Att. *ω*, *ώσω*, to crown.
- στήθος*, *ους*, τό, (*stethoscope*), the breast.
- στήλη*, *ης*, ή, (*ιστημι*), a block of stone, a gravestone.
- Στησιχόρειος*, *α*, *ων*, belonging to Stesichoros § 106.
- Στησιχορος*, *ου*, ό, of Himera, circ. 645—560 B. C., a famous lyric poet. By the fable of the horse and the stag he is said to have warned his fellow-citizens against Phalaris.
- στίγμα*, *ατος*, τό, (*στίζω*, *stimulus*, *stigma*), a brand.
- στίζω*, *στίξω*, to prick, to brand.
- Στίλπων*, *ωνος*, ό, of Megara, one of the principal philosophers of the school of Megara, who

- flourished circa B.C. 800 § 108.
- στοά, ἄς, ἡ, a piazza or cloister; esp. the σ. ποικίλη, (see ποικίλος), in which Zeno and his followers, thence called Stoics, or the school of 'the Porch', taught, §§ 4 n. 12, 135 n. 15.
- στολή, ἥς, ἡ, (στέλλω, *stole*), dress, a robe.
- στόλος, ου, ὁ, (στέλλω), an equipment, an expedition, a fleet.
- στόμα, ατος, τό, the mouth; words, style § 104; the mouth of a river, an outlet.
- στόμων, ου, τό, a mouth; a bit.
- στορέννυμι, (Lat. *sterno*, *strew*), to spread, to level, to pave, to bestrew.
- στρατεία, ας, ἡ, an expedition, a campaign.
- στρατεύω and ομαι, σω and σομαι, to serve in war, to take the field.
- στρατηγέω, Att. ᾠ, ἦσω, (*strategy*), to be a general § 79; to command an army.
- στρατηγικός, ἡ, ὄν, (*strategic*), belonging to a general; fit for command.
- στρατηγός, οῦ, ὁ, (στρατός, ἡγέομαι), a general; at Athens one of 10 officers yearly elected to command the army and navy.
- στρατηλάτης, ου, ο, (ἐλαύνω), a general.
- στρατιά, ἄς, ἡ, an army.
- στρατιώτης, ου, ὁ, a soldier.
- στρατιωτικός, ἡ, ὄν, belonging to soldiers; military; soldier-like.
- Στρατονίκη, ἡς, ἡ, daughter of Demetrios Poliorketes, wife I. of Seleukos Nikator, II. of his son Antigonos Soter § 71.
- στρατόπεδον, ου, τό, a camp, an army; a squadron.
- στρεπτός, οῦ, ὁ, (sc. κύκλος), a collar, Lat. *torques* § 98 n. 16.
- στρέφω, ψω, to turn, to twist, to torture; midd., to turn round, to revolve.
- στρογγύλος, η, ὄν, round; of style, well-rounded, terse.
- στρουθιον, ου, τό, dimin. of στρουθός.
- στρουθός, οῦ, ὁ and ἡ, a sparrow.
- στροφή, ἥς, ἡ, (στρέφω, *strophe*), a turning; a revolution, a circling § 127.
- στυγέω, Att. ᾠ, ἦσω, to hate.
- στῦλος, ου, ὁ, (ίστημι), a pillar.
- Στωικός, ἡ, ὄν, Stoic, cf. στοά.
- σύ, σοῦ, (tu, Germ. *Du*), thou.
- συγγενής, ἐς, (γίγνομαι), of the same race, akin; of σ., relations.
- συγγενικός, ἡ, ὄν, due to kinsmen.
- συγγίγνομαι, γνήσομαι, to consort with; to live with, as a pupil with a master § 69 n. 14.
- συγγνώμη, ἡς, ἡ, pardon.
- σύγγραμμα, ατος, τό, a writing; a work.
- συγκαταβαίνω, βήσομαι, to go down together; to come to one's aid; to condescend.
- συγκαταθάπτω, ψω, to bury with one.
- συγκατακάω, to burn along with one.
- συγκεράννυμι, δσω, to mix together, to unite.
- συγκόπτω, ψω, to cut up; to be-labour, to weary.
- συγχέω, fut. χεῶ, to pour together, to confound.
- συγχωρέω, Att. ᾠ, ἦσω, or ἡσομαι, to meet, to give way, to yield, to agree to.
- συγχώρησις, εως, ἡ, consent.
- συζεύγνυμι, ζεύω, (*syzygy*), to yoke together, to couple.

*συκῆ*, ἦς, ἡ, the fig-tree.  
*σύκον*, ου, τό, (*sycamore*), a fig.  
*συκοφαντέω*, Att. ᾶ, ἦσω, to be an informer, to slander.  
*συκοφάντης*, ου, ὁ, (*sycophant*), an informer, a slanderer.  
*συνάω*, Att. ᾶ, ἦσω, to strip, to plunder.  
*συλλαβή*, ἦς, ἡ, a syllable.  
*συλλαμβάνω*, λήψομαι, to seize, to comprehend, to collect; to help, *τινί*, in midd., to take part in, *τινός*.  
*Σύλλας*, α, ὁ, L. Cornelius Sulla Felix, the dictator, born B.C. 138, died B.C. 78 § 120.  
*συνάγω*, ξω, to collect, to assemble.  
*Συλοσών*, ὄντος, ὁ, brother of Polykrates § 25 n. 24.  
*συμβαίνω*, βήσομαι, to agree, *τινί*; mostly impers., *συμβαίνει*, it falls out, turns out, results.  
*συμβάλλω*, βαλῶ, to put together; to contribute (esp. in midd.); to conclude; to reckon; intrans., to meet, *τινί*.  
*σύμβολον*, ου, τό, (*συμβάλλω*, *symbol*), a token, a signal, an emblem, a covenant.  
*συμβουλευώ*, σω, to advise, *τινί*; midd., to consult with, to take counsel; to deliberate.  
*σύμβουλος*, ου, ὁ, an adviser.  
*συμμαχέω*, Att. ᾶ, ἦσω, to be an ally, to succour, *τινί*.  
*συμμαχία*, ας, ἡ, an alliance, offensive and defensive.  
*συμμάχομαι*, οὔμαι, to fight as an ally of, *τινί*.  
*σύμμαχος*, ου, ὁ, an ally.  
*συμμεταβάλλω*, βαλῶ, to change at the same time with.  
*σύμπας*, *σύμπασα*, *σύμπαν*, all together, the whole.  
*συμπίνω*, πίομαι, to drink together.

*συμπίπτω*, πεσούμαι, to come to blows; to meet with; to happen; to fall in.  
*συνπλέκω*, ξω, to twist together; to lock together; pass. to grapple with.  
*συνπλέω*, πλεύσομαι, to sail together; οἱ *συνπλέοντες*, shipmates.  
*σύμπλους*, ουν, ὁ σ., a shipmate.  
*συνπονέω*, Att. ᾶ, ἦσω, to work together.  
*συνπόσιον*, ου, τό, (*συνπίνω*), a drinking-party, a feast.  
*συνφέρω*, σφνείσω, to be of use; τό *σύμφερον*, advantage; midd., to agree with, to turn out.  
*συμφορὰ*, ας, ἡ, an accident, a misfortune.  
*σύν* or *ξύν*, (Lat. *cum*), prep. with dat., with, together with; σ. τοῖς θεοῖς, by the help of the gods; οἱ *σύν* *τινι*, one's troops; *σύν* τῇ νόμῳ, according to the law.  
*συνάγω*, ξω, to bring together, to unite; to narrow.  
*συναγωνίζομαι*, ιούμαι, to aid in a contest, to second, *τινί*.  
*συνακολουθέω*, Att. ᾶ, ἦσω, to follow, *τινί*.  
*συναλίσκομαι*, λώσομαι, to be taken prisoner together with.  
*συναντάω*, Att. ᾶ, ἦσω, to meet, *τινί*.  
*συνάπτω*, ψω, to join together; to frame; σ. *μάχη*, to join battle; σ. *λόγων*, to enter into conversation; intrans., to be near; to join.  
*συναρπάζω*, σω, to carry away; to catch.  
*συναρπάσσομαι*, θέσομαι, to mourn with, *τινί*.  
*συνδέω*, δήσω, to bind together.  
*συνδιατρίβω*, ψω, to live with; esp. as disciples with a master.  
*συνδοκέω*, δόξω or poetic *δοκέω*,

to seem good to another also ;  
impers. *συνδοκεῖ*, = *placet*.

*συνεθίζω*, *ᾶω*, to accustom.

*συνεθιστῶν*, verbal adj., one must accustom.

*συνείδησις*, *εως*, *ῆ*, conscience.

*σύνειμι*, *ἔσομαι*, to be together, to be acquainted with, to live with; to attend, as a pupil.

*σύνειμι*, (*εἰμι*), used in ind. as fut., in the other moods as pres. of *συνέρχομαι*.

*συνεργέω*, Att. *ᾶω*, *ῆσω*, to work with, to support, *τινί*.

*συνέρχομαι*, *σύνειμι*, to come or go with; to meet.

*σύνεσις*, *εως*, *ῆ*, (*συνίημι*), intelligence.

*συνεστιάω*, Att. *ᾶω*, in midd., to feast together.

*συνετός*, *ῆ*, *όν*, (*συνίημι*), I. intelligent; II. intelligible.

*συνεχής*, *ές*, continuous, unceasing.

*συνέχω*, *ἔω*, to hold together, to support; pass., to be distressed, affected by.

*συνεχῶς*, adv., continually.

*συνήδομαι*, *ἡσθῆσομαι*, to rejoice with, to congratulate, *τινί*.

*συνήθεια*, *ας*, *ῆ*, intercourse, custom.

*συνήθης*, *ες*, accustomed, usual, customary; *οἱ σ.*, acquaintances.

*σύνθετος*, *ον*, compound.

*συνίημι*, *ῆσω*, to perceive, to understand.

*συνίστημι*, *συστήσω*, to bring together, to unite, to form; to introduce; midd., with 2 aor. and perf. act., to meet, *τινί*; to consist § 113 n. 10; to hold together § 141.

*συνοδοιπορέω*, Att. *ᾶω*, *ῆσω*, to travel together. Late word.

*σύνουδα*, *συνέσσομαι*, to be privy to; *σύνουδα δειν'* *εἰργασμένος*,

I am conscious of having committed a fearful deed; *σύνουδα ἑμαυτῷ ἀντιλέγειν οὐ δυναμένῳ*, I am conscious of my inability to answer.

*συνοικίζω*, *ᾶω*, to join in one city.

*σύνουκος*, *ον*, living with, wedded to, *τινί*.

*συνουσία*, *ας*, *ῆ*, a friendly meeting, a party; society.

*συντάττω*, *ἔω*, to arrange, ordain, compose; in grammar, to use in a certain construction.

*συντέμνω*, *μῶ*, to cut up; to cut short, to curtail; to speak briefly.

*συντίθηναι*, *συνθήσω*, to lay together, to frame, to unite; midd., to agree, *τινί τι*, to something with some one.

*συντόμως*, adv. (*συντέμνω*), shortly; briefly.

*συντρέχω*, *δραμοῦμαι*, to unite, to concur, to meet.

*συντρίβω*, *ψω*, to shatter, to crush.

*σύντροφος*, *ον*, bred together, living with, inbred.

*Συρακόσιος*, *α*, *ον*, Syracusan.

*Συράκουσαι*, *ᾶν*, *αι*, Syracuse, the chief city of Sicily, a Dorian colony, founded by Archias B.C. 735.

*Συρία*, *ας*, *ῆ*, a country of Asia, E. of Palestine, Phoinikia, and the Mediterranean, S. of Kappadokia, W. of the Euphrates, N. of Arabia.

*συριγμός*, *οὔ*, *ὀ*, (*συρίττω*), a piping; a whistle; a hissing.

*σύριχος*, *ον*, *ὀ*, a basket.

*Σύρος*, *ον*, *ὀ*, a Syrian; name of a slave § 153 n. 16.

*σύρω*, (*συρμα*), to draw.

*σὺς*, *σύνος*, *ὀ*, and *ῆ*, (*σως*, *σωω*), a swine, boar or sow.

*συσπεύδω*, to help on.

συσσίτιον, ου, τό, a common meal, a mess.

συχρός, ἡ, ὄν, long, frequent, much.

σφάγιον, ου, τό, (σφάζω), a victim. σφάζω or σφάττω, ξω, to slaughter, to sacrifice.

σφάλλω, αλώ, (fallo, fall, fell, fail), to trip up, to overthrow; pass., to fall, to be ruined.

σφέ, acc. pl. enclitic of σφεῖς, them; in Att. poets, also sing, him, her.

σφεῖς, σφών, they, them.

σφήξ, ηκός, ὁ, (Lat. *vespa*), a wasp.

σφιγγω, ξω, to bind tight, to squeeze.

Σφίγξ, γγος, ἡ, a monster, with the body of a lion, and the head and shoulders of a woman, which destroyed all the Thebans who could not solve her riddle; when Oidipus solved it, she threw herself headlong from her rock.

σφιν, poet. dat. from σφεῖς; sometimes sing.

σφόδρα, adv., exceedingly.

σφώ, dual nom. and acc. from σύ.

σχεδόν, adv., (έχω), near; almost, about.

σχῆμα, ατος, τό, (έχω, *scheme*), figure, form § 50; air § 66 ad fin.; look, fashion, character, kind.

σχοινιον, ου, τό, a rope, (for hanging oneself § 65).

σχολαστικός, οῦ, ὁ, (scholastic), a school-pedant, a dominie.

σχολή, ἡς, ἡ, (school), leisure; κατά σχολήν, at leisure § 103; with gen., rest from; idleness; a lecture; a school § 46 ad fin.

σώζω, σω, to save, to preserve; pass., to prosper, to escape.

Σωκράτης, ους, ὁ, the Athenian philosopher, son of Sophronis-

kos, born B.C. 469, condemned to death B.C. 399. He 'brought down philosophy from heaven to earth,' leaving the physical theories of his predecessors for practical morality. He left no work behind him, but the later schools of Greek philosophy may all be traced up, mediately or immediately, to his influence.

σῶμα, ατος, τό, the body.

σωματοειδής, ές, corporeal.

σωρός, οῦ, ἡ, a heap.

Σώστρατος, ου, ὁ, a flute-player.

σωτήρ, ἡρος, ὁ, (σώζω), a saviour, preserver.

σωτηρία, ας, ἡ, deliverance, safety; with gen. § 119 n. 21.

Σωφρονίσκος, ου, ὁ, an Athenian sculptor, father of Sokrates.

σωφρονέω, Att. ὦ, ἥσω, to be of sound mind, to be temperate.

σωφροσύνη, ης, ἡ, prudence, temperance.

σώφρων, ου, (σῶς, φρήν), prudent, temperate.

ταινία, ας, ἡ, (τέλω, *taenia*), a band, fillet; a strip of land, a sandbank.

ταλαιπωρέω, ὦ, ἥσω, (also in midd.), to endure hardship.

ταλαιπώρος, ου, wretched.

ταλαιπώρως, adv., miserably.

τάλαντον, ου, τό, (τλήναι), a balance § 140 ad fin.; a talent.

τάλας, αινα, αν, (τλήναι), wretched. τάλλα, i. e. τὰ ἄλλα § 105.

ταμίειον, ου, τό, (ταμίς, τέμνω), a magazine, store.

Ταμῷς, ὦ, ὁ, of Memphis, admiral under the younger Kyros § 143.

Τάνταλος, ου, ὁ, father of Pelops and Niobe, admitted to the table of the gods; for some sin, variously described, he

- was condemned to eternal thirst in the midst of water and hunger though the finest fruit hung before him; others state that his punishment was a stone, ever threatening to crush him; hence the verb to *tantalise*.
- τάξις*, *ews*, *ή*, order, one's post in battle; *τάξω* *λείπω*, to desert one's post; rank, position.
- ταπεινός*, *ή*, *όν*, low, mean, down-cast, base.
- ταπεινός*, Att. *ω*, *ώσω*, to humble, to abase.
- ταραγμός*, *ού*, *δ*, (*ταράττω*), a disturbance.
- Ταραντίνος*, *η*, *ον*, of *Τάρας* or Tarentum, one of the greatest cities of Apulia, on the gulf which bears its name; *δ* T., a man of Tarentum.
- ταράττω*, *ξω*, to trouble, to confound.
- ταραχή*, *ής*, *ή*, confusion, trouble.
- ταριχεύω*, *σω*, to embalm; to preserve meat.
- τάριχος*, *ου*, *δ*, dried or smoked fish.
- Ταρσός*, *ού*, *ή*, capital of Kilikia, built on both sides of the river Kydnos; a great seat of learning, and the birth-place of St Paul.
- Τάρταρος*, *ου*, *δ*, plur. *τὰ Τάρταρα*, the lower world, the place of punishment of the wicked § 6.
- Ταρτήσιος*, *α*, *ον*, of Tartessos, the Tarahish of the O. T., a district of Spain near Cadiz, from which the Phoinikians brought the precious metals.
- τάττω*, *ξω*, (*tactics*), to arrange, to appoint, with inf. § 100.
- Ταυρέας*, *ου*, *δ*, see § 69 n. 25.
- Ταυροί*, *ών*, *οί*, the inhabitants of the Tauric Chersonesos (*Crimaea*) § 40.
- ταῦρος*, *ου*, *δ*, (*taurus*), a bull.
- τάφος*, *ου*, *δ*, (*θαπτω*), a burial; a tomb.
- ταχέως*, adv., quickly.
- τάχιστα*, very quickly; *ὥς τάχιστα*, as soon as ever § 121 n. 23; elsewhere, with all speed.
- τάχος*, *ους*, *τό*, quickness.
- ταχύς*, *εία*, *ύ*, quick, fleet; *ταχύ*, as adv., quickly § 62; compar. *θάττω* (less often *ταχίων*), superl. *τάχιστος*.
- ταχυτής*, *ήτος*, *ή*, swiftness.
- ταῦς*, *ω*, *δ*, (*pavo*), a peacock.
- τε*, enclitic particle, and; *τε...τε*, or *τε καί* and...also.
- τέθαιμαι*, perf. pass. of *θάπτω*.
- τείνω*, *τενῶ*, (*tendo*, *tone*, *thin*, *tension*), to strain, to extend; intrans., to stretch, *τεταμένον ἐστί*, extends, reaches § 91 n. 12.
- Τειρεσίας*, *ου*, *δ*, a blind seer of Thebes §§ 99, 182.
- τειρίζω*, *ιῶ*, to build a wall, to fortify.
- τείχος*, *ους*, *τό*, (*τέκτων*, *τεύχω*, *τεζο*), a wall.
- τεκμήριον*, *ου*, *τό*, a proof, an evidence.
- τέκνον*, *ου*, *τό*, (*τίκτω*), a child.
- τεκνῶ*, Att. *ω*, *ώσω*, to beget; midd., to bear; pass., to be born.
- τεκτονικός*, *ή*, *όν*, skilled in building; *ή τ. τέχνη*, carpentry.
- τέκτων*, *ονος*, *δ*, (*architect*), a carpenter, a builder, a workman.
- τεκών*, *όντος*, *δ*, (aor. part. of *τίκτω*), a parent.
- Τελαμών*, *ώνος*, *δ*, king of Salamis, son of Aiaikos, and father of Aias, an Argonaut and hunter of the Kalydonian boar § 157.
- τέλειος*, *α*, *ον*, or *ος*, *ον*, perfect, entire, fulfilled.
- τελεύω*, Att. *ω*, *ώσω*, to fulfil;

pass., to come to full age § 96.  
 τελετή, ἥς, ἡ, (τελέω), initiation in the mysteries; plur., mystic rites.  
 τελευταῖος, α, ω, (τελευτή), last.  
 τελευτάω, Att. ὤ, ἤσω, to complete, finish; with or without βίον, to die § 98; to end; τελευτῶν, at last.  
 τελευτή, ἥς, ἡ, (τελέω), an end; death.  
 τελέω, Att. ὤ, fut. ὤ, to fulfil, to end; to pay § 100.  
 τελευτώδης, es, marshy.  
 τέλος, ους, τό, an end, an aim; τὸ τ., the chief good, finis bonorum; τέλος, acc., at last § 81 n. 27; an office, τὰ τέλη or οἱ ἐν τέλει, the government; a tax; in plur., the mysteries § 101 n. 14.  
 τεμάχιον, ου, τό, (τέμνω), a slice of salt-fish.  
 τέμενος, ους, τό, a glebe, a sacred precinct.  
 τέμνω, τεμῶ, (anatomy), to cut, to fell, to devastate.  
 τέρας, ατος, τό, a wonder, a sign, a monster.  
 τέρμα, ατος, τό, (terminus, term), a boundary, an end.  
 τερπνός, ἡ, ὄν, delightful, pleasant.  
 τέρπω, ψω, to delight; midd., to take delight, ὀρών, in seeing.  
 τέρψις, εως, ἡ, enjoyment, delight.  
 τεσσαράκοντα, οἱ, αἱ, τὰ, forty.  
 τέσσαρες, α, Att. τέττ., (tetraorch, quattuor, Welsh *pedwar*), four.  
 τεταγμένον, adv. from the perf. part. pass. of τέττω, regularly.  
 τέταρτος, η, ων, the fourth.  
 τετράγωνος, ου, (tetragon), τὸ τ.,

a quadrangle; mostly a rectangle, esp. a square.  
 τετράκις, adv., four times.  
 τετραπλοῦς, ἡ, οὖν, fourfold.  
 τετράπους, ἄων, gen. ποδός, four-footed.  
 τέτταρες, α, see τέσσαρες.  
 τέττιξ, εγος, ε, a grasshopper.  
 τευθίς, ἰδός, ἡ, a kind of cuttlefish; a kind of pastry.  
 Τεύκρος, ου, ε, half-brother of Aias, the best Greek archer before Troy; he founded a new Salamis before Troy § 157. Hor. *Teucer Salamina patremque Cum fugeret eta*.  
 τεύχω, ξω, (τυγχάνω, τέχνη), to prepare, to form, to cause, to make.  
 τεχνόμαι, Att. ὡμαι, ἤσμαι, to contrive, to execute.  
 τέχνη, ης, ἡ, (τίκτω, technical), an art, a trade; skill; cunning; a way.  
 τέχνημα, ατος, τό, a handiwork; a trick.  
 τεχνικός, ἡ, ὄν, artistic, skilful, workmanlike.  
 τεχνίτης, ου, ε, a workman, an artist.  
 τῇδε, dat. fem. of ὅδε, used as adv., here § 96 n. 7; in this way.  
 τηλικούτος, αὐτή, οὗτο, of such a kind, of such an age, so strong.  
 Τηρεΐς, έως, ε, son of Ares, mythical king of the Thracians, transformed into a hoopoe §§ 2, 71.  
 τίθημι, θήσω, (theme, thesis, do, doom, deem), to set, to place, to appoint, to propose; τίθεμαι νόμον, to lay down a law, of the legislator § 180; τίθεσθαι ν., to give oneself a law, to pass it, of the people; to make, to render, τὸν εὐπορον πτωχόν,

to make the prosperous a beggar § 119 n. 24; *τίθεσθαι τινι ὄνομα* 'Ἀμφόδοι, to give one the name of A. § 139 n. 12, cf. § 129 n. 22; *νεῖκος εὖ θέσθαι*, to arrange, settle a dispute § 143; *θέσθαι ὥστε καὶ πρᾶσιν*, to set about buying and selling § 129 n. 22; to reckon, to account § 134; *τίθεσθαι ψήφον*, to give one's vote.

*τιθήρη, ης, ἡ*, (*τίθηρη, θήλυς*), a nurse.

*Τιδωνός, οὔ, ὁ*, son of the Trojan king Laomedon, father by Eos of Memnon. Eos obtained for him from Zeus the gift of immortality, but forgot to pray for perpetual youth. He shrunk and withered away, until at last he lost his voice § 131.

*τίτω, τέξομαι, (τέχω, Germ. zeugen)*, to beget, to bear, to produce.

*τίλλω, τιλλῶ, (vello)*, to pluck, to tear off the hair.

*τιμάω, Att. ᾠ, ἥσω*, to honour; to value, *τινός*, at a certain price; in law, *τιμᾶν τινι θανάτου*, to give sentence of death against a man, to condemn him to death; in midd. of the accuser, *τιμᾶσθαι τινι θανάτου*, to accuse on a capital charge.

*τιμή, ἧς, ἡ, (τίω)*, honour, rank; price § 112.

*τιμημα, ατος, τό*, value; estimate of the penalty, penalty, punishment.

*τιμος, α, ον*, valued; dear, high-priced § 112 n. 24.

*Τιμόθεος, ου, ὁ*, son of Konon, an Athenian commander who did much to repair his country's losses after the Peloponnesian

war, and during the first half of the 4th century B. C. § 16. See his life in Nepos.

*Τιμοκρέων, ατος, ὁ*, of Ialysos in Rhodes, a poet and athlete, once a friend of Themistokles, whom he afterwards lampooned § 109 *ad fin.*

*Τίμων, ατος, ὁ*, an Athenian of the time of the Peloponnesian war, famous as a misanthrope § 127. Lucian has a tract named after him; see also Shakespeare.

*τιμωρέω, Att. ᾠ, ἥσω*, to aid, to avenge, *τινί*; midd., to punish, *τινὰ* §§ 81, 104 n. 11; cf. the *Heautontimorumenos* of Terence.

*τιμωρός, ὅς, (τιμή, αἰρω)*, helping; avenging; *ὁ τ.*, an avenger § 81.

*τίω, τίσω*, to pay; *δίκην*, to pay a penalty; midd., to punish § 100 n. 13.

*τίς, τί*, gen. *τινός*, Att. *τοῦ*, dat. *τίνι*, Att. *τῷ*, (*quis*), who, what? *τί*, why?

*τις, τι*, enclitic pronoun, one, some one, any one; *ἄλλοι τινές*, some few; often, like *quidam*, with adjectives, by way of limitation, 'as it were'.

*τίσις, εως, ἡ, (τίω)*, recompense, vengeance.

*Τιτάν, ἄνος, ὁ*, in plur., sons of Ouranos and Gaia, an ancient race of gods, overthrown by Zeus.

*τιτρώσσω, τρώσω, (τείρω, Lat. tero, throo)*, to wound.

*Τιτυός, οὔ, ὁ*, a giant who offered violence to Leto; in the nether world two vultures continually pecked his liver.

*τλήμων, ατος, ὁ and ἡ, (τλήμαι)*, wretched, miserable.

*τλήναι, τλήσομαι, (τολμᾶω, τδλας,*



*tuli, tollō, tolero*), to bear, to suffer; to dare, to have the heart to do.  
*τοί, enclitic partiale, in truth, verily.*  
*τοίνυν, therefore, then, now.*  
*ταίος, τοία, ταίον, and } of such*  
*ταύσδε, αἴε, ὅδε, } a kind,*  
*such.*  
*ταιοῦτος, αὐτή, οὗτο or οὗταν, such, so great.*  
*τοιχωρυχέω, Att. ὦ, ἦσω, (τοχος, δούτω), to break into a house, to be a burglar.*  
*τοκεύς, ἑως, ὁ, (τίκτω), a father; plur., parents.*  
*τόλμα, ἡς, ἡ, (τλήναι), daring, rashness.*  
*τολμάω, Att. ὦ, ἦσω, to venture, to have the heart to do a thing.*  
*τολμητής, οὗ, ὁ, a man of daring.*  
*τόμος, ου, ὁ, (τέμνω), a slice.*  
*Τόξαρις, ἰδος, ὁ, a Skythian sage, who lived at Athens in Solon's time. A tract of Lucian's bears his name.*  
*τόξενμα, ατος, τό, an arrow.*  
*τοξεύω, σω, to shoot with the bow.*  
*τοξικός, ἡ, ὄν, belonging to a bow, from a bow § 106 *ad fin.*; ἡ τ. (τέχνη), archery § 146.*  
*τόξον, ου, τό, (τυγχάνω, toxophilite), a bow; in pl., bow and arrows.*  
*τοξότης, ου, ὁ, an archer.*  
*τόπος, ου, ὁ, (topic, Utopian), a place, room, a seat.*  
*τόρνος, ου, ὁ, (τείπω, tornus, teres), compasses.*  
*τόσος, ἡ, ὃν } so great.*  
*τοσούδε, ἡδε, ὅδε, } so great.*  
*τοσούτος, αὐτή, οὗτο or οὗτον, so much, so great; ἐς τοσούτο, with gen., = eatenus; τρίς τοσούτο, thrice as great.*  
*τότε, adv., then.*  
*τραγικός, ἡ, ὄν, tragic; ὁ τ., a tragic poet § 51.*

*τράγος, ου, ὁ, (τρώγω), a he-goat.*  
*τραγωδία, ας, ἡ, a tragedy.*  
*τραγωδοποιός, οὗ, ὁ, a tragic poet, a tragedian § 106.*  
*τραγωδός, οὗ, ὁ, a tragic actor.*  
*τράπεζα, ἡς, ἡ, (for τεράπεζα, trapezium), a table, a dining-table; a bank.*  
*τραῦμα, ατος, τό, (τιτρώσκω), a wound.*  
*τράχηλος, ου, ὁ, the neck.*  
*Τραχίνιος, α, ὢν, of Trachis, a city and rugged district of Thessaly on the Malian gulf § 71. 'Trachinian women' is the title of a play of Sophocles.*  
*τραχύς, εἶα, ὅ, (trachyte), rough, rugged; harsh, surly.*  
*τρεῖς, τρία, τριῶν, τρισί, (tres), three.*  
*τρέμω, (τρέω, terreo, tremo), to tremble, to quake, to fear.*  
*τρέπω, ψω, (στρέφω, trepidus), to turn, to change, to rout; midd., to turn oneself, to apply oneself § 58; τετραμμένος, situated.*  
*τρέφω, θρέψω, to feed; ξέπου, to maintain mercenaries; κόμπω, to let the hair grow long § 116; to produce, to contain; midd., to grow up, to feed upon.*  
*τρέχω, δραμοῦμαι, to run.*  
*τρέω, έσω, (τρέπω), to tremble; to run away; to fear.*  
*τρίαινα, ἡς, ἡ, a trident.*  
*τριακάς, δδος, ἡ, the number thirty; the thirtieth day of the month § 44.*  
*τριάκοττα, οί, αί, τό, (triginta), thirty; οί τρ. § 126 n. 14, the thirty who held the chief power at Athens after the capture of the city by Lyxander B. C. 404; after a few months of cruel oppression they were overthrown by Thrasyboulos.*

The most eminent of them were Theramenes, whom his colleagues compelled to drink hemlock, Kritias, and Charikles.

τριακοστός, ἡ, ὄν, thirtieth.

τριάς, ἄδω, ἡ, (triad), the number three.

τριβή, ἡ, ἡ, a spending; delay.

τριβω, ψω, (trivi, drive), to rub, to wear out, to spend.

τριβων, ὡνος, ὁ, (τριβω), a threadbare cloak; worn by philosophers.

τριζω, perf. τέτριγα as pres. (stride), to squeak, to chirp § 75.

τριήρης, es, (tripl, ἀραπλόκω), generally ἡ τ. (ναῦς, triremis), a galley with three banks of oars, a trireme.

τριόδος, οὐ, ἡ, a meeting of three roads, Lat. *trivium*.

τριπλάσιος, α, ον, thrice as much as, with gen.

τρίπους, ον, ποδός, three-footed § 61 *ad fin.*; ὁ τ., a tripod, a three-legged kettle.

Τριπτόλεμος, ον, ὁ, the inventor of the plough and introducer of agriculture, founder of the Eleusinian mysteries.

τρίς, adv., thrice.

τρισάθλιος, α, ον, thrice wretched.

τρισκαίδεκα, οί, αί, τὰ, thirteen.

τρισόλβιος, ον, thrice blessed.

τρισώματος, three-bodied, of Ger-yones, forma *tricorporis umbrae* § 84.

τριταῖος, αἰα, αἰον, on the third day.

τρίτος, η, ον, third.

τριπτός, ἡ, ὄν, threefold.

τριχός, gen. of θρίξ.

τριώβολον, ον, ὁ, a three-obol piece; a half-drachma.

τριών § 18, gen. of τρεῖς.

Τροία, as, ἡ, Troy, both the city,

elsewhere Ilion, and the region in the N. W. of Asia Minor §§ 26, 67.

Τροιζήν, ἦνος, ἡ, an ancient city in the S. E. of Argolis, famous for its patriotism in the second Persian war § 90.

τρόπαιον, or τροπαῖον, ον, τό, (τρέπω), a trophy.

τρόπος, ον, ὁ, (τρέπω, trope), manner, way, fashion, temper; ἐκ παντός τρόπου or πάντα τρόπον, in every way; τόνδε τὸν τρ., in this way.

τροφεύς, ἑως, ὁ, (τρέφω), a foster-father.

τροφή, ἡ, ἡ, food § 94; bringing-up.

τροχός, οὐ, ὁ, (τρέχω, trochee), a wheel, a ring.

τρόχος, ον, ὁ, a running, a revolution, a race, a course.

τρυνάω, Att. ὦ, ἦσω, (τρώω), to bore, to pierce; τετρυνήμενος, leaking § 124.

τρυνάω, Att. ὦ, ἦσω, to live daintily, to give oneself airs.

τρυνή, ἡ, ἡ, (θρύπτω), softness, effeminacy, conceit.

Τρώας, ἄδω, ἡ, (sc. γῆ), the Troad, in the N. W. of Asia Minor.

τρώγω, ξομαι, aor. ἐτραγον, to gnaw, to nibble, to munch, to eat.

Τρωικός, ἡ, ὄν, Trojan; τὰ Τρ., the Trojan war § 37.

Τρώες, ων, οί, Trojans.

τυγχάνω, τεύχομαι, aor. ἐτυχον, i. to hit a mark, to meet, to win, οίκτου, pity; δίκης, to meet one's deserts; to succeed;

ὁ τυχών, the first comer; οί τ., vulgar folk. ii. intrans., to happen, to come to pass; with partic., just § 114 n. 11; ἐτυχε παρών, he was there just at the time; ὡμολογηκὼς τυγχά-

νεις, you have agreed.

- Τυδεύς, εως, ὁ**, of Kalydon, son of Oineus, and son-in-law of Adrastus; he was one of the Seven against Thebes § 146; his son was Diomedes, *Tydidēs melior patre*.  
**τύμβος, ου, ὁ**, (τύφω), the place where a dead body is burnt, a barrow, a tomb.  
**Τυνδαρεως, εω, ὁ**, husband of Leda §§ 7, 127.  
**τύπος, ου, ὁ**, (τύπτω, *type*), a mark, print, outline; figure § 27.  
**τύπτω, ἥσω**, (its other tenses are from *παίω, πατάσσω* and *πλήττω*), to strike, to wound, to flog.  
**τύραννος, ου, ὁ**, (Dor. for *κόρανος*), a master, a tyrant; as adj. *τύραννος, ον*, royal.  
**τυρός, ου, ὁ**, cheese.  
**τυφλός, ἡ, ὁν**, blind, dark.  
**τυφλώω, Att. ὦ, ὥσω**, to blind.  
**τυφλώω, Att. ὦ, ὥσω**, (*stupeo*), to make vain, puff up; in perf. pass., to be vain.  
**Τυφῶν, ὄρος, ὁ**, son of Tartaros and Gaia, father of the Sphinx, a fire-breathing monster, overwhelmed by Zeus under Mt. Aetna.  
**τύχη, ης, ἡ**, (*τυγχάνω*), luck, chance, fortune; *τύχη* or *κατὰ τύχην*, by chance; also personified, *ἡ Τύχη*, Fortune.  
**Τάκωνθος, ου, ὁ**, (*hyacinth, jacinth*), a favourite of Apollo, from whose blood the hyacinth sprung § 89.  
**ὑαλος, ου, ἡ**, (*hyaline*), crystal; glass.  
**ὕβριζω, ιομαι**, to wax wanton; to insult, outrage, *τυά* or *εἰς τινα*.  
**ὕβρις, εως, ἡ**, (*ὕπερ*), insolence, riotousness, violence; violation § 22.  
**ὕβριστής, ου, ὁ**, a man of violence and insolence; a debauchee.  
**ὕβριστότατος**, most insolent; superl. from *ὕβριστος*.  
**ὕγεια, ας, ἡ**, health, soundness, of body or mind.  
**ὕγιενός, ἡ, ὁν**, (*hygiene*), sound, healthy, wholesome.  
**ὕγις, ἐς**, (*vegeo, vigeo*), whole, sound; wise, pure.  
**ὕγρός, δ, ὁν**, (*umor, hygrometer*), wet, moist; pliant.  
**ὕδαρής, ἐς** (*ὕδωρ*), watery.  
**ὕδρα, ας, ἡ**, (*ἕδωρ*), a water-serpent, hydra.  
**ὕδραυλις, εως, ἡ**, (*αὐλέω, hydraulic*), a water-organ § 17.  
**ὕδροφορέω, Att. ὦ, ἥσω**, to carry water.  
**ὕδρωπικός, ἡ, ὁν**, (*ὕδωρ, hydrops*), dropsical.  
**ὕδωρ, ὕδατος, τό**, (*ὔω, aqua, unda, hydrant*), water; rain-water; Zeus ὕ. *ποιεῖ*, sends rain.  
**υἱός, ου, ὁ**, or *εὖς, δ*, a son.  
**ὕλη, ης, ἡ**, (*silva, hylozoio*), a wood; wood, material, matter.  
**Ἵλλος, ου, ὁ**, son of Herakles, husband of Iole.  
**ὕμετερος, α, ον**, your.  
**ὕμνέω, Att. ὦ, ἥσω**, (*hymn*), to sing, to praise.  
**ὕπαρ, τό**, a waking vision (*δραρ*); esp. in acc. as adv., awake, really § 73 n. 37.  
**ὕπαρχω, ξω**, to begin, *τυός*; to be the first (in a quarrel) § 104 n. 14; to be, *γηραιός* § 65; to belong to, to be in hand; *τὰ ὑπάρχοντα*, one's existing means § 130 n. 5; *ὕπαρχει*, it is permitted.  
**ὕπατος, η, ον**, (for *ὕπερτατος*), highest; ὁ ὕ., the Roman consul (late) § 54.  
**ὕπεκτέον**, verbal adj., one must yield.  
**ὕτελκω, ξω**, to retire; to yield.

*ὑπεραντίος*, *ov*, contrary, opposite, hostile; *τὸ ὑπ.*, on the contrary.

*ὑπέρ*, prep., (*super*, Germ. *über*, *over*; *up*), over *i.* with gen. above, across, beyond; for, in defence of, on behalf of § 97 n. 18; for the sake of, in the name of, concerning; *ii.* with acc. over, *ὑ. ἐβδομήκοντα*, more than 70; *ὑ. ἐλπίδα*, beyond hope; *ὑ. ἡμᾶς*, beyond our powers; *ὑπέρ ὄρκια*, against the oaths; beyond, before.

*ὑπεραίρω*, to exceed.

*ὑπερακοντίζω*, *ω*, to overshoot, to surpass, to prevail § 116 n. 18.

*ὑπεράντλος*, *ov*, of a ship, full of water; of the crew, sinking.

*ὑπερβαίνω, βήσομαι*, (*hyperbaton*), to pass over; to transgress, to omit; to overcome.

*ὑπερβάλλω, βαλῶ*, to throw past; to exceed, to excel; to cross.

*ὑπερβολή, ἡς, ἡ*, (*hyperbola*, *hyperbolic*), excess; *eis ὑπερβολήν*, exceedingly.

*ὑπερέχω, ξω*, to excel.

*ὑπερήφανος, ov*, (*φαίνω*), arrogant.

*ὑπερηφάνως*, adv., proudly.

*ὑπερμεγέθης*, *es*, exceeding great.

*ὑπέρμετρος, ov*, beyond measure, excessive.

*ὑπεροπτικός, ῆς, ὁν*, contemptuous.

*ὑπεροράω*, Att. *ω*, *ὄψομαι*, to overlook, to despise.

*ὑπεύθυνος, ov*, responsible; liable to, *τῷός*; dependent.

*ὑπερπηδῶ*, Att. *ω*, *ῥσω*, to overleap, escape; transgress.

*ὑπερχαίρω*, to be overjoyed.

*ὑπέχω, ὑφέζω*, to hold under, to hold out, to undergo, to submit to.

*ὑπάκουος, ov*, obedient, subject, *τῷός* or *τῷ*.

*ὑπηγής, ου, ὁ*, one who has a beard.

*ὑπηρέτω*, Att. *ω*, *ῥσω*, to do a service, *τινί*.

*ὑπηρέτης, ου, ὁ*, (*ἐρέτης*), an assistant, a servant.

*ὑπισχέομαι*, Att. *οὔμαι*, *ὑποσχεσσομαι*, aor. *ὑποσχόμεν*, to promise.

*ὑπνος, ου, ὁ*, (*sopor*, *somnus*), sleep.

*ὑπό*, prep., (*sub*), under. *i.* with gen., from under, *ἵππους ὑπὸ ζυγοῦ λύειν*, to loose the horses from under the yoke; under, *οἱ ὑπὸ χθονός*, those beneath the earth; subject to; in causal sense, by, *ὑπ' Ἐκτορος πίπτειν*, to be overthrown by Hector; so with passives, like Lat. *ad*; *ὑπὸ δέους*, from fear; *ὑπ' ἑαυτοῦ*, of himself, of his own accord; of an accompaniment, *ὑπ' αὐλοῦ*, to the flute; *ὑπὸ φανοῦ πορεύεσθαι*, to walk by torch-light. *ii.* with dat., under, beneath, in the power of; *ὑπ' ἑαυτῷ ποιεῖσθαι*, to bring under one's own power; *ὑπὸ δεσπότῃ*, under a master; of an accompaniment, as with gen. *iii.* with acc., of motion towards; *ὑπὸ γῆν ἵεναι*, to descend beneath the earth; *ὑπὸ τὴν πόλιν ἵεναι*, to go up to, under the walls of, the city; of extension, *ὑπ' οὐρανόν*, under heaven; of subjection, *γίγνεσθαι ὑπὸ βασιλείᾳ*, to become subject to the Persian king; of time, like *sub*, *ὑπὸ τὴν εἰρήνῃ*, about the time of the peace; *ὑπὸ ταῦτα*, about this time.

*ὑποβρύχιος, ov*, under water.

*ὑποδέχομαι, ξομαι*, to receive, to entertain § 108 *ad fin.*; to admit, to undertake, to follow.

*ὑποδέω, ἦσω*, to tie under; midd., to put one's shoes on; pass., to have one's shoes put on § 115 n. 14.

*ὑπόδημα, ατος, τό*, a sandal, a shoe.

*ὑποδύομαι, δύσομαι*, with aor. *ὑπέδυν* and perf. *ὑποδέδυνκα*, to go under, to put on; to undergo, to steal upon.

*ὑποξεύγνυμι, ξεύζω*, to yoke under, to subject to.

*ὑποξύγιον, ου, τό*, a beast of burden.

*ὑποθήκη, ης, ἡ*, a precept.

*ὑποθολύω*, Att. *ῶ, ὥσω*, to trouble, to make muddy. Late word.

*ὑποκρίνομαι, ὑοῦμαι*, to play a part on the stage, to act, to feign.

*ὑποκριτής, οῦ, ὁ*, (*ὑποκρίνομαι*, hypocrite), a player.

*ὑπολαμβάνω, λήψομαι*, to take up, to reply; to suppose, to understand, to view as so and so.

*ὑπολύω, σω*, to loose beneath; to unyoke, set free; to take off shoes; midd., to take off one's own shoes.

*ὑπομένω, νῶ*, to await, to endure, to stand firm.

*ὑπομνήσκω, ὑπομνήσω*, to remind, *τινά τις* § 62; pass., § 110; to mention; midd., to remember.

*ὑπονοέω*, Att. *ῶ, ἦσω*, to suspect, to conjecture.

*ὑποπίνω, πίομαι*, to tipple.

*ὑπόπτερος, ον*, feathered, winged.

*ὑποπτεύω, σω*, to suspect.

*ὑπορρέω, ρυήσομαι*, perf. *ὑπερρέηκα*, to steal into § 100 n. 18; to drop off § 97 n. 14.

*ὑποστρέφω, ψω*, to turn back.

*ὑποταράττω, ζω*, to stir up, to trouble.

*ὑποτάττω, ζω*, to arrange under,

to subject; *οἱ ὑποταταγμένοι*, subjects. Late word.

*ὑποτίθημι, ὑποθήσω*, to place under; midd., to suggest, advise § 136 n. 14; to presuppose.

*ὑπουργέω*, Att. *ῶ, ἦσω*, to serve, to help, *τινί*.

*ὑποφαίνω, ανῶ*, to give a peep of; to appear, to break, of the day dawning.

*ὑποχείριος, ον*, in hand; subject, *τινί*; *ὑποχείριον λαβεῖν τινα*, to get some one into one's power.

*ὑποχος, ον*, subject.

*ὑποχωρέω*, Att. *ῶ*, to retire; to draw back.

*ὑποψία, ας, ἡ*, suspicion.

*ὑπτίος, α, ον*, (*ὑπό*), on one's back, *supinus*; turned upwards.

*ὑς, ὕς, ὀ* and *ἡ, (οὗς)*, a swine, a pig.

*ὑστατος, η, ον*, last.

*ὑστερον*, (neut. of *ὑστερος*), adv., afterwards, in future.

*ὑδάπτω, ἀψω*, to kindle.

*ὑφασμα, ατος, τό*, (*ὑφαίνω*, weave), a web, a woven garment.

*ὑφίημι, ὑφήσω*, to let down, to put under, to suborn; intrans. and midd., to abate of, *τινός*.

*ὑφίστημι, ὑποστήσω*, to put under; midd., with 2 aor. and perf. act., to promise, to yield to; to hide under; to stand firm.

*ὑψηλός, ἡ, ὄν*, (*ὑψος*), high.

*ὑψόθεν*, adv., from on high.

*ὑψος, ον, τό*, (cf. *ὑψέρ*), height.

*ὑψοῦ*, adv., high.

*ὑψόω*, Att. *ῶ, ὥσω*, to exalt.

*ὑω, ὕσω*, to rain; esp. impers., *ὑεῖ* = *pluit*, it rains.

*φαγεῖν*, see *ἐσθλν*.

*φαίνω, ανῶ*, aor. *έφηνα*, (*phainomenon*), intr. perf. *πέφηνα* (*φάος*), to bring to light, to shew, to give light. Pass. to

appear, *φαίνεσθαι* with inf. *ε. g.* *εἶναι*, seems to be ; with part. *ε. g.* *ὢν*, evidently is ; *φάνηθι*, shew thyself as § 95 n. 12.

*φακή*, *ῆς*, *ῆ*, a dish of lentils, porridge.

*φάλαγξ*, *αγγος*, *ῆ*, a *phalanx*, a close mass of infantry; the main body of an army.

*φαλακρός*, *α*, *όν*, bald.

*Φαληρεὺς*, *έως*, *ὁ*, of Phaleron, the most ancient of the harbours of Athens § 144.

*φανερός*, *α*, *όν*, (*φαίνω*), open, manifest ; *φανερὸς ἐστὶ ποιῶν* or *ὅτι ποιεῖ τοῦτο*, he is known to do this. Cf. *δῆλος*.

*φῶς*, *ους*, *τό*, (*φαίνω*), light. Poetic word. Cf. *φῶς*, *τό*.

*φαρέτρα*, *ας*, *ῆ*, (*φέρω*, *pharetra*), a quiver.

*φαρμακεύω*, *σω*, to drug, to poison.

*φάρμακον*, *ου*, *τό*, (*pharmacy*), a drug ; a remedy, *τινός*, for some ill ; a potion, a spell, a means, *τινός*, of producing something ; a poison § 155.

*φαρμάττω*, *ξω*, to poison ; to enchant.

*Φαρνάβατος*, *ου*, *ὁ*, a Persian satrap, son-in-law of Artaxerxes Mnemon, who plays a conspicuous part in history B.C. 413—374. At first he supported Sparta, but in 410 concluded an alliance with Alcibiades ; afterwards he cooperated with Konon, and invaded Lakonia B.C. 393 §§ 32, 93.

*Φαρνάκης*, *ους*, *ὁ*, Ph. II. son of Mithridates the great, king of Pontus, conspired against his father, who was forced to take poison. Pompeius recognised Ph. as king and ally ; in the civil war Ph. besieged Caesar's lieutenant Calvinus,

which occasioned Caesar's rapid march against him B.C. 48 § 103.

*φάρυγξ*, *υγγος*, *ῆ*, the throat, the gullet.

*φάσγανον*, *ου*, *τό*, (*σπάζω*), a sword.

*Φασιανός*, *όν*, from the river Phasis ; *ὁ Φ.* (sc. *ὄρνις*), the Phasian bird, *pheasant*, Lat. *phasianus*.

*Φᾶσις*, *ιδος*, *ὁ*, the boundary river between Asia Minor and Kolchis, now Rion.

*φάσκω*, (*φημί*), mostly used in partic. and inf., to assert.

*φάτις*, *ῆ*, (*φημί*), a report, a saying, fame.

*φαῦλος*, *η*, *ον*, bad, worthless, good for nothing, poor, vulgar, slight.

*φαυλότης*, *ητος*, *ῆ*, badness, poor-ness.

*φαύλως*, adv., poorly, ill.

*Φειδίας*, *ου*, *ὁ*, a great Athenian sculptor, painter and architect, flor. B.C. 444. His principal work was the statue of Olympian Zeus § 157.

*φείδομαι*, *σομαι*, 1. to spare, with gen. ; 2. to abstain from ; with inf. like *parco*, to spare to do.

*φειδῶ*, *οὔς*, *ῆ*, thrift.

*Φερῆς*, *ων*, *αἱ*, a Thessalian city, with a strong fortress.

*Φεραιός*, *α*, *ον*, of Pheral.

*φέρβω*, to feed, tend ; pass., to be fed, to feed on.

*Φερειεύδης*, *ους*, *ὁ* i. a philosopher of the island of Syros ; said to have numbered Pythagoras among his pupils, and to have been one of the earliest writers of prose § 154 ; ii. a historian of the island of Leros cir. 400 B.C. § 145.

*φέρω*, *όσω*, *ἐνήνοχα*, *αορ.* *ἤνεγκα* and *ἤνεγκον* (*fero*, to bear), to

- bear, carry, endure; with adv., *χαλεπῶς* etc., to take ill; to fetch; to produce; to carry off, to plunder; to win; of a road, to lead § 6; pass., to be borne, to move, roll, fly, sail; *φέρε*, come!
- φεῦ*, exclamation of grief, anger, or surprise, alas! oh! ha!
- φεύγω, ξομαι*, (poet. also *ξομαι*), *πέφευγα*, aor. *έφυγον*, to flee, to avoid; to be banished (used as pass. of *έκβάλλω*); to be accused, with gen. of charge (used as pass. of *διώκω*).
- φευκτέος*, verbal adj. of *φεύγω*, one must flee.
- φήμη, ης, ή*, (*φημί, fama*), an oracle, a saying, a report, fame.
- φημί, φήσω*, imperf. used as aor. *έφη*, (*for, fari, fame, fate*, prophetic), *έφασκον* used as imperf., to say, to speak, to assert. *φησί* inserted like *inquit*, in a speaker's words; *φασί, φησί*, 'they say,' = Fr. *on dit*.
- φθάνω, φθήσομαι*, to be beforehand with, to anticipate, to forestall; *έφθην άφικόμενος*, I came up first; *φθάσας*, quickly.
- φθέγγομαι, ξομαι*, to shout, to cry, to scream, neigh etc., of the cry of animals; to utter.
- φθείρω, ερώ, έφθαρκα*, 2 perf. *έφθορα*, to destroy, spoil; pass., to perish, go to ruin.
- φθίνω, σομαι*, to decay, pine, perish; in fut. *φθίσω*, aor. *έφθισα*, to consume.
- φθονέω*, Att. *ώ, ήσω*, to envy, *τινί*, a man; *τινί τινος*, a man something; *φθονέει*, epic 3 sing. ind. pres. § 27.
- φθόνος*, ου, ό, envy, spite.
- φιάλη, ης, ή*, (*phiale, vial*), a broad shallow bowl (like a saucer), used for libations.
- φιλανθρωπία, as, ή*, (*philanthropy, philanthropist*), benevolence.
- φιλόανθρωπος, ου*, kind, humane.
- φιλαργυρία, as, ή*, love of money.
- φιλάργυρος, ου*, covetous.
- φιλαυτία, as, ή*, self-love, selfishness.
- φιλαυτος, ου*, loving self, selfish.
- φιλέω*, Att. *ώ, ήσω*, 1. to love, to kiss § 116; 2. like *amo*, to be wont.
- φιληκοία, as, ή*, (*ακούω*), attentiveness.
- φιλία, as, ή*, friendship.
- φιλικώς*, adv., in a friendly way.
- Φίλιππος, ου, ό*, 1. king of Macedonia B.C. 359—337, the conqueror of Greece, father of Alexander; 2. a jester, p. 68.
- φιλομαθής, ές*, fond of learning.
- Φιλομήλα, as, ή*, daughter of Pandion, king of Attica and sister of Prokne, was changed into a nightingale.
- φιλονεικία, as, ή*, contentiousness, bickering.
- Φιλόξενος, ου, ό*, 1. son of Eryxias, an Athenian contemporary of Perikles § 77; 11. of Kythera, a musician and diithyrambic poet § 146.
- φιλοπάτερ, ορος, ό and ή*, loving one's father.
- φιλότονος, ου*, fond of labour, diligent.
- φίλος, η, ου*, dear; superl. *φίλατος. ό φ.*, a friend.
- φιλοσοφέω*, Att. *ώ, ήσω*, to love knowledge; to study, to be a philosopher.
- φιλοσοφία, as, ή*, philosophy; study.
- φιλόσοφος, ου, ό*, philosopher.
- φιλοτεχνέω*, Att. *ώ, ήσω*, to love art; to play the connoisseur § 107 n. 38.
- φιλοτιμέμαι*, Att. *οῖμαι, ήσομαι*,

to be ambitious; with inf., to be eager to do §§ 108, 125.

φιλοτιμία, ας, ἡ, ambition, emulation.

φιλότιμος, ον, ambitious.

φιλοφροσύνη, ης, ἡ, friendliness.

φίλτατος, see φίλος.

φίλτρον, ου, τό, (φιλέω, *philtre*), a love-charm, a spell, a charm.

Φυνεΐς, έως, ό, a blind prophet, whose table was polluted by the Harpies, till he was freed from that plague by the Argonauts, whom he directed on their voyage.

φλεγμονή, ης, ἡ, inflammation; heat of passion. Late word.

φλέγω, ξω, to burn, to kindle.

φλοίσβος, ου, ό, (φλέω), a din, uproar.

φλόξ, γός, ἡ, (*phlogistic*), flame, a blaze.

φλυαρέω, Att. ώ, ήσω, to jest, trifle.

φοβερός, ό, όν, fearful, timid, formidable; act. and pass., like *formidolosus*, *gnarus*.

φοβέω, Att. ώ, ήσω, to frighten; φοβείσθαι, to fear.

φόβη, ης, ἡ, hair, a mane.

φόβος, ου, ό, fear; έχει φόβον, it is to be feared.

Φόβος, ου, ό, the god of fear.

Φοῖβος, ου, ό, a name of Apollo.

Φοινίκη, ης, ἡ, the ancient Canaan; a narrow strip of coast land; its chief cities were Tyre and Sidon § 93.

Φοινικίτης, ου, ό, see § 69 n. 25.

φοινικεύς, ούσσα, ούν, dark red.

Φοῖνιξ, ικος, ό, a Phoinikian § 129.

φοιτάω, Att. ώ, ήσω, to resort to; esp. of pupils going to school § 144.

φολλίς, ίδος, ἡ, a horny scale, of reptiles.

φονεύς, έως, ό, a murderer.

φονεύω, σω, to murder.

φόνος, ου, ό, (root φέρω), murder, bloodshed.

φορέω, Att. ώ, ήσω, (φέρω), to bear, to wear.

φόρημα, ατος, τό, (φορέω), what is borne or worn; a load; in pl., attire.

Φόρκυς, υος, ό, the father of the Gorgones and Graiai.

φόρος, ου, ό, (φέρω), tribute.

φορτικός, ἡ, όν, (φέρω), burdensome, tiresome, low, vulgar, rude § 125.

φορτίον, ου, τό, (φέρω), a burden, load, cargo.

φράζω, σω, (*phrase*), to say, tell, speak.

φράττω, ξω, (*farcio*, *borough*), to fence, secure, close, stop § 125.

φρέαρ, ατος, τό, (*bourne*, *burn*), a well.

φρήν, ενός, ἡ, the heart, the mind, good sense.

Φρίξος, ου, ό, son of Athamas and Nephele, who fled to Kolchis on a golden ram.

φρίττω, ξω, πέφρικα, (βίγος, *frigeo*, Fr. *frissonner*) to bristle, to shiver, to shudder, to be thrilled.

φρονέω, Att. ώ, ήσω, (φρήν), to think, to be wise, to have knowledge; τὸ φρονεῖν, judgement; to be in one's senses; to mean; εὖ or κακῶς φ. with dat., to be well or ill disposed towards; μέγα φ., to be high-minded, proud § 30.

φρόνημα, ατος, τό, spirit, thought, courage.

φρόνησις, εως, ἡ, prudence, discretion.

φρόνιμος, ον, prudent.

φροντίζω, ω, to think, give heed, consider; to care for, mind, reckon of, τινός.

φροντίς, ίδος, ἡ, (φρήν), care,



concern, thought, consideration.

φρουρά, *ας, η*, a watching, guard; also of men on watch, a watch, guard.

φρουρέω, Att. *ώ*, *ήσω*, to guard to keep guard.

φρούριον, *ον, τό*, a fort, out-post; a guard.

Φρυγία, *ας, η*, *ι*. the greater Phrygia, a district of Asia Minor, occupying the interior of the W. half of the peninsula; *ιι*. lesser P. on the Hellespont.

φρυκτωρία, *ας, η*, (φρύγω), signalling by beacons or alarm-fires.

Φρύξ, γός, *ό*, a Phrygian.

φυγαδεύω, *σω*, (φυγιάς), to banish.

φυγιάς, *αδός, ό*, an exile, a refugee.

φυγή, *ης, η*, (φεύγω, *fuga, fugitive*), flight, escape, banishment.

φύκος, *ον, τό*, (*fucus*), a paint, cosmetic.

φυλακή, *ης, η*, guarding, watching, watch.

φύλαξ, *ακος, ό*, a watcher, guardian, metaph. § 100; *οι φ.*, the guard, garrison.

φύλαξις, *εως, η*, a watching, guarding.

φυλάσσω, see φυλάττω.

φυλάττω, (or *σσω*), *ξω*, (cf. *phylactery*), to watch, guard, defend, observe; midd., to shun, avoid, guard against § 113 n. 12; *φύλασαι*, take care! look out! § 77.

Φύξις, *ον, ό*, (φεύγω), epithet of Zeus § 156, rescuer, saviour.

φυράω, *άσω*, to mix, to knead.

φυσικός, *η, όν*, (*physical*), natural; *ό φ.*, a natural philosopher § 94.

φύσει, *εως, η*, (φύω), nature, character; φύσει, by nature; κατά

φύσιν, according to nature; φύσιν *έχειν* § 92 n. 7.

φύτεα, *ας, η*, planting, culture.

φυτεύω, *σω*, (φυτάν), to plant, beget, produce.

φυτάν, *ού, τό*, a plant, tree.

φυτοτροφή, Att. *ώ*, to rear plants.

φύω, *σω*, *πέφυκα*, 1 aor. *έφωσα*, 2 aor. *έφυν*. 1. to bring forth,

produce, beget; *φρένας*, to get understanding; midd. with perf. and 2 aor., to come into being, to grow, to be born § 94 n. 2; perf. and 2 aor. act. in pres. sense, to be by nature; with inf., to be naturally inclined to.

Φωκεύς, *έωρ, ό*, a Phokian, inhabitant of Phokias.

Φωκίων, *ωπος, ό*, an Athenian general and statesman, famous for his uprightness and laconic bluntness. He lived during the reigns of Philip and Alexander, and was condemned to death B.C. 317 A.D. 80 §§ 124, 128.

φωνέω, *ήσω*, to sound, to cry, to call.

φωνή, *ης, η*, voice, cry.

φωνήεις, *εσσα, εν*, vocal; *τά φωνήεντα*, vowels) (*τά άφωνα*, consonants).

φωράω, Att. *ώ*, *άσω*, to search, to detect, to take in the manner.

φώς, *φωτός, ό*, pl. *φώτες*, a man; poetic.

φώς, *φωτός, τό*, (contr. from *φάος*; *phosphorus*); light, joy; *πρός φώς άγειν*, to bring to light.

Χαβρίας, *ον, ό*, one of the chief Athenian generals in the first half of the 4th cent. B.C. § 74. See his life by Nepos.

Χαιρεκράτης, *ους, ό*, brother of Chairephon.

Χαιρέφων, ὤρος, ὁ, a devoted scholar of Sokrates.

χαίρω, ἦσω, to rejoice; to rejoice at, with dat.; with partic., delight in doing; imper. χαίρε = *salve* or *vale*, hail, farewell; also, good-bye to; away with, like *valeat* § 145 n. 18; χαλρεῖν at the beginning of letters, for χ. λέγει, *salvere iubet* § 25.

Χαιρώνεια, ας, ἡ, a town in Boeotia, famous for the defeat of the Greeks by Philip B.C. 338 § 110.

χαλᾶω, Att. ᾶ, αω, to slacken; intrans., to grow weak.

Χαλδαῖος, ω, οί, a nomad people, who conquered Babylon, and founded the Chaldaeo-Babylonian empire; 2. the Chaldaean priests and astrologers.

χαλεπαίνω, ἀνώ, (χαλεπός), to be angry, sore, with dat.

χαλεπός, ἡ, ὅς, hard, difficult, morose, cruel, crabbed.

χαλεπῶς, with difficulty; angrily; superl. χαλεπώτατα.

χαλινός, οὔ, ὁ, (χαλᾶω), bridle.

Χαλκηδών, ὄρος, ἡ, a city in Bithynia, on the Thracian Bosphorus, opposite to Byzantion.

Χαλκιδεύς, ἔως, ὁ, in inhabitant of the peninsula of Chalkidike in Makedonia § 76.

χαλκῶσους, ουν, brass-footed.

χαλκός, οὔ, ὁ, copper; bronze; vessel of bronze; a bronze mirror § 27.

χαλκοῖς, ἡ, οὔν, of bronze; τὸ χ. γένος, the brassy age of men between the silver and the iron in the descending scale.

Χάλος, ου, ὁ, a river in Syria near Chalkis.

χαμαί, adv., (*humi*, *humble*), on the ground, to the ground.

χαρά, ἄς, ἡ, joy.

χαράκτηρ, ἦρος, ὁ, (χαράττω), stamp, impress, character.

χάραξ, ακος, ὁ or ἡ, (χαράττω), a stake; a vine-prop.

χαράττω, ξω, (*scratch*, *grave*), to engrave.

χαρίεις, εσσα, εν, (χάρις), graceful, accomplished; χαρίεν, a pretty tale! ironical. Comp. ἑστέρος, sup. ἑστατός.

χαρίζομαι, ιοῦμαι, κεχαρίσμαι, both act. and pass. (χάρις), to gratify, to indulge, with dat.; to give freely, with acc. and dat.

Χαρκιῶ, οὔς, ἡ, mother of Teiresias § 139.

Χαρilaos, ου, ὁ, son of Polydektes, king of Sparta, during whose minority Lykourgos governed.

χάρις, ιτος, ιν, grace, kindness, a favour § 145; thanks, a grateful return, delight; χάριν with gen., on account of, for the sake of; σὺν χ., for thy sake.

Χάρις, ιτος, ἡ, in plur. Χάριτες, the 3 goddesses of grace, attendants on Aphrodite: Aglaia, Thaleia, Euphrosyne.

Χάρων, ὤρος, ὁ, the ferryman who conveyed the souls of the dead across the Styx.

χάσσω, χανοῦμαι, κέχνηα, 2 aor. ἔχων (*hisco*, *chasm*), to yawn, gape; κέχνηα is also used as pres.

χάσμα, ατος, τό, (χάσσω, *chasm*), a gulf, a hollow.

χείλος, ους, τό, a lip.

Χελδων, ὤρος, ὁ, a Lakadaimonian, one of the 7 wise men of Greece § 146.

χείμα, ατος, τό, frost, cold.

χειμερινός, ἡ, ὅς, of winter, in winter time.

χειμέριος, α, ου or ος, ον, wintry, stormy § 128 n. 25.

χειμών, ὥρος, ὁ, (Lat. *hiemps*), winter; cold weather; a storm.

χείρ, ρός, (poet. χερός), ἡ, (*chirurgeon*), the hand; the arm; els χείρας λέναι, to come to blows.

χείριστος, ἡ, ον, worst. Used as superl. of κακός.

χείρων, adv., worse.

χειροτονητός, ἡ, ον, chosen (by show of hands).

χειρουργός, ον, working by hand, practising an art; ὁ χ., an artist § 111.

χειρόω, Att. ᾠ, ὥσω, (χείρ), generally in midd., to bring under hand, to subdue.

χείρων, ον, worse, inferior, of lower rank. Used as comp. of κακός.

Χείρων, ὄνος, ὁ, the just Centaur of Mt. Pelion, the tutor of many of the heroes in the arts of prophecy, music, medicine, gymnastics, surgery etc. The Pelian spear of Achilles had been his.

χελιδών, ὄνος, ἡ, (*hirundo*), the swallow.

χελώνη, ἡ, ἡ, a tortoise.

Χερρόνησος, ον, ἡ, (χέρπος, ρήσος), the Thracian peninsula, the peninsula of the Dardanelles.

χῆν, νός, ὁ and ἡ, (*anser*, Germ. *gans*; *goose*, *gander*), gander, goose.

χηρίσκος, ον, ὁ, dimin. of χῆν.

χθών, ὄνος, ἡ, the earth, ground; ὑπὸ χθονός, under the ground; a land.

χίλιοι, αἱ, α, a thousand.

Χίμαιρα, ας, ἡ, (properly a she-goat), a fire-breathing monster, with lion's head, serpent's tail, and goat's body. Hence Eng. *chimera*, *chimerical*.

χιτών, ὥνος, ὁ, a tunic, shirt coat.

χιών, ὄνος, ἡ, snow.

χλαῖνα, ἡς, ἡ, (*laena*), a mantle.

χλαμύς, ὕδος, ἡ, a cloak; esp., a military cloak.

χλιδή, ἡς, ἡ, softness, delicacy, luxury, insolence.

χωῖνιξ, ἴκος, ἡ, a dry measure = 4 κοτύλαι, a quart (dry measure).

χολή, ἡς, ἡ, (*fel*, melancholy), gall, bile § 69, wrath.

χορδή, ἡς, ἡ, (*chord*), a string of gut; a harp-string.

χορεύω, σω, (*chorus*), to dance.

χορηγία, ας, ἡ, ι. the fitting out of a chorus; ιι. equipment, expenditure, supplies.

χορηγός, οὔ, ὁ, leader of a chorus; metaph. leader; provider of the funds for a chorus; metaph. furtherer, promoter § 38.

χορός, οὔ, ὁ, (*chorus*, choir), dance with song; a troop of dancers; a band.

χοῦς, ὁ, decl. like βούς; or Att. gen. χούς, acc. χόα, pl. χόας, a liquid measure = *congius* = 6 *sextarii* = 3 quarts.

χράσμαι, Att. χράμαι, χρήσμαι, to use, employ, be subject to; of persons, like ὑπὸ, to be intimate with; τοῖς παροῦσι, to make the best of what one has.

χρᾶω, Att. ᾠ, ἥσω, of a god or his oracle, to declare, pronounce § 115; pass. to be pronounced; midd., to consult an oracle, τῷ θεῷ.—aor. χρήσαι, to lend; χρήσασθαι, to borrow.

χρεῖα, ας, ἡ, use, advantage, need (like Lat. *opus*).

χρημερίζω, ᾠ, to neigh, to whinny § 118.

χρέων, (χρᾶω), τό, indecl., fate;

esp. it is fated, with inf., (with or without *ἐστί*).  
*χρή*, impers., conj. *χρή*, opt. *χρήν*, inf. *χρήναι*, imperf. *χρήν* § 147, or less often *ἐχρήν*, it must needs be (like *δεῖ*, *oportet*), it is right, with inf. § 92; it is fated § 102.  
*χρήζω*, (*χρεῖα*), to need, with gen.; to desire, ask.  
*χρήμα*, *ατος*, τό, (*χρδομαι*), a thing; plur., money, goods.  
*χρηματισμός*, οὔ, δ, (*χρδομαι*), money-making.  
*χρήσιμος*, η, ον, or *ος*, ον, (*χρδομαι*), useful, serviceable.  
*χρησμός*, οὔ, δ, (*χρδάω*), an oracle.  
*χρηστέον*, verbal adj., one must use, *τινί*.  
*χρηστήριον*, ον, τό, (*χρδάω*), an oracle.  
*χρηστός*, ή, όν, (*χρδομαι*), good, useful, honest.  
*χρηστότης*, ητος, ή, goodness.  
*χρίω*, σω, (*Christ, frico, friction*), to anoint, to rub.  
*χρονίζω*, ώ, (*χρόνος*), to hold out, to tarry; to put off.  
*χρόνος*, ον, δ, (*chronic, chronicle, chronology*), time; *χρόνῳ* or *ἐν χ.*, at length.  
*χρύσειος*, see *χρυσούς*.  
*Χρύσης*, ον, δ, a priest of Apollo, whom Apollo avenged upon the Greeks, who had carried off his daughter.  
*χρυσίδιον*, ον, τό, dimin. poor, paltry gold.  
*χρυσίον*, ον, τό, gold, gold plate, money.  
*χρυσόμαλλος*, ον, with fleece of gold.  
*χρυσός*, οὔ, δ, (*Chrysostom*), gold, gold plate.  
*χρυσούς*, ή, όν, golden.  
*χρυσοφόρος*, ον, wearing gold.  
*χρώμα*, *ατος*, τό, (*χρώννυμι*, *polychrome*), colour.

*χωλός*, ή, όν, (*halt, claudus, chol-iambic*), lame, maimed.  
*χώρα*, *ας*, ή, place, room; *χωραν* *διδόναι τινί*, to give place to some one, make way for him § 136; one's post; station; a land; the country, *rus*.  
*χωρέω*, Att. *ώ*, ήσω, to move, march, advance, succeed; of measures, to contain, have room for = *capere*.  
*χωρίζω*, ώ, to separate, divide.  
*χωρίον*, ον, τό, (*χώρος*), a spot, place; post; estate.  
*χωρίς*, I. adv., apart, asunder, of different kind. II. prep. with gen., without, besides §§ 50, 116.  
*χώρος*, ον, δ, land, place.  
*ψευδής*, ές, lying, false.  
*ψεύδος*, ον, τό, a lie, falsehood.  
*ψεύδω*, σω, (whence *pseudo*, as an English prefix, *pseudo-philanthropy* etc.) to deceive; pass. with gen., to be cheated of, miss; midd. as *depon.*, to lie; with acc. to belie, break (engagements).  
*ψηφίζομαι*, (*ψηφος*), to vote.  
*ψήφισμα*, *ατος*, τό, (*ψηφίζομαι*), an act, a statute.  
*ψηφος*, ον, ή, (*ψάω*, to rub), a pebble; a counter; a vote.  
*ψίθος*, ον, ή, a rush mat.  
*ψίλος*, ή, όν, (*ψίω*, to rub), bare, bald, naked, with gen.; in pl. of *ψίλοι*, light troops.  
*ψιλόω*, Att. *ώ*, ώσω, to strip bare; pass., to become bald.  
*ψίλωσις*, *εως*, ή, baldness. Late word.  
*ψόγος*, ον, δ, blame.  
*ψυχαγωγέω*, Att. *ώ*, ήσω, to lead the souls of the dead to the other world § 115. Late word in this sense.  
*ψυχή*, ής, ή, (*ψύχω*, *metempsych-*

- chosis, psychology, cf. animus, anima; ghost, gust), life, the soul.*  
 ψύχος, ους, τό, cold.  
 ψυχρός, ἄ, ὄν, (ψύχω); cold; dreary; frigid.  
 ψύχω, ψύξω, orig. to blow; generally to cool, *c. g.* wine.  
 ψωμιον, ου, τό, a morsel. Late word.
- ὦ, interj. prefixed to the vocative.  
 ὦδε, adv. (ᾠδε), so, thus, so very; ὦδε ἔχει, it is so.  
 ᾠδή, ἡς, ἡ, contr. for δαυδή, (ᾠδω, ᾠδῃ), a song.  
 Ὠκεανός, οὔ, ὁ, i. one of the Titans, the god of the great outer sea, the author of rivers and springs; ii. ocean, the great sea §§ 17, 110.  
 ὠκιστα, superl. adv., most quickly; from ὠκύς, εἰα, ὅ, (Lat. *ocius*), quick, fleet.  
 ὠκύτης, ἡρος, ἡ, quickness.  
 ὠμος, ου, ὁ, (*umerus*), the shoulder.  
 ὠμός, ἡ, ὄν, raw, unripe; cruel, § 124.  
 ὠμότης, ἡρος, ἡ, cruelty.  
 ὠμῶς, adv., savagely, cruelly.  
 ὠνέομαι, Att. οὔμαι, ἡσομαι, aor. ἐπριάμην, (*venum, veneo, vendo, venal*), to buy.  
 ὠπῆ, ἡς, ἡ, buying.  
 ὠπιος, α, ὄν, for sale § 69.  
 ὥρα, ας, ἡ, (*hora*), a season §§ 97, 112; the right time, ὥρα ἀπέναι, it is time to go §§ 77 n. 32, cf. § 128 n. 22.  
 Ὠραι, ας, ἡ. The Horai, daughters of Zeus and Themis, presided over the seasons.  
 Ὠρίων, ὠρος, ὁ, a Boeotian huntsman, slain by Artemis §§ 80, 121.  
 ὥς, i. adv. (a) ὥς, thus; οὐδ' ὥς = *ne sic quidem*. (b) as, like as, following the word to which it belongs ὥς § 127 n. 23; with superl., ὥς ῥᾶστα = *quam facilitate* § 107; with adverbs, ὥς ἀληθῶς, in very truth; ii. conj. after verbs of saying and the like, with ind. where acc. and inf. might be substituted; in final clauses, with conjunctive or opt., in order that; with inf. in limitations, ὥς ἔρος εἴπω, so to say; so that; since; when; how; iii. as prep. with names of persons, after verbs of motion, to §§ 73 n. 30, 122 n. 6. iv. in exclamations, how; with opt. = *utinam!* v. with numerals, about.  
 ὥσπερ, adv., just as.  
 ὥστε, conj., so that, as, for to, with inf. or ind.  
 ὥτα and ὠτός, see οὖς.  
 ὠφέλεια, ας, ἡ, help, profit, gain.  
 ὠφελῆω, Att. ὦ, ἡσω (*ὀφελος*), to help, to aid, τινά.  
 ὠφελήρεος, verbal adj., one must assist § 85.  
 ὠφέλιμος, ὄν, useful, advantageous; superl. adv., ὠφελιμώτατα § 58.  
 Ὠχρος, ου, ὁ, surname of Artaxerxes III. king of Persia.  
 ὠχρίδω, Att. ὦ, δσω, to be pale.  
 ὠχρός, ἄ, ὄν, pale, wan.

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